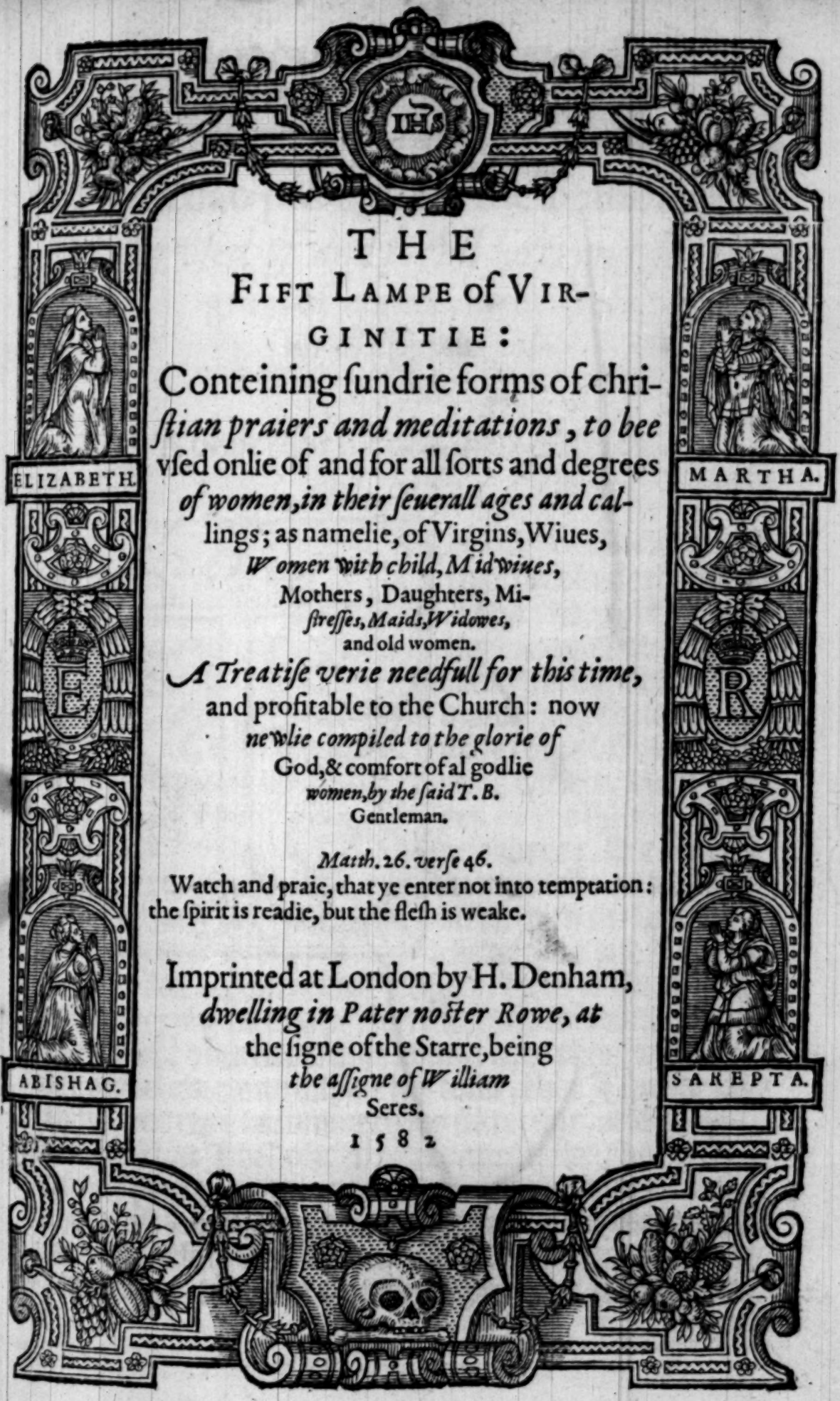


THE FIFT LAMPE of VIRGINITIE:

Conteining ſundrie forms of chriſtian *praiers and meditations, to bee* vſed onlie of and for all ſorts and degrees *of women, in their ſeuerall ages and callings*; as namelie, of Virgins, Wiues, *Women with child, Midwiues,* Mothers, Daughters, Miſtreſſes, *Maids, Widowes,* and old women.

A Treatiſe verie needfull for this time, and profitable to the Church: now *newlie compiled to the glorie of* God, & comfort of al godlie *women, by the ſaid T. B.* Gentleman.

Matth. 26. verſe 46.

Watch and praie, that ye enter not into temptation: the ſpirit is readie, but the fleſh is weake.

Imprinted at London by H. Denham, *dwelling in Pater noſter Rowe, at* the ſigne of the Starre, being *the aſſigne of William* Seres.

1582

Christian praiers and meditations, to *be vsed of and for all sorts and de-* grees of women, in their se- *uerall ages and cal-* lings.

A praier for silence, shamefastnes, *and chastitie.*

THERE **is nothing** that becommeth a maid better than sobernes, silence, shamefastnes, and chastitie, both of bodie & mind. For these things being once lost, she is no more a maid, but a strũpet in the sight of God, howsoeuer shee disguiseth hir selfe, and dissembleth with the world. I therefore most humblie beseech thee, O mercifull Father, from whome commeth euerie good and perfect gift, and without whom, we are not able to do anie thing: that thou wilt so order my tongue, and dispose my talke, that I speake nothing, but that becommeth my state, age, and person; neither that I delight to heare anie talke, that might in anie point moue me to lewdnes or lightnes, seeing that euill words corrupt good maners. Giue me also such shamefastnes, as may plucke me awaie from the delectation, either of thinking, speaking, hearing, see-

ing, or doing euill; that my whole delight may be in vertue, in godlines, in eschewing idlenes, in giuing my selfe continuallie to some godlie exercise; but aboue all things, in thinking and speaking of thee, in reading thy blessed word and heauenlie lawe, which is a lanterne to my feete, and a light to my paths.

Moreouer, suffer neither my mind to be defiled with euill thoughts, nor my bodie to be corrupted with anie kind of vncleannes; but giue me grace so to order my selfe in eschewing idlenes, and wanton wicked companie, that my mind being free from euill affects, and my bodie cleere from all vncleannes; I may be found a meete temple for the holie Ghost to inhabit. And if it be thy good pleasure hereafter to call me vnto the honourable state of matrimonie, that I may bring also vnto mine husband, a pure and vndefiled bodie, and so liue with him in thy feare, vnto the praise and glorie of thy blessed name, Amen.

A praier to be said of single women against all euill behaui-*our, vice, and vanitie, and for the obtaining of mo-*destie, chastitie, and all maidenlie vertues.

ALmightie and euerliuing GOD, which art of a pure, chaste, vnspotted, & eternall essence: chaste minds please thee, and godlie conuersation thou likest well. Wherefore I beseech thee, create in mee a cleane hart, O Lord, and keepe mee from vncleane cogitations, harlotrie, whoredome, and all impuritie. Take from me a wanton eie, and let me not gaze vpon the beautie or comlie personage of anie man, least I be taken in his snares; but giue me grace to shun ill companie, least I come to shame and reproch. Turne awaie mine eies, I saie, good Lord, from beholding a beautifull man, and keepe me

me from immodeſt, wanton, and effeminate perſons, whoſe delight is all the daie long in chambering and wantonnes, in exceſſe of wine, vaine pleaſures, and all maner of wickednes and riot. As for many idle words, much babling, filthie ſpæch, and ſcurillitie, let them be ſo far from mine hart, that they neuer come once into my mouth or lips. Preſerue me, O Lord, and kæpe me from all the ſnares of Satan, from all allurements, intiſements, prouocations, & occaſions of ſin, & tranſgreſſing thy moſt holie commandements; as namelie, from pride, nicenes, ſloth, & idlenes; from pranking, pricking, pointing, painting, friſſling, & decking of my ſelf to appeare piked, feate, gorgious, & gaie in the eies of men: from taking too much libertie to gad abroad to ſæ and to be ſæne, or to prance in pride arrogantlie; from haunting euill companie, and reſorting to bankets, weddings, idle games, heathenith ſports, & diſſolute plaies, and paſtimes, vaine pleaſures, and filthie dalliance and danſings, the extreame of all vices: finallie, from all enuie, arrogancie, ambition, impudencie, piertnes, boldnes, raſhnes, vnſhamefaſtnes, diſſolute laughing, exceſſiue fæding, retchleſnes, diſſolutenes, deliciouſnes, wantonnes, lightnes, inconſtancie, curioſitie, and from all other euill behauiour, vice, and vanitie, good Lord, for thine holie name ſake deliuer me: leaſt of a member of Chriſt, I proue a member of the diuell, by following the works of the flesh, and loſing that ineſtimable treaſure of great price, mine honeſtie, chaſtitie, and virginitie.

Oh let me not, I beſæch thæ, with Dinah, Dalida, Salomen, & ſuch like danſing damſels, become equall with the vngodlie, by plaieng the foolish virgin, as they did, and in liuing vngodlie or diſhoneſtlie, to the ſhame and great griefe of my friends, and to mine owne infamie, deſtruction, and damnation: but grant, O good and gratious God, that both inwardlie with a pure

conſcience, cleane ſoule, chaſte hart, and vnpolluted mind: and outwardlie with an vnſpotted bodie, holie veſſell, and vndefiled members, after the good example of Sara, Rebecca,, Ruth, Judith, Suſanna, the virgin Marie, and ſuch other godlie women, I may Chriſtianlie ſerue, worſhip, and glorifie thee in true faith, feare, and loue, and in perfect chaſtitie, ſhamefaſtnes, ſobernes, demurenes, modeſtie, meaſure, thriftineſſe, ſcarſitie, diligence in houſe, care of deuotion, meknes, holines, puritie, and all other vertues bodilie & ghoſtlie: that when the celeſtiall bridegroome, my Sauiour Jeſus commeth, I hauing my Lampe repleniſhed with oile, may with thoſe fiue wiſe virgins be found readie euen at midnight to meete the bridegroome, and happilie enter with him to the wedding, there with thine elect virgins to taſte of all the good fatnes of the pleaſures of paradiſe.

And if it ſhall pleaſe thee hereafter to prepare me for an huſband, and to call mee vnto the holie ſtate of honourable marriage: aſſiſt me, I beſeech thee, that in thy feare, with honeſtie of bodie and good fame, not of curioſitie, or incontinencie, nor through ſiniſter practiſe and priuie contracts; but with chaſte and holie loue, with continuall praier and lawfull meanes, and that with the conſent and agreement of parents and friends on both ſides firſt carefullie obteined, I may (euen before the flower of mine age be paſt, if it be thy will) enter thereinto, and be preſented of them as a pure virgin to Chriſt, eſpeciallie conſidering that thou haſt therefore ordeined that ſtate of life, that the virgin, which hath not the gift of ſingle life, feeling hir infirmitie, and to auoid fornication, might marrie, and take an huſband in the Lord: as alſo that mankind in chaſte wedlocke may be multiplied, and that an holie Church (which both in this world, and for euer ſhall praiſe thee) might be gathered and choſen.

And

And forasmuch, O Lord, as a prudent, a wise, and a godlie man commeth from thee, and is thy gift; who onlie triest the harts and reines, and knowest the verie secret cogitations and conditions of all men: prouide I beseech thee, and giue me vnto a man of vnderstanding, of sound and Christian religion, of wise gouernement and behauiour; of a good life and vertuous disposition: euen such an husband, I say, as may be faithfull, constant, gentle, honest, tender, and louing vnto mee; and godlie, zealous, sincere and religious in thy sight: but from an vnwise, irreligious, vnfaithfull, and wauering minded man, from an hastie, testie, rash, heddie, furious, bitter, angrie, vnthriftie and couetous husband, good Lord for thy holie name sake deliuer me; and grant, that obteining at thy fatherlie hands a good husband, euen according to mine (or rather thine) owne hart, and being holilie coupled togither in Christian loue and puritie, we may both liue togither vertuouslie and quietlie in thy feare, without sinne or shame, and also die in a good age godlie and Christianlie in thy faith, without eternall death and condemnation, through Iesus Christ our Lord, Amen.

Another.

LOrd, thou hast commanded by thine holie Apostle, that wee should abstaine from fornication, and that euerie one of vs should knowe how to keepe our vessell (that is our bodie) in holinesse, chastitie, and honour, and not in the lusts of concupiscence and vncleannes, as do the heathen which knowe not God. I beseech thee giue me grace to behaue my selfe according to this thy holie commandement, that in this my single life and state of virginitie, I defile not my bodie with whoredome, adulterie, for-

nication, or with anie other filthinesse and vncleanenesse; but so order my selfe with all honestie, sobrietie, chastitie, and purenesse of life, that I may glorifie thee my Lord God, both in soule and bodie, Amen.

Or praie thus:

ALbeit, most mercifull Father, mariage is honourable among all persons, and the bed vndefiled; yet forasmuch as partlie for the tendernesse of mine age, I am not apt for holie wedlocke, and partlie through thine exceeding and aboue naturall gift (for none can liue chaste, except thou giue hir that gift) I liue yet free from the sweet yoke of Matrimonie; I hartilie praie thee, that as I haue receiued of thee the gift of continencie and virginitie, so I may haue grace from thee to bridle my selfe from lusts, & from all foolish appetits: and to frame my life in all godlie & vertuous exercises both of the bodie and mind: yea so go forth I praie thee to continue and increase this thy gift of chastitie in me, that I may the more freelie and quietlie in all godlie patience and sufferance serue thee, and care for those things that please thee and pertaine to thy glorie; and also that I passing ouer the time of this my yong age in thy feare, in godlie trauels, vertuous labours, and maidenlie behauiour, may eschew all euill lusts, riotous resorts, and wanton companie: that when it shall please thee to call me to the holie and honourable order of blessed wedlocke, I may bring with me a cleane, chaste, and vndefiled bodie, and so be apt and fit to liue in that godlie state of Matrimonie, auoiding all fornication, whoredome, and vncleannesse, all dissention, strife, and debate, that thou maiest blesse me and my mariage; prosper my godlie trauels; send me good successe in all

my

my doings, and make me a ioifull mother in ſæing my childers childzen, according to thy holie promiſe, which liueſt and reigneſt verie God, world without end, Amen.

For the grace of Gods holie ſpirit, to reſiſt all ſinfull *motions, and keepe pure the ſtate of ſingle* life, praie.

O My Lord the king of glozie, and God of all power and might, which haſt promiſed to powze thy ſpirit vpon all fleſh, vpon virgins, maidens, and yong women, and to giue the holie Ghoſt to thy childzen, whenſoeuer they ſhall aſke the ſame of thee in thy Sonnes name in their praiers: and alloweſt none to be pure virgins and thy childzen indæde, but ſuch as kæpe themſelues vnſpotted of the world, and walke befoze thee in the rule of thy lawes, and obedience of thy commandements. Oh Lord, thou knoweſt I would faine walke with thee from my virginitie, in righteouſneſſe and holineſſe. My deſire is to walke befoze thee in a pure conſcience, chaſte mind, and vndefiled bodie. But alas, dære God, I confeſſe the coztuption of my nature, polluted in the firſt woman Eue in Paradiſe, is ſuch; and my weakeneſſe and vnableneſſe to ſtand in temptation is ſo much, and the cuſtome of ſinne hath gotten ſuch dominion ouer me, that I am not able of my ſelfe ſo much as to thinke a good thought, much leſſe to dw anie thing that is good and acceptable in thy ſight. Wherefoze, oh moſt louing Father, take not thy grace and holie ſpirit from me thine handmaid; leaue me not to my ſelfe, neither foꝛſake me, foꝛ then I am vtterlie caſt awaie. Foꝛ thou ſæſt, O Lord, that if thou dw but ſhadowe thy ſelfe a little, and depart

depart from me, into how manie grieuous and horrible sinnes I fall; how much more then, Lord, if thou shouldest vtterlie forsake me, leaue me to my selfe, and take thy grace and holie spirit vtterlie from me? Therfore, oh most intreatable God, I beseech thee consider my manifold imperfections, womanlie weakenesses, & miserable corruptions, which dailie turne me out of the waie, and drawe me from thee, and powre downe thy grace and holie spirit plentifullie vpon me thine humble handmaid. Yea giue vnto me also thy most holie word, thy patience, loue, meekenesse, integritie, righteousnesse, iustice, temperaunce, sobrietie, chastitie, peace, long-suffering, faith, goodnesse, holinesse, and all other thy vertues, fruites of the spirit, and ordinarie meanes, whereby I may be so instructed, taught, and guided, gouerned, protected and defended in this my single life and state of virginitie, that I neuer offend against thy diuine Maiestie, or mine owne soule and bodie, but that I may haue power and strength from thee continuallie to stand against all the secret assaults and open temptations of mine enimies, both bodilie and ghostlie: yea grant, O deere Father, that I may through thy mightie power working in my weake vessell, haue continuall victorie ouer all hellish hagges, and also triumph ouer them in all their assaults and temptations, as manie holie virgins and women haue done in all ages, so that togither with them I may walke before thee in the pureneſſe of my virginitie, with a good conscience, in perfect righteousnesse and true holinesse acceptable in thy sight, all the daies of my life, according to thy will, through Iesus Christ our Lord and onlie Sauiour and redeemer,

So be it.

Another

Another praier in the behalfe of all Virgins, or single *women, for the keeping of obedience, modestie,* chastitie, puritie, and cleannesse *of liuing.*

O Diuine spirit, God the holie Ghost, which abhorrest, despisest, and fliest from all vncleannesse, filthinesse and dishonestie; and which dwest contrariwise both reioice, and hast great delight and pleasure to be resident, and dwell in chaste, pure, cleane, and virginall mindes: I thine humble handmaid mækelie beseech thee, both for my selfe, and all other virgins and maidens, that as through thy benignitie and gentlenesse, we beare and carrie about in this our weake, fraile, and earthen vessels, the same most excellent and notable treasure; so through thy goodnesse and fauour we may kæpe and preserue it safe and whole, vnpolluted or defiled anie manner of waies as we ought. Make vs gladlie to reuerence our elders, and by the good motherlie admonitions and sincere honestie of the best and most godlie women, to institute, frame, and order our trade of liuing. Cause vs also to bridle our lusts and appetites, and continuallie to exercise our selues with labour both of bodie and mind, in patience and sufferance, that we may be apt and fit both for maidenlie and huswifelie affaires. Let vs not giue our selues to much idlenesse, deintie fare, euill companie, and dissolute pastime; and in all the recreation of our spirits, let vs beware of intemperancie and lightnesse, and alwaies vse reuerence, shamefastnesse, and modestie. Take from vs, O God, all niceneſſe, wantonnesse, prodigalitie, and lasciuiousnesse, especiallie in the presence of our elders. Let vs euer both in time and place remember our selues to be women,

and

and not beasts, yea yong women, and not babes, and therefore to take heed that our manners and conditions exceed the manners and properties both of beasts and of babes: neither let vs thinke our selues women or matrones wise enough of our selues to teach our selues; but being free from all selfe-weening, selfe-loue, and presumption, let vs rather knowe that we lacke as yet manie instructions and godlie lessons; and giue vs grace to learne them at their hands, whome thou doest appoint ouer vs to gouerne and teach vs, that so we dailie more and more pleasing thee with pure harts and vndefiled bodies, may with those wise virgins, come vnto that blessed life which knoweth no corruption, in the which thou, togither with the Father, and his Sonne my louing Spouse, and heauenlie Bridegroome, liuest and reignest one immortall and inuisible God, blessed and praised for euer and euer, Amen.

Another praier to the same effect.

MOst sweet Lord Jesu Christ my heauenlie spouse, which art the glorie of the Father, and the brightnesse of the euerlasting light, I thine vnworthie handmaid, beseech thee for thine incomprehensible diuine Maiestie, that thou wilt giue vnto me a godlie preparation of mind, puritie of hart, simplicitie of spirit, and cleannesse and chastitie of bodie. Oh kill I beseech thee sweet Jesu, and vtterlie extinguish in me all inordinate lusts; pull out, and plucke vp by the rootes what vice soeuer is in me, and take quite awaie whatsoeuer displeaseth thee in me. So rule, temper, and dispose all both mine outward and inward senses, as also all the force and powers of my mind, that through thy gr. e I may refraine, preserue, and keepe my selfe from all vniust, and naughtie

naughtie worꝛkes, from all euill cogitations and thoughts, from all wicked and peruerſe purpoſes, willes, intents, and affections, which fight againſt thy holie and bleſſed commandements. Grant moꝛeouer, that I may loue thee aboue all things; that nothing may delight oꝛ pleaſe me but thou alone; that I may ſeeke, will, deſire, and couet nothing that is contrarie and repugnant to thy heauenlie will, and good pleaſure. Finallie, grant O moſt gentle Jeſu, that heere in this woꝛld, I may ſo godlie liue, and vertuouſlie behaue my ſelfe both in this my ſingle life, and afterward, that in the laſt daie of my life I may be found readie with the wiſe virgins, pure, holie, cleane, and vndefiled, and ſo thꝛough thee the celeſtiall Bꝛidegrome moſt happelie enter, and be caried into the celeſtiall countrie of ioies eternall, Amen.

A praier to be ſaid for all virgins and maids *generallie*.

O GOD, the foꝛmer of our bodies, and the inſpirer of our ſoules, which neuer deſpiſeſt anie age; reiecteſt no ſexe; noꝛ eſteemeſt anie eſtate oꝛ condition vnwoꝛthie of thy grace; but art the Creatoꝛ and redeemer of all: defend with the ſhield of thy pꝛotection all thoſe thy ſeruants and handmaids, whom it hath pleaſed thee to indue with the gift of continencie, and virginitie; that they, which yet be free from the ſweet yoke of matrimonie, by the helpe of thy grace ſubduing all ſinfull motions and concupiſcences of the fleſh, and being giuen to all good woꝛks, and holie exerciſes both of the bodie and mind, may be vnſeparablie vnited to the loue and obedience of thy Sonne their ſpouſe, Lord, and Sauiour Jeſus Chriſt. We beſeech thee alſo, O Lord, miniſter and giue thou

thou vnto them weapons of defence, not carnall, but ſpirituall, that thou gouerning both their members and ſenſes, ſinne and wickednes may neuer be able to beare rule in them, nor preuaile againſt their bodies or ſoules; and that they alwaie liuing in thy feare, grace, and fauour, Satan the friend to the bad, and foe to the good, may not be ſo bold to claime them as his, whoſe veſſels thou haſt conſecrated, to glorifie thy name in puritie of life. O let the dew and moiſture of thy heauenlie grace quench and aſſwage their naturall heate: and let the fire of perpetuall chaſtitie inflame their harts and minds. Let not their modeſt and ſhamefaſt faces be blotted with anie reproch, neither let ſecuritie or negligence at anie time be hurtfull vnto them. Take from them all occaſions of offence, and ſuffer them not to endure anie open infamie; but let there be in them a warie chaſtitie, adorned and inarmed with a liuelie faith, firme hope, and ſincere charitie, that their minds by thy gift being thus prepared to continencie, their vertue by the power of thy grace may be of force to incounter with the ſuggeſtions of Satan, & vanquiſh all his mightie aſſaults, and that by deſpiſing things preſent and tranſitorie, they may euer followe with deſire, and at the laſt obtaine the ioies to come. Finallie, make them, O Lord, alwaies to prefer abſtinence and temperance before banketing or bellie-chære, and cauſe them to giue themſelues to the reading of holie ſcripture, to diuine contemplations, and meditations, before feaſting, wantonnes, and exceſſe or riot; that being fed with praieng, filled with inſtruction, and illuminated with watchings and holie exerciſes, they may purelie performe and fulfill the office of true virginitie, in this their ſtate of ſingle life, and become mæte ſpouſes for the bridegroome. And laſtlie grant, O gratious God, that thou thus defending and ſhielding theſe thy ſeruants both externallie

and

and internallie with the ſpirituall weapons of thy grace and holie vertues; they, and euerie of them, may be well able to paſſe through the pikes of Satans hoſt, and run their race in all holineſſe, puritie, and honeſtie, without anie offence to thee or the world, to the confuſion of Satan, and the exaltation of thy glorie, through the ſame Lord Jeſus Chriſt their euerlaſting ſpouſe, and our moſt bleſſed redæmer: to whom with thee, O Father, and the holie Ghoſt, be all praiſe, honour and glorie, for euer and euer, Amen.

Of Virginitie, reade more in the beginning of the firſt Lampe.

A lamentation of anie woman, virgin, wife, or widowe, for hir virginitie or chaſtitie, loſt by fornication or adulterie: not vnapt alſo to be vſed of anie Chriſtian ſinner, or ſinfull ſoule adulterated and fallen awaie by ſinne from hir ſpirituall ſpouſe Chriſt Ieſus.

CAP. I.

IN the bitter affliction, griefe of minde, and torment of conſcience, I go about to ſpeake vnto him that ſitteth vpon the tribunall ſeat, accompanied with the Saints in heauen. And how can I ſpeake, when as the tong is tied, and the lips dare not once moue or wag? The tong doth not his office; the throte is damned vp; all the ſenſes and inſtruments are polluted with iniquitie: but I will proceed on, and firſt I will fall to the ground on my knees, and make mine humble ſupplication vnto the bleſſed ſpirit, that he will helpe me ſelie wretch, which dare not, by reaſon of the horror and ſuperfluitie of my ſinne, craue ought at the hands of God. Yea, and I beſeech you alſo, O yee Saints, both holie men and women of God, liuing here, with watriſh eies and wet

cheekes

chæckes soken in dolor and paine, to fall downe before the mercie-seate of God, to intreate and make intercession for me miserable sinner.

Wo is me, bicause of the sorowe of mine hart! Wo is me, that my soule is thus afflicted! Wo is me, that am compassed thus on euerie side, and shut vp in my sinne, and that there is no health in me! Wo is me, O mother, that euer thou broughtest me forth a righteous woman to be conuersant in vnrighteousnes; for a religious woman to fall into extreme impietie; an heire of the kingdome of God, but now an inheritour of the kingdome of the diuell! Wo is me, O mother, which broughtest me forth a perfect Christian; yet a wretch found walowing in all impietie: a virgin beautified with honour and dignitie; yet in the end blemished with shame & ignominie: a woman beset with manie euils, & choked vp with infamous dooings! Wo is me, O mother, which broughtest me forth, as an high and loftie turret, yet suddenlie turned downe to the ground; as a fruitfull træ, yet quicklie withered; as a burning lampe, yet forthwith quenched; as a running fountaine, yet by and by dried vp. Wo is me, that euer I was bedecked with all gifts and graces, and now sæme pitifullie depriued of all.

But who will minister moisture vnto the temples of my head? And who will giue streames of teares vnto mine eies, that I may bewaile my selfe in this my sorowfull plight? Alas, O chastitie, how shall I bewaile thee? Alas, O virginitie, how shall I lament thee? O all you my friends and kindred, tender my case, pitie my person, in that I am dangerouslie wounded. Pitie me, O all ye my friends and kindred, in that I am now become an abiect person. Pitie me, O ye my friends, in that I am now with sorowe come to naught. Pitie me, O ye my friends, in that I haue now troden vnder foote the seale and cognizance of my

profession,

profession, and ioined in league with the diuell. Pitie me, O ye my friends, in that I am reiected and cast awaie from the face of God and man: it is for my lewd life, that I am thus polluted and noted with open shame. Bewaile me whome the Angels haue bewailed; bewaile me whome all the Saincts haue bewailed; bewaile me whome euerie woman hath bewailed. Bewaile me O all ye virgins and women vnder heauen, in that I am fallen from my glory, and haue so wilfullie quenched the lampe of pure virginitie. The Lord made and ingrafted me a fruitfull vine, but in stæd of pleasant clustred grapes, I brought forth pricking thornes; therefore bewaile me also, for that in stæd of grapes I brought forth brambles. But let the welspring of teares be stirred vp, and let my chækes be watred; let them flowe vpon the earth, and moisten it, for I am soken in sinne, and borne in mine iniquities. I sæ my virginitie lament ouer me. I sæ all ioie sorowing for mæ. I sæ the spider ouer my seate building with cobweb, by reason of mine absence. I sæ and behold my selfe all sorowfull and pensiue. Euerie creature sorroweth at my case: for I was wont hæretofore to powre out praises vnto God for them all. Alas, what haue I felt? and how am I fallen? Alas how am I thus come to naught? There is no sorrowe comparable to my sorrowe; there is no affliction that excæedeth my affliction; there is no bitternesse that passeth my bitternesse; there is no lamentation more lamentable than mine; neither is there sinne greater than my sinne, and there is no salue for me.

CAP. II.

WHere is that good shepheard of the soules? Where is he that went downe from Jerusalem to Jericho, which also salued and cured him that was wounded of the Jewes?

Where is he that came from Iudea to the Citie Sichem in Samaria, which also there liuelie touched the woman of Samaria with hir faults, and yet gaue hir drinke of his spirituall grace and life, to hir and others conuersion: Where is he that in the Temple so mercifullie deliuered hir that was taken in adulterie, and would not suffer hir to be condemned to death as she had deserued: Where is he, I say, that healed the sinfull sinner Marie Magdalen, by casting out of hir seauen Diuels, and forgiuing hir manie sinnes, because she loued much, to hir perpetuall fame and glorie: Seeke me out also, O Lord, and cure my wounds; deliuer me from my deserued condemnation: heale me, O God, haue mercie vpon me, and forgiue me all my sinnes, which am fallen from the higher Ierusalem; which haue broken the vow I made in my baptisme; which haue prophaned my cognisance, and polluted the holie temple my bodie, in that I haue dealt too iniuriouslie with thy blessed name. Alas that euer I was seduced; alas that euer I fell against thy will and commandement. What shall I saie: Or what shall I do most wretched caitife that I am: I being desolate of so great comfort, am vexed with sorowe for verie greefe of hart, that I am cast out from the sight of thine eies. Wo be vnto me, from how great goodnesse, into how great mischiefe am I fallen: Whether purposed I to go, and whither am I come: Where am I, and where am I not: Whom did I studie to atteine vnto, and what euils haue I obteined: I went about to lighten others, and behold I haue darkned my selfe. I endeuoured to bring others from death to life; but alas, I haue brought my selfe from life to death. I that minded to present others before God, haue presented my selfe before the Diuell. I that desired to be found a friend, and a fauourer of godlinesse and chastitie, am found a foe, and a furtherer of vncleannesse and iniquitie.

tie. I that should haue set my selfe against the assemblies of the wicked, and reproued their lewd doings, haue now found shame & the most pestilent wound of the Diuell amongst the vngodlie. I that should haue allured others to the knowledge of the Sonne of God, am now become ignorant and vnskilfull in the diuers slaights of Sathan, which commonlie entrap men and women.

Wherefore after much alluring and sifting, they promised me (vnhappie woman) craftie conueiances to auoid the subtiltie of Sathan; but afterward, the Diuell in the same night transformed into an Angell of light, reasoned with me, saieng; When thou art alone, get thee vp, and go vnto them, and if in case they perswade or entise thee, then condiscend, and harken vnto them, do it, and cease not, neither stagger thou at the matter, till they be satisfied. And againe, the Diuell going before to prepare the waie, whetted their wits to deuise mischiefe against me seelie wretch: he sowed in their minds adulterie, fornication, dissimulation, and deceit; but I, oh vnhappie creature, skipping out of my bed at the dawning of the day, could not finish my wonted deuotion, neither accomplish my vsuall praier and christian exercises, but following too much mine owne fleshlie affections, folded and wrapped my selfe in the snares of the Diuell. I got me vnto the bed of the wicked, and required of them to performe the couenants in the night, which we had made the day before.

Oh seelie soule! oh blinded hart! how didst thou not remember thy promise and vow made in baptisme, to forsake the diuell, the world, and the flesh? O foolish mind! how didst thou not bethinke thy selfe what would followe? O witlesse braine! how didst thou not vnderstand so damnable a defiance? O thou sense of vnderstanding (I saie) where didst thou sleepe in such senseles securitie? O but it was the Diuell, which pro-

uoked thee so to slumber and snort, that in the end he might slaie thine vnhappie and wretched soule.

Alas, he bound my mightie men, and spoiled me of my knowledge; he bound my mightie men and wounded me. I answered but in a word, and forthwith became reprochfullie defamed: I spake vnaduisedlie, and felt spite. The diuell raised an assemblie of wicked ones about me; and when I consented to obeie their filthie lusts, then pronounced he against me strait, this iust sentence; M.C. saith he, hath plaid the harlot; M. C. hath committed adulterie, and defiled hir fathers house, and hir husbands bed.

CAP. III.

O Thou diuell, what hast thou done vnto me? O thou diuell, how hast thou wounded me? I bewailed somtime the fall of Dinah and Thamar; but now haue I felt far worse my selfe. I bewailed heretofore the fall of Aholla, and Aholliba; but now am I fallen much worse my selfe. I bewailed heretofore the fall of Cosbie, Bersabe, Rizpa, Tamer, and the Leuits wife; but now haue I felt far worse my selfe. I haue bewailed heretofore the state of all sinners; yet now am I plunged in them all. For I haue bene more bold than Apam; more impudent than Nemphetica Potiphers wife; more shameles than Lots two daughters; more wicked than Baara, or Salomen; and more bloudie in persecuting than Jesabel. Dinah, and Thamer, through violence offered them, were defloured against their wils; but I with all greedines haue most filthilie followed my fleshlie desires. Judith decked hir selfe brauelie of a right discretion and vertue, for the safegard of hir people; but I for voluptuousnes and pleasure of the flesh, to allure the eies of all men, and catch the soules of the simple in the net of sinne, and snares

of

of Satan. Sulanna being ſecretlie and forciblie aſſaulted, ſighed, and thought it better to crie, and ſhrich out, that ſhe might ſo fall into the hands of hir enimies, and ſuffer death without the dæd doing, than to ſin in thy ſight by conſenting vnto their wicked wils; but I both openly and priuilie haue followed too much the deuiſes and deſires of mine owne hart, and too ſoone conſented to thoſe that haue burnt in luſt towards me. It was Dinahs libertie that brought hir to hir fall; but it is mine owne wanton eies, mine owne raſh tongue, and mine owne wilful follie that hath brought me to this ſinfull fall and great confuſion. And as ſhe was the cauſe, that manie of the Sichemites loſt their earthlie poſſeſſions and liues; euen ſo my lewdnes hath depriued me of the ſpirituall gifts, which ſomtime haue flowed with heauenlie riches. And euen as ſhe being ſeuered from hir father and brethren, and cleauing vnto ſtrangers and forreners, endured great annoie; euen ſo I in ſatisfieng the luſts of notorious ſinners, haue brought my ſelfe captiue vnto captiues, and made my ſelfe the bondſlaue of ſinne.

For alas my parents liue, yet am I an Orphan and fatherleſſe. Alas my brethren and frænds are liuing, yet am I comfortleſſe and frændles. Alas my huſband liueth, yet am I a widowe. Alas my children be aliue, yet am I barren. Alas euerie creature reioiceth, and I alone am forſaken and ſorrowfull. Alas O houſe wherein I was gladſome. Alas O familie wherein I ſate full merrie. Alas O holie Ghoſt, thou ſpirit of puritie, which hæretofore cameſt downe vpon me, why haſt thou forſaken me? I am forſaken, and become deſolate, becauſe of the corruption and filth of mine iniquitie. Bewaile me, O all ye virgins, that am deflowred of all virginitie. Bewaile me, O all ye womenkind, that am depriued of all chaſtitie and goodnes. Bewaile me, O ye bleſſed people of God, which am baniſhed

from God. Bewaile hir that is bereaued of the holie Ghost. Bewaile me, that like a foolish virgin am thrust out of the wedding chamber of my spouse Christ. Bewaile me, who once was thought worthie the kingdome of God, now altogither most vnworthie. Bewaile me that am abhorred of the Angels, and seuered from the Saints of God. Bewaile me for that I am condemned to eternall punishment. Bewaile me, for that I am here languishing on this miserable earth, and thus now tormented with the prick of conscience.

I do feare death, because I am wicked. I dow feare the dreadfull daie of iudgement, for that I am damned for euer. I do feare the punishment, for that it is eternall. I dow feare the Angels, which oversee the punishment, bicause they are void of mercie. I dow feare out of measure all the torments; and what I shall dow, I wot not, being thus on euerie side beset with miserie. If there be anie man or woman which can, I beseech them now assist me with their earnest praiers, and with their sorrowfull teares. For now it behoueth me to shed infinite teares for mine infinite sins. Who knoweth whether the Lord will haue mercie vpon me; whether he will pitie my fall; whether he will tender my person; whether he will be moued with my desolation; whether he will shew mercie vnto mee; whether he will haue respect vnto mine humilitie, and incline his tender compassion towards me, as he hath done to Rahab, Marie Magdalen, the woman of Samaria, and the woman taken in adulterie, besides manie others?

CAP. IIII.

BVT I will prostrate my selfe before the threshols and porches of the Church, that I may intreat all people, both small and great, and I will saie thus vnto them; Trample, and tread me vnder foot, which

am

am the foolish salt, the vnsauorie salt. Treade on mee, which haue no taste or relish of God; treade me vnder foote, which am fit for nothing. Trample mee vnder your feet as a Iesabell, for I am a daughter of Sodom and Gomer, that deserueth to obteine no mercie, nor to haue anie pitie or compassion to be shewed vnto me, but to be quite forgotten, and put cleane out of all remembrance.

Now let the virgins mourne and lament, for that their fellowe virgin is defiled. Now let the maidens and damosels mourne, for that their companion is fallen. Now let the wiues, widowes, yong women and matrons mourne, for that a fellowe sister is fallen. Now let all women both old and yong, maried and vnmaried, bond and free mourne and lament, for that an aduancement of virginitie and womanhood is shamefullie fallen, and hath broken hir faith and promise made both to God and man. Wo is me that I fell so lewdlie. Wo is me that I fell most dangerouslie, and cannot rise againe.

Assist me O holie spirit, and giue me grace to repent. Let the fountaine of teares be opened, and gush out into streames; to see, if peraduenture I may haue the grace worthilie and throughlie to repent, and to wipe out of the booke of consciences, the accusation that is printed against me. But thou, O Lord, thinke not vpon polluted lips, neither weigh thou the tongue that hath vttered lewd things, but accept thou repentance, affliction, and bitter teares, the dolor of the hart, & the heauinesse of the soule, and haue mercie vpon me, and raise me vp from out of the mire of corruption, for the puddle thereof hath euen choked me vp. Wo is me that sometime was a pearle, glistering in the golden garland of glorie, but now throwne into the dust, and trode in the mire of contempt. Wo is me that the fault of God now lieth in the dunghill. Wo is me that the

temple of the holie Ghost is thus prophaned, and made a cage of vncleane spirits. Wo is me that thy holie house of praier is become a den of fiends. But how great streames of lamentations shall wipe and purifie mine humble hart? Now I will addresse my selfe and turne my talke vnto God. Why hast thou lifted me vp, and cast me downe? For as thou hast exalted me with the diuine word of thine heauenlie wisedome; so mee thinks, I sticke in the depth of sinne, which my selfe haue wrought. I had not committed this impietie, vnlesse thou hadst withdrawne thine hand from me; but it is thy pleasure, O Lord, which art good, to dw all things gratiouslie: and I of the other side being a foolish and fraile woman, haue foolishlie fallen.

But why, O Lord, hast thou shut my mouth by thy iudgements threatened in thine holie word against adulterers and sinners? Haue I beene the first that herein haue sinned? Or am I the first that fell? Why hast thou thus forsaken me, being desolate and reiected? Why hast thou thus banished me from among thy Saints, and astonied me to read thy iudgements and lawes? What is he or she borne of a woman that sinneth not? What man or woman is there now, or euer was conuersant here vpon earth, and did none iniquitie? This I saie, bicause thou hast thus forsaken me. Dauid, Bersaba, and the woman of Samaria, sinned too bad in thy sight; yet after their repentance, thou receiuedst them in mercie. Likewise Peter a professor of truth, and Marie Magdalen, after their fall, wiped awaie their bitter passions, that they suffered, with salt teares, cleaning sinne, and purging awaie the venom of the serpent, not continuing long in the puddle of infidelitie; but they of fauour were thought worthie of mercie. And this I speake, to the end these things may take effect also in me miserable sinner.

CAP.

CAP. V.

WO is me, that I fell thus wickedlie! Wo is me, that my aduenture in these things was so vnfortunate: but now I humblie beseech thee, O Lord, inasmuch as I haue felt far worse, call me backe, O Lord, for that I tread a most perilous and ruinous waie that leadeth vnto death. Grant me that good guide and teacher, the holie Ghost, that I be not made a pricking hedgehog, and become an habitation for diuels: but that I may tread vnder foote the diuell, which trode me, and ouercomming his sleights, be restored againe to my former health, puritie, and saluation. Remember not, O Lord, the iniquitie of thine humble suter, who sometime haue celebrated vnto thee the fruits of virginitie. Remember not, O Lord, the iniquitie of me sælie woman, who made answere too soone with wicked language, & too rashlie gaue my consent to naughtinesse.

Now, O all yee virgins and women, which behold my wound, tremble for feare; let your loines be girt, and your lamps burning; and take hæd that ye slumber not, neither fall into the like crime; but take hæd, watch and praie, and come iointlie, which haue the same measure of faith; let vs assemble togither, and rent our harts, and prouoke streames of teares to gush out of the temples of our heads. For when these run and flowe vpon the face of the earth, there will followe remission of sinnes, the paines will be auoided, and the torments shall not be felt. I mourne, and am sorie from the hart roote, O ye my friends, that euer I fell from aloft. I haue fallen and am bruised; there is no health in me. Let all women lament ouer me, bicause of this my dangerous fall; let the garlands and crownes of virgins lament ouer mee, for that I am seuered from among

mong their blessed assemblies. Let the whole Church of Christians lament and bewaile my wofull case, for that I am so ruinous, decaied & wasted. Let all people generallie lament ouer me, for that I haue my deaths wound. I see the clouds in the skie shadowing the light from me, and the sunne hiding his bright beames. And now ye dow all see and perceiue that my mouth is shut, and that shame and confusion hath couered my face. But bewaile me, and lament this my bitter sorrowe; bewaile me, which am in like case with the reprobate; bewaile me that am worthie to be troden vnder foote as mire and dung of euerie one that goeth by the way; bewaile mee that am become nothing but rottennes and wormes; bewaile me that am taken awaie and made a publike example of reproch to all women, and an inheritour of death and damnation, and all bicause I would not vnderstand the feare of the Lord, and liue after his commandements; bewaile mee that am transformed into a dog, a sow, and filthie goate, by trespassing against mine owne soule and bodie, by dishonesting my friends, and dishonouring my God.

CAP. VI.

WHat shall I dow that am thus beset with manie mischiefes? Alas O death why dowest thou linger? I had rather thou spite me and beare me malice, than pitie me. O sathan, what mischiefe hast thou wrought vnto me? How hast thou pierced my brest with thy poisoned dart? Thinkest thou that my ruin will auaile thee anie thing at all? Thinkest thou to procure vnto thy selfe ease and rest, while that I am grieuouslie tormented? Who is able to signifie vnto me whither my sins be wiped and done awaie? or whither I haue escaped the paines which greatlie I feared, and most iustlie deserued? Who is able to signifie vnto me, whither I shall

shall be yet againe coupled and made companion with the virgins and saints: O thou Lamb of God Christ Jesu my sweet and onlie sauiour, haue mercie vpon me sinfull woman, for that I am not worthie to heare the message of them that bring such glad tidings, but presuming far worse practises, haue heard the terrible threats of the Euangelists. Alas, O the bosome of Abraham, the paradise of heauen, and presence of God, that I am depriued of. Alas that I became partaker with the rich man of his condemnation in the horrible pit, and partner of his thirst in the bitter place, full of sorowe and heauinesse. Alas, sweet Jesu; alas, O bountifull Jesu; alas, O mine onlie mediator, intreat the father for me I beseech thee, that I be not cut off frō the coasts of Zion, nor debarred of ỹ bosome of my father Abraham, the which I haue so greatlie longed after, yet not worthilie, bicause of my great sinne. For, behold O Lord, I fall down before thy mercie seate. Haue mercie vpon me, which mourne thus out of measure, which haue horribly offended against heauen, against thy maiestie, against my friends, against the Church and congregation, & against mine owne soule. Haue mercie vpon me the sinfullest woman aliue, which haue sinned too bad in thy sight. Haue mercie vpon mee the wretch of wretches, which haue shed my salt and bitter teares, whose miserable case euerie creature hath lamented. Oh Lord, why hast thou broken down my hedge & strōg holds, and taken away thy grace and holie spirit from me; so that the wild Bore out of the wood, Sathan, hath destroied me; and the wild beast of the field hath eaten me vp: Rid me, O Lord, from the roaring Lion. The whole Church and assemblie of saincts doth make intercession vnto thee for me, which am an vnprofitable seruant, and vnworthie member thereof. The holie and vnspotted Lamb Christ Jesus thy deere and onlie beloued sonne, doth continuallie and incessantlie intreate

treat thee for me, which haue grieuouslie offended both him and thee, O blessed Trinitie, that thou wilt shew mercie vnto the wandering sheepe, which is subiect to the renting teeth of the rauenous wolfe. Saue me, O Lord, out of his mouth. Suffer me not to become the sacrifice of sinne, but let downe vpon me thy holie spirit, that with his firie countenance, he may put to flight the crooked feend of the Diuell, that I may be brought home againe vnto thy wisedome; that the bill of sinne written against mee, be blotted out and cancelled; that the sowe may be washed from hir filthines; the dog eate of the crumbs that fall from hir maisters table, and a sinner worsse than Marie Magdalen, yea chiefe of all sinners, be saued. O let my lamentation cease in the euening, and cause mee to receiue ioie in the morning. Let my sackcloth of sorrowe be rent asunder; gird me with ioie and gladnesse; let me be receiued once againe I beseech thee into the ioie & fauour of my God and father; let me be yet thought worthie of his kingdome, through the earnest petition and praiers of the whole Church of Saincts, which sorroweth ouer mee, and humbleth hir selfe continuallie vnto thee: yea rather, through the onlie mediation, and vehement intercession of my Lord and Sauiour Iesus Christ: to whome with thee, O Father, and the holie Ghost, be all honor, glorie and dominion, for euer and euer, Amen, Amen.

Another lamentation of a woman that hath lost hir *virginitie and chastitie: or of a Christian soule* polluted with sinne.

O My soule, wash away thy sinnes, purge thee of thine iniquitie, and make the rest of thy life agreeable to the word of truth. O thou vnhappie soule, yea thrise vnhappie woman, behold I say, whole mountaines

couered

couered with thy sinnes, and great vallies ouerlaid with thine iniquities. O my soule, once purged with the pilles of grace, endowed with the gifts of the holie Ghost, and espoused as the most pure virgin to the faithfull louer our sauiour. But out alas, what haue I done, or whome haue I thought of? My sauiour was once my louing spouse, bicause of my chastitie; but now alas he is become a seueare iudge to punish mine iniquitie. O vnhappie remembrance of so great a losse? Why doest thou so aggrauate my greefe? Or why doth both good and euill thus torment me? Alas, alas, is it not inough for mine euill conscience iustlie to prick me, and the punishments due therefore to torment mee, but must the remembrance of a good conscience also, and the deserts due to the same condemne me? Fie vpon thee wretch, that thou art to lose so rich a treasure, which thou canst neuer recouer.

O comfortlesse creature, why wert thou so vnhappie to lose that, which hath made thee to be pointed at of the righteous, and to be laughed at of the vngodlie? O lampe of virginitie, how art thou quenched? Once I was a spouse, but now an abiect; late a souereigne, but now a slaue. Why hast thou thus preuented me? And in what a filthie puddle of iniquitie hast thou plunged me? O fornication the defiler of my mind, and the destroier of my soule; why hast thou bewitched my mind, and enchanted my soule? Why hast thou cast me headlong from the throne of my sauiour, and placed me amongst the condemned soules of sinners? O griefe of griefes, why doest thou thus sting? Bicause I haue lost such a iewell. O sorrowe of sorrowes, why doest thou thus wound mee? Because I haue lost such a treasure. Behold, behold alas what monsters haunt me. On the right hand stands greefe to torment me, and on the left sits sorrowe to condemne me; but yet I confesse it is worthilie: for thou O my soule hast beue a traitor to

God,

God, periured to Christ, and an adultereſſe to thy ſauiour, and therefore deſeruedlie thou art fallen from the tabernacle of truth, to the dungeon of the diuell. O thou abiect of God, and ſlaue to Sathan, nay rather, the diſdainer of the Deitie, and embracer of iniquitie! for thou O my ſoule, lieutenant vnto ſinne, firſt refuſedſt the ſeruice of thy ſauiour, and (of thine owne accord) enthralledſt thy ſelfe to the Diuell. O miſerable, yea more than miſerable change! Alas, what a pallace haſt thou forſaken, and what a priſon haſt thou choſen? Alas what a ſauiour haſt thou ſold, and what a ſlaue doeſt thou ſerue? Oh madneſſe of mind, oh fooliſhneſſe of hart, what haſt thou done? What I ſay haſt thou done? Haſt thou forſaken thy ſweet ſpouſe and ſauiour, and embraced that rauening woolfe the Diuell? Haſt thou loſt thy louing bridegroome, to followe the filthie fleſhlie pleaſures of the world?

O ſinfull ſoule, how wretched is thy ſtate? O wicked wretch, how ſinfull is thy fall? Oh my God, whence procæde theſe irkeſome ſtings of ſinne? Or who can make ſatisfaction for ſuch heapes of iniquities? O thou miſerable wretch my ſinfull ſoule, why dweſt thou not caſt thy ſelfe headlong into the dungeon of griefe, which of thine owne accord didſt throwe thy ſelfe into the filthie ſinks of ſinne? O thou polluted creature, why dweſt thou not burie thy ſelfe in the bowels of ſorowe, which ſo willinglie wallowedſt in the kennell of ſhame? O thou ſinfull helhound, why dweſt thou not drowne thy ſelfe with the waues of weeping, which haſt ſo often ſwomme in the ſeas of fornication? O ſting of ſinne! O rod of ſorrowe! O daughter of heauines! torment me, ſcourge me, plague mee, crucifie mee, and trample and tread me as a filthie rag vnder your feet. I haue deſerued it, yea I haue ſought it; for I haue moſt impudentlie contemned, yea and moſt arrogantlie prouoked you, nay rather God, not you; and therefore

now

now shew your authoritie in executing the giltie to death, that ye may be reuenged for your God. Let the sinfull fornicatrix feele the punishments she hath deserued, and drinke deepe of the cup of shame she hath desired. O thou my sinfull soule, it is now high time for thee to shew the fruits of repentance, which hast so long straid from the fold of the godlie virgins, and erred from the paths of the righteous women. Bath thy selfe I saie in the sweet streames of repentance, which so often hast wallowed in the filthie puddles of vnrighteousnes.

O God of all consolation and securitie, I durst not sue for anie fauour at thine hands, vnlesse I had brought in my bosome a pardon for my sinnes, procured by repentance in the death of Christ, which heere with teares I present vnto thee, desiring thee good God of consolation (if again with the dog I returne to my vomit, and wallowe in my sinnes as the sow in the mire) then to driue me from the countrie of the godlie, and to banish me like a vagabond from the court of my sauiour and spouse; yea I desire of God it may be so, and I hope in Christ it shall be so. And although I am not worthie to lift vp mine eies to heauen to call to my God for grace, by reason of the multitude of my mis-deeds, which alwaies are as red as scarlet in my sight, yet am I not vnworthie with continuall weeping and crieng for grace to loose them. For seeing my soule is constrained through greef of conscience, to powre forth praiers to my God for his mercie and grace, it is meete it should be done with great contrition of heart, and continuall mourning. Consider therefore, O my soule, what thou hast done, and what plagues thou hast deserued for losing thy virginitie. Ponder (I say) lament, and remember O my soule, before thou end the short pilgrimage of this life, how thine aduersarie the Diuell, like a roring lion, lies lurking in euerie corner to

deuoure

deuoure thæ, and ſends out his meſſengers into all places to entrap thæ. O my God, what dow I ſæ on earth but engins to entrap me? What, I ſay, can I behold, but baites to entiſe mæ? Alas, and out alas, what dow I heare? A cõfeſſion of mourners, a craſhing of tæth, and a great multitude of howlers. Wo is me alas. For me thinks I ſæ great flames of fire; huge balles of wild fire, and fornaces full of boiling leade, and all approching nære vnto me.

Alas, what meanes theſe ſtrange cries of monſtrous wormes? What diueliſh ſpite doth thus inflame them, and what firie flame doth ſo torment them? O yæ helliſh hagges, frieng with heate, and frowning with furie; why are yæ ſo cruell to thoſe that lie howling amongſt you? Is there no meane, no remedie, nor no end of this your puniſhments, and are theſe O my God the torments which are prepared for filthie fornicators, and contemners of thy commandements; of which I am one, yea the chæf of all ſinners? And muſt I nædes abide theſe infernall plagues? Then O my ſoule, why art thou not afraid? And thou my hart why dweſt thou not rent in ſunder? Alas, alas, how ſuddenlie, yea and how græuouſlie the ſerieants of ſinne now ſæme to arreſt me? Alas I ſaie, what wicked actions mine aduerſarie ſinne hath found againſt mæ? But oh cruell ſinne, whether wilt thou carrie me? And thou my God, whither wilt thou leade me? If I haue committed this horrible crime which deſerueth death, O yet remember I praie thæ that thou art my Sauiour. If I haue broken the bands of chaſtitie, O yet call to mind that thou art my redæmer. O my God, if I haue done any thing that deſerueth death and damnation, yet forget not how that thou ſheddeſt thy prætious bloud to ſaue me. And therefore, O my mercifull God, be not ſo ſeuere, in marking what is done amiſſe of me; but let thy mercie preuaile and couer all my ſecret

cret and open faults. Remember thou saiedst by the mouth of the Prophet, I will not the death of a sinner, but that he should conuert and liue. My God, which canst not lie, what meanest thou to say that thou wouldest not the death of a sinner, if thou throwe him into the bottomlesse pit of hell? Dwelt thou meane that thou carest not for the death of a sinner, when thou committest him to the slauerie of the diuell? Is this thy meaning I say, when thou saiedst, I had rather he should turne and liue?

I am a sinner, O my God; if therefore thou haue no delight in the death of a sinner, then who shall let thee to take compassion vpon mee sillie woman? If thou hadst rather he should turne and liue, then who shall withhold thy countenance from me sinfull wretch? If the hugenesse of my sinnes deserues a wound, the care of so gratious a father prepares a salue. God forbid that the wickednesse of a sinner, repenting hir of hir sinne from the bottome of hir heart, should surmount the mercies of so bounteous a Sauiour. O therefore remember me most louing father, I beseech thee, because thou art my redeemer, and take compassion vpon thine vnworthie handmaid, because thou art my sauiour. Respect not, O my God, the iustice due to so greeuous a sinner; but remember thy louing kindnesse towards thy creature. Remember not, O Lord, the offences of a sore transgressor, but call to mind the mercies of a louing sauiour. I confesse, O Lord, that my sinnes both old and new, deserues eternall condemnation, and that no repentance is able to make satisfaction for the least of my faults, and yet by faith I am assured of my saluation, bicause thy mercies surpasse thy iudgements. Spare me therefore, O Lord, for my soule appealeth from the seate of thy iustice, to the throne of thy mercie. O deliuer me, because thou art almightie. Oh saue me sinfull woman, because thou art mercifull,

and take compassion vpon me, wretched woman, for thy beloued sonne Jesus Christes sake, who liueth and reigneth with thee and the holie Ghost, one God, euer world without end, Amen.

God the Father of all comfort and consolation, blesse, keepe, and defend me from all the illusions and suggestions of Sathan, now and euermore; also giue me grace to walke in thy feare, Amen.

Reade more of this in the Quéenes meditation, page 10. and 16. 17. &c. in the second Lampe.

A praier of Marie Magdalens repentance.

O God Jesu, the onlie hope of the penitent person, which opening the bowels of thy compassion, and to declare and shew a token of thy great loue, didst gratiouslie giue absolution and pardon of all hir sinnes to Marie Magdalen, that grieuous sinner, and sinfull woman, at what time she touched with great remorse and sorrowe, stood weeping before thee, and powring forth abundance of teares, washed thy feete, and kissing them, wiped them with the heare of hir head, in token of hir hartie repentance and sorrowe for hir forepassed sinfull life spent in adulterie and vncleannesse. O despise not me also I beseech thee most mercifull Jesu, which am a more sinfull woman, and now likewise most humblie with great remorse of conscience and sorrowe for my sinfull life past, do prostrate my selfe before the feete of thy mercie, washing them with the inward teares of contrition, and kissing them with the lips of deuout & earnest praier. And vouchsafe, O sweet Christ, to make me meete to heare thy voice so full of loue and compassion, so full of clemencie, sweetnesse, and mercie, which the same Marie Magdalen was made worthie to heare, that as hirs,

hirs, so also my manifold sinnes and offences committed against thee, and thy whole Church, and mine owne bodie and soule, may quite be forgiuen, and washed awaie by thine onlie grace and merits, O blessed Sauiour Jesu, Amen.

Another praier of the woman taken *in adulterie.*

O Most tender harted Jesu, which so gentlie deliueredst the woman taken in adulterie, and so mercifullie sentedst hir awaie in peace, and vncondemned of thee, from hir accusers. Behold, my adulterous soule standeth here before thee, which so often hath forsaken thee hir true and faithfull spouse, as she hath consented to the vile suggestions of the adoulterous and corrupt enimie. Alas, my conscience accuseth me, yea and all my lewd works and wicked actions do all bewraie, and condemne mee. But, O Lord, enter not thou into iudgement with them I praie thee, neither do thou remember mine old or new offences, to plague them as they deserue, but deliuer me also a most sinfull wretch, and a woman corrupted and abused in adulterie. Deliuer me, I saie, a woman altogither giltie of horrible iniquities, from mine accusers, and being fullie persuaded in my conscience, that I am freelie forgiuen of thee, and from this and all other my crimes and offences absolued, pardoned, and quitted before the tribunall seate of thy iudgement, let me now depart in peace and vncondemned. For it is thy propertie alwaies to haue mercie, and to spare sinners that repent and turne vnto thee, as I do heare at this present vnfeignedlie: yea, there is no end of thy mercies and compassions to such as forsaking their old sinnes,

dw vnfeignedlie ſæke and cleaue vnto thæ: to whome therefoꝛe with the Father and the holie Ghoſt be bleſſing, pꝛaiſe, power, and dominion, now and foꝛ euer, Amen.

Of this matter reade moꝛe in the latter end of the firſt Lampe, and in diuers places of the ſeuenth Lampe.

A praier to be ſaid of anie damſell, daughter, *or maiden child.*

OMoſt mercifull God, and heauenlie Father, which haſt commanded mæ to honoꝛ my parents, by whome I was boꝛne and dw liue; foꝛ ſuch obedience doth pleaſe thæ, foꝛ thy beloued Sonne Jeſus Chꝛiſtes ſake; and thou haſt pꝛomiſed to reward the ſame with long life, manifold benefits, and heauenlie bleſſings: I humblie beſæch thæ O Loꝛd, giue to my parents, and all other that I am bound vnto in this woꝛld, a long life, and pꝛotect them from all miſeries, hurt, and danger. Alſo, grant mæ grace to obey them and all others, which haue authoritie ouer me, in dæd, and in woꝛd, and in all patience, that I may haue thy benediction and bleſſing. Let mæ helpe my parents in their age, and neuer græue them as long as they liue: and if their vnderſtanding faile, let me beare with them, and neuer in my luſtie youth deſpiſe them. Impꝛint in my mind the paines, which my mother hath endured foꝛ my ſake, not onlie befoꝛe I came out of hir wombe, but alſo till I was of anie diſcretion, foꝛ which cauſe, be it far from me, that I at anie time make hir ſad, oꝛ out of quiet, thꝛough ame my lewd behauiour and diſobedience.

Furthermoꝛe, O mercifull God, and heauenlie Father, I beſæch thæ foꝛgiue me the ſinnes of my tender age and youth, whereby I haue, and do ſtill offend both thæ,

thee, and my louing parents. Pardon them I saie, O Lord, for thy mercie sake. Remember not my rebellions: make me both to knowe my follie, and to be hartilie sorie for mine offences. Place before mine eies continuallie the example of our sauiour Christ, which in his childhood was obedient vnto his parents, thereby, both teaching and shewing to all children what their dutie is. Keepe me, O Lord, from the wicked companie of vngodlie men, and when they shall entise me, let me not walke in the way with them. Refraine my feete from their paths, least I come into the dangerous and suspicious iudgements of other folke, and hazard therby mine honestie, chastitie, and good name and vertue, to the perill and hurt both of my selfe and my parents. Increase, O Lord, not my yeares onelie, but also my wisedome, chastitie, shamefastnesse, sobernesse, temperance, and all kind of vertue and obedience requisite in a godlie child, that I may growe in fauour both with thee, and all good men and women, through thy beloued Sonne our Lord and sauiour Jesus Christ, Amen.

Another verie necessarie praier to be said of anie *daughter or maiden child.*

FOrasmuch as in thy holie word (O almightie God and heauenlie Father) it is said, that a wise daughter is an heritage vnto hir husband, but she that liueth dishonestlie, bringeth hir father to heauinesse: againe, a daughter that is bold or past shame, dishonoureth both hir father, and hir husband, and the vngodlie shall regard hir, because she is not inferiour vnto them, but both hir father and hir husband shall despise hir, because of hir foolishnesse: I beseech thee therefore, take from mee a stout stomach, an incorrigible hart, an impudent

mind, an vnshamefast eie, and a bold countenance, with all other vices, and marks of a reprobate and disobedient child, and in stead thereof, giue vnto mee a gentle spirit, a meeke hart, an humble mind, a demure looke, a sober countenance, an affable and seruiceable bodie, with all other good graces and comelie conditions of a chast virgin, and godlie child, towards hir parents.

Oh suffer me not to be of the number of those shamelesse children, that sticke not to reuile and curse their father and mother to their face, nor of those stubborne and wicked daughters, which as the Prophet complaineth, do rise vp and rebell against their owne mothers, setting their commandements at naught, & vtterlie refusing to be corrected by them for their amendment. Yea far be it from me, O Lord, with Lots two daughters, to make my father dronke to vncouer his shame: neither with cursed Cham, let me not reioice or laugh at the dishonour of my parents, especiallie sith I knowe that my honor commeth by them, and that their reproch is in deed my dishonour. And though my parents forsake me, and count me as a stranger, yet giue me grace neuer to forsake them vtterlie, nor to saie of them as Leah and Rahel said of Laban their father, We haue no more portion or inheritance in our fathers house: but rather make me through the gift of thy grace obedient and verie willing to suffer for thy sake, my parents to worke thine and their willes in me, yea though it be to my losse (if thou thinkest it so good) without anie resistance, striuing, grudging, or deniall, euen as Isaac did to his father Abraham, Iepthaes onelie daughter did vnto him, Lots two daughters vnto their father, and the seauen children of the woman in the Machabees vnto their mother, &c. that with these vertuous and godlie children, I may be blessed and haue mine obedience crowned and rewarded.

More-

Moreouer because thou O Lord, in the old law hast straightlie commanded, that the daughter which loseth hir virginitie, and plaieth the harlot in hir fathers house, should be stoned to death, yea though afterward she be married to an husband (which beastlie vice of filthie whoredome, fornication, and vnchastitie, how greatlie thy sacred maiestie doth abhor and detest by this lawe, besides other examples of thy iudgements mentioned in the scriptures, it may and doth easilie appeare.) Assist me therefore, I humblie praie thee, that by watching and praier, temperance, holie exercises, moderation and abstinence from superfluous meates and drinks, and ouermuch fine fare, which makes the mind ware wanton and ouerlustie, I may so tame this my bodie, crucifie my flesh, and bring it into subiection to the spirit, with all the affections and desires thereof, that I may neuer with Thamar pollute my fathers house, nor sin against thy maiestie, my friends, and mine owne soule and bodie, by ouerpassing the prescribed limits and bounds of honestie and chastitie.

Giue me grace, that I follow not the concupiscence of the flesh, neither prouoke my senses by vnbrideled libertie, with Dinah to abuse my selfe, and trespasse against my parents and friends to their harts grieke, against my selfe to mine owne publike shame, and reioicing of mine enimies, and against thee and my country, to other euill example and ouerthrowe. Sanctifie me, I saie, O holie father, that I defile not my selfe with carnall vices, riotousnesse, bellie-cheere, nor vnlawfull pleasures. Suffer me not to cast off thine holie spirit, thereby to make my bodie the house of filthie fœnds, which carrie awaie, and cast headlong all intemperat, vnchast, and secure or retchlesse persons, into euerlasting destruction, but driue far from my hart all euill thoughts, from my mind all wicked concupiscence, and from mine eies all vnchast lookes; yea, be thou euer so

mercifull vnto me, O Lord, as to helpe me continuallie with thy diuine power, that the holie spirit, which thou didst powre into me at my baptisme, may beare the rule in all my members, and so preuaile ouer the flesh, and all the inordinate affections of the same, that being renewed dailie after thy holie spirit, I may the better walke in the spirit, and serue thee in righteousnesse, obedience, and true holinesse, all the daies of my life, to the honor of thy sonne, which is the most excellent floure and crowne of all pure virginitie.

Finallie, if hereafter it shall please thee not to continue in me the gift of virginitie or single life, or that my father or friends, thinking it vncomelie for me to passe the floure of mine age, to auoid all other further inconueniences, shall iudge it needfull for them, respecting mine infirmitie, to marrie me, and so to performe that weightie matter, and ease themselues of so great a charge, care, and burthen, by doing their dutie betimes, and not neglecting their authoritie and office, as Iudah did towards his daughter in lawe Thamar, to the perill and hazard of both their good names and honestie: then grant, I beseech thee, O deere father, that I for my part not so much as desiring mariage, much lesse to shew my selfe to long therefore by anie meanes, may be content to leaue all the care and charge of that businesse, wholie vnto my parents or friends, who no doubt loue me no lesse, than I loue my selfe. And let me be fullie persuaded, that they will prouide no lesse diligentlie for me, than they would for themselues, but much better, that all whisperings, close communication, sinister practises, and priuie contracts being of me vtterlie eschued, as a thing most vngodlie, and in deede far vnbeseeming anie Christian child, yea as things abhorred euen among the Infidels, I may after the good examples of Rebecca, Leah, Sarah, and such like holie virgins, & obedient daughters,

ters, moſt willinglie allow and approue the authoritie, power, and priuiledge of my parents and friends ouer me herein, and reſigning all my will to their wils, be verie well content to be ruled by them in all things they ſhall dow in thee, as becommeth a well nurtured, and obedient child, labouring alſo by all earneſt and feruent praier, to further the matter, that I may bring a chaſte mind in a chaſte bodie, vnto a vertuous huſband, to thy glorie.

And grant, that my parents and frends alſo for their parts, as thou haſt commanded, Deuter. 7, 3. may carefullie endeuour by all poſſible and ſtudious diligence, to prouide for me their daughter, a man of vnderſtanding, wiſedome, pietie, and honeſtie; euen ſuch an huſband, Lord, as is no Idolater, or irreligious worſhipper of God, no Atheiſt, Infidell, or vngodlie man, nor one that ſhall let or hinder me from vertuous liuing, but ſuch a one as is both wiſe, godlie, vertuous, holie and religious, one that ſerueth thee, O God ſincerelie, and liueth in thy feare chriſtianlie, and will gladlie prouoke, exhort, and helpe me to liue accordinglie. Finallie, grant I beſeech thee, that my parents or frends, without anie reſpect of their owne gaine or commoditie, may ſeeke me an honeſt huſband, and marie me in thee, O Lord; neither let them with couetous Laban ſell me to their ſeruants in recompenſe of their ſeruice, as Leah and Rebecca were; nor yet with that hypocrite Saule giue me vnder pretence of fauour, to ſnare and betraie the innocent, as Michal and Merab were giuen to Dauid. But conſidering that the knot of marriage cannot be lightlie loſed or diſſolued, ſauing onlie by death, let them with great ſtudie, and deliberation, with good aduiſement and counſell dow it, yea with ſuch diligent care, and faithfull diſcharge of their owne duties to thee, O God, with ſuch loue and entier affection towards me their child, and with

ſuch

such due regard to the man, vnto whome they shall match me (as namelie not so much for anie his externall goods of the bodie, as chiefelie for the inward vertue and goods of the mind) that in euerie respect it may be trulie said they haue verie well ioined and married me in the Lord, to the reioicing of all parties, so shall it come to passe, that they thereby shall not onlie procure vnto me their daughter perpetuall ioie, comfort and felicitie, by causing my marriage to become easie and well-liking vnto me, but also prouide by this meanes for themselues such a sonne in lawe, as shall be a faithfull frænd, a dailie succour, and continuall aid vnto them, euen in their old age, to their great comfort and thy glorie; which grant, O blessed God for his sake, who was most obedient, not onelie to his blessed mother Marie, but also vnto thæ his celestiall Father, thy holie sonne Jesus, I meane, to whome with thæ, and the holie Ghost, be now and euer eternall praise & thanks, and vniuersall power, rule and dominion, Amen.

You may reade in the sixt and seuenth Lamps more of the dutie of daughters.

A praier to be said of a daughter in lawe *that is married.*

FOr almuch O almightie God, as through the corruption of our nature, the common custome and opinion of most are, that all mothers in lawe beare a stepmothers hate vnto their daughters in lawe: and contrariwise, that daughters in lawe for the most part, beare no great good loue and charitie towards their mothers in lawe: the cause of both which hatred or enimitie, as it is found vaine and vnchristian, so it sæmeth to arise, when on the one side the mother is discontent that all hir

hir ſonnes loue ſhould be turned vnto hir daughter in lawe: and when the wife on the other part cannot ſuffer any to be loued but hir ſelfe; as though the motherhood of the one were leſſened by the daughter in lawe, and the wifehood of the other, were miniſhed by the mother in lawe; or as though friendſhip were impared by the multitude of frends, when rather in troth, it is the more increaſed, and ſtrengthened by alliance and mariage, and therefore either ought to beare with others infirmitie, and charitablie to be reconciled one to another, if at anie time bralles, hatred, ſtrife or diſcord riſe or chance betweene them.

Therefore to auoid the cauſes of this common hatred betwixt me and my mother in lawe, and that we may the better liue louinglie and chriſtianlie togither, as becommeth vs, both before God and the world, to the good example of all other; grant O God, I beſeech thee, that my mother in lawe for hir part may be content, that hir ſonne my huſband do loue me his wife as his deere mate, and inſeparable companion, with whome he ought to dwell, without anie diſpleaſure. Againe, that I hir daughter in lawe for my part, knowing my huſband and I am all one, may not onlie take and repute his parents to be my parents, but alſo may be willing, and verie well pleaſed that my huſband do loue hir alſo as his owne mother, as vnto whome he is greatlie bound, and oweth much louing kindneſſe for theſe great benefits receiued of hir; I meane, his life, his nouriſhing, and bringing vp in the feare of God, but eſpeciallie, becauſe I gladlie do or would loue mine owne mother alſo, as nature thereto bindeth me, and for that I both ſee and know how that by this my mother in lawe, as by an inſtrument and meanes appointed of thee, I now preſentlie enioie this my huſband, hir ſonne, for whoſe ſake therefore at the leaſt, I am bound both by the lawes of God & nature,

(forſo-

(forsomuch as we are now no more two, but one flesh) to loue, cherish and obeie this my mother in lawe in thee, as if she were mine owne mother.

Grant I saie, O gratious God, that my mother in lawe may loue me hir daughter in lawe, no lesse than Naomie loued Ruth & Orpha, and that she may giue me good counsell, teach me, instruct me, praie for me, and do all such things as may be an example vnto me, both of godlines, chastitie, and soberneſſe. Driue far from vs all hatred, enuie, brallings, and contentions. Suffer hir not I beseech thee, O Lord, to make anie discord or variance betweene my husband and me for anie cause; but and if anie chance betweene vs, grant that she rather to the vttermost of hir power, by hir wisedome, and good motherlie counsell-giuing, may auoid it, and reconcile vs againe, that thus she bearing a motherlie affection towards me, it may so come to passe, that both my husband may be the more bound to loue hir, not onlie for that she is his deere mother, but also bicause she hath thereby bene the cause of a great part of his felicitie, in that he hath mee both a more chaste, sober, louing, obedient, and vertuous wife, and better agreeing with him, by the meanes of this hir motherlie instruction, and graue godlie counsell; and also I be no lesse bound to loue hir, and to beare none other mind towards hir, than if she were mine owne mother, as Ruth did to Naomie, and Sara to Anna, by reason that I also haue by this hir graue aduice, and wise teaching, both gotten to my selfe more knowledge, am made better, and haue my husband hir sonne more plesant, louing, and tender vnto me. This grant not onlie vnto vs, O good father, but also to all other mothers and daughters in lawe, for Iesus Christes sake, our onlie Lord and sauiour.

Amen.

Another

Another praier to be vsed of a daughter *in lawe.*

THou hast commanded in thy holie lawe, O almightie God, that all children should honor their parents as they will obteine the promise of long life, and blessings of their parents vpon earth, and contrariwise auoid thy curse, and the curse of their parents pronounced against all disobedient and vngodlie children: grant therefore vnto me, whom it pleaseth thee after the death of mine owne mother, to kæpe still as yet in the number and obedience of a child, by giuing me this woman to be my mother in lawe, in stead of mine owne mother, whome thou hast taken vnto thy selfe, that sith I am now hir child by adoption and affinitie, I may according to thy commandement, fulfill and dw all that dutie, which I owe and is due vnto hir, euen as vnto mine owne naturall mother, if she were hære aliue, and that not for a shew or outward pretence of loue, but with true obedience, and due reuerence, from the verie hart vnfeignedlie, bicause I knowe it shall be rewarded of thee whatsoeuer I dw vnto hir, be it good or ill.

O let me not be in the number of those wicked daughters in lawe, which as the Prophet saith, dw impudentlie rise vp, and contemptuouslie striue against their mothers in lawe. Let all contumelie, despite, rancor, brallings, tauntings, cursings, slanderings, reuilings, vpbraidings, with such other like wicked and vnchristian behauiour, either in thought, word, or deed, of a reprobate and accursed child of Sathan, be far from me, that so I may auoid the plagues threatned, and obteine the blessings promised.

Take from me, I saie, O Lord, all hardnesse of hart, euill

euill custome, vaine opinion, churlish conditions, and disdainefull or coie behauiour, neither let me willinglie græue hir, or in anie thing be offensiue vnto hir, as long as we liue togither. O let me not, I saie, through euill maners, lewd disobedience, and peruerse rebellion, be a veration of mind to this my mother in lawe and parents, as Judith and Bathcath, the two wiues of Esau were to Isaac, and Rebecca their father and mother in lawe, but giue me grace after the good counsell of Raguell, and the holie example of Sara his daughter, to obeie this my father or mother in lawe, as she did Anna and Tobit hir father and mother in lawe, to honor hir in dæd and in word, and in all patience, and to vse all gentle, courteous, mild, mæke, and swæt words, yea all childlike dutie, and christian behauiour vnto hir for thy sake, that thereby I may win hir good will and motherlie fauour more and more towards me.

Grant, that I knowing my father and she to be now all one flesh, as my husband and I am one bodie, may reckon and repute hir now also to be as mine owne mother, and to take my husbands parents for my parents, and so to loue, cherish, reuerence, and obeie them in euerie condition, no lesse than as mine owne naturall parents, that being seruiceable alway vnto them, and fulfilling in all points the rowmth and dutie of a good and godlie daughter in lawe, I may find them againe the more to loue, cherish, and prefer me as their owne daughter.

Let me not be displeased, if my husband loue his owne mother, but rather as it becommeth a good and a vertuous wife, if I se he doth not behaue himselfe towards hir like a naturall sonne, giue mee both grace and wisedome quietlie to exhort him, and friendlie to desire him to behaue himselfe better towards hir, that she seeing and well knowing my chastitie of bodie, my louing-

louingneſſe towards my huſband, and my good will and gentle nature towards hir, may through theſe vertues (if ſhe be curſt) alter hir fierce mind towards me, and turne it to good, and be the better content with me, neuer hereafter to hate me, either as a daughter in lawe, or as a ſtepdaughter.

Finallie, grant that after the good example of vertuous Ruths obedience to Naomie hir old mother in lawe, I may with great humilitie, entirelie loue hir, hartilie praie for hir, and dutifullie honour, ſerue, cheriſh, and obeie hir; yea, and to ſpare no painefull diligence to doo hir all the good I poſſiblie may or can, in thee, and for thee: that thus obeieng, nouriſhing, and ſuſteining my mother in lawe in hir neceſſities, none otherwiſe than if ſhe were mine owne mother, and bearing patientlie at hir hands all infirmities and miſeries for thy ſake while I liue, may to thy glorie, and others good example, declare my good affection and great loue that I beare towards hir, as ſhe that ſtandeth both in awe and feare of thy commandements, and gladlie endeuoureth to obeie thee and my ſuperiours in all things, according to thy word, and that this my mother in lawe may alſo ſometime worthilie ſaie of me to my praiſe and others encouragement, as Naomie ſaid of Ruth, namelie, that I am better in troth vnto hir, than ſeuen of hir owne ſonnes. This grant O God, for thine owne glorie ſake, and my comfort and commendation in Chriſt Jeſus, to whome with thee & the holie Ghoſt, be all honor, glorie, and praiſe, for euer and euer, Amen.

A praier to be said of anie woman, when she is *woed of anie man to be his wife.*

O Lord God of our fathers, creator of heauen and of earth, the sea, and all that in them is, which worke st all things according to thine owne purpose and will, which rule st the harts of all men and women, and dispose st them after thine owne counsell, as seemeth best to thy godlie pleasure. Oh good God, the preseruer of mankind, in thy great loue, by thy godlie prouidence, thou didst prouide and giue vnto our first father Adam a fellow-helper, not onlie like vnto himselfe, but euen of his owne bodie and substance, commanding them to increase and multiplie, to the figuring and coniunction of thy deere sonne Iesus Christ our continuall and onlie mediator, and thy holie congregation, for the which blessed be thy name for euer.

Oh thou God of all comfort, and father of all mercie, when thou art angrie with vs for our sinnes, then shewest thou vs mercie, and in time of trouble and temptation thou forgiuest sinnes, to all them that call vpon thee faithfullie. To thee therefore, oh deere father, I turne my hart, and direct mine eies, as thou hast commanded vs to do in all our needs and necessities; beseeching thee to be mercifull vnto me, oh deere God, and heare me thy poore handmaid and worke of thy hands. Thou hast made all mankind of the mould of the earth, and hast wrought in me and this man that now woeth me, according to thy good pleasure. Thou hast regenerated vs by thy holie spirit, and new created vs in thy deere sonne Iesus Christ, vnto good works, that we should walke in them; so that we can not, nor may not come togither in marriage after the manner

manner of the heathen, which be ignorant, and knowe not thee to be their God.

Now therefore O louing father, to whome all harts are open and knowne, in this beginning of our loue, and coniunction of our minds, I humblie beseech thee, so to order our affections, and rule our harts and desires, that therein we seeke nothing but thy glorie, and the profit of thy Church. Therefore in Christes name I praie thee, suffer vs not to go amisse, but as a father, helpe and guide vs to a right marriage, in the which we may liue honestlie and prosperouslie, euen as we ought to thy honour: and either deliuer vs from all euill lusts, and concupiscence of the flesh, and defend vs from all slander and shame, whereby anie offence may be giuen to thy people; or else in thy good time take vs out of this earth and miserie. Thou knowest, O Lord, that I haue not filched with poison, nor endeuoured to allure him by deceipts & charmes to loue me, and that this coniunction of our minds is not begun in vs for voluptuousnes nor of lust, but onlie in the feare of thee, and for the desire of Christian societie and mutuall loue, and the increase of godlie fruit, to the profiting of thy holie congregation. We knowe, O Lord, that it is thou onelie that prouidest the marriage, that hast the harts of vs both in thy hand, and that giuest the will to consent and make choice, or ordinarie election; and that thy counsell standeth not in anie mans power, neither can anie man alter or diminish thy purpose. Wherfore I most humblie beseech thee, most mercifull father, that if this coniunction of our minds and loue be thy worke and counsell, that thou vouchsafe, for the glorie of thy name, to giue vs some token and true certificate thereof, by the increasing, and stedfastlie stablishing our godly loue in thee, that thou wilt performe the same in vs in thy good time, to thy glorie, and our comfort, that we may the more perfectlie loue, and

rightlie ſerue thee.

But if it be a falſe perſuaſion, or temptation of the enimie to deceiue vs, and to drawe vs from thee; then good Lord, for thy deere ſonne Chriſtes ſake I beſeech thee, ſo to alter our loue, and change our minds, ſo order and guide vs, that we may ſone be certified thereof; that thereby we may flie all occaſions of euill, and the more zealouſlie cleaue vnto thee, and in our trieng to ſtand ſtedfaſt in patience, ſo that neither ſelfe-will, nor the luſts of our corruptions dw deceiue vs: and if it be for chaſtening, which I confeſſe we haue not onlie deſerued, but ſore and greeuous puniſhment for our manifold and greeuous ſinnes; yet for thy deere ſonne Jeſus Chriſtes ſake, oh deere God, which haſt ſaid, that thou delightſt not in our deſtruction, I moſt humblie beſeech thee, that we may by thy mercie come againe into thy fatherlie fauour, and after our great ſorrowe and heauines, we may obteine perpetuall ioie and conſolation, and be receiued into the fellowſhip of thy faithfull & fruitfull ſeruants and Saincts. Grant this deere father, for thy beloued ſonne Jeſus Chriſtes ſake our onlie peace and mediatour, So be it.

Another praier to be vſed of anie woman, before the *ſolemniſation of hir marriage.*

I Beſeech thee, O father, which art neither made nor begotten, marrie me now and for euer vnto thy ſonne, marrie mee vnto him in righteouſneſſe and iudgement, in godlineſſe, in mercie, and in compaſſion: marrie me, I ſaie, vnto him in faith, that I may trulie knowe thee my Lord and God, which wilt not the death of a ſinner, but rather that he repent and liue.

O thou onlie begotten ſonne of God, ioine me now,

I

I beſæch thee vnto thy bodie, that ingraffed in thee, I may drawe from thee the iuice of life, and of heauenlie wiſedome.

Defend me, O holie Ghoſt, and thine whole Church, againſt the rage of Sathan, the world, the fleſh, and the diuell, and let all things that I do, pleaſe thee: for thou, O glorious Trinitie art my huſband, which loueſt me, my God, whom I worſhip, and the head whervnto I am ſubiect. To thee be glorie and praiſe both of men and Angels now and for euer, Amen.

Another praier to be vſed of the man or woman, *a little before they be married.*

O Eternall Father of thy welbeloued ſonne our Lord and ſauiour Chriſt, which art the maker and king of all creatures, we thanke thee from the bottome of our harts, for that thou haſt not caſt mankind fallen from thy grace through ſin, into euerlaſting deſtruction, as thou didſt the diuell; but of thine vnſpeakable goodneſſe and ſecret counſell, thou broughteſt forth thy ſonne Jeſus, and madeſt him an huſband, that hauing taken our fleſh vpon him, he might marrie the faithfull vnto himſelfe. Immortall praiſe and glorie to thee, for reuealing this thy couenant to mankind from time to time by teachers, and for calling vs to his heauenlie marriage, by thy miniſters: we beſæch thee, by and for the ſame thy ſonne, ſo to change and confirme our hearts by thy ſpirit, that adorned with the wedding garments of righteouſneſſe, faith, holie loue, chaſte minds, and good conſcience, and without all hypocriſie, diſſimulation, and without the ſinne againſt our owne conſcience, wee may approch to this honourable eſtate of matrimonie, and be found in the number of thine elect.

Let vs now trulie be espoused in faith and vertue, to thine heauenlie spouse, and be ingrafted in his flesh. Let vs be two in one flesh, and so cleaue to him, that we may be one spirit, and so drawe the heauenlie motion of faith, comfort, ioie, and eternall life from him, that alwaies we may be (though two bodies) yet but one soule. Finallie, our troublesome race bæing finished, bring vs with thine elect, vnto thy vilible companie, that for euermore we may remaine in the spouse of the vniuersall Church in eternall compaine and comfort, Amen.

Another meditation and praier, declaring how Christ *adorneth the nuptiall feast with his* bodilie presence.

O Eternall, true, and almightie God, which at the first creation of the world, after thou hadst made man an image of thy wisedome and goodnesse, bearing such shape as thine eternall sonne at a time determined did take vpon him, and afterward of thy secret counsell, through thy word, didst vtter these words, It is not good for man to be alone. Thy will it was that from a few, euen two, the whole multitude of mankind should proceæd, and a sacred Church (honouring thy name religiouslie, and sincerelie deliuering vnto posteritie to come, the true knowledge of thy word) should proceæd. Thy will it is, that both our weake nature may liue purelie in the lawfull state of marriage, and thy Church multiplied more and more through the generation of the godlie.

O gratious God, which art pure from all spot of impuritie, and wouldest that the clære vnderstanding of holinesse should shine in vs, that approching vnto thæ in praier, we might discerne thy goodnesse, from the nature

ture of incestuous and polluted gods. By thy chaste and holie spirit, we humblie beseech thee, purge our harts, that in an holie and chaste conuersation we may be coupled togither to serue thee, vtterlie renouncing thine enimie the diuell, which is the author of incestuous lawes, contrarie to thy commandements; forbidding men to marrie for none other end, but that both the one by licentiousnesse of life, might be forgotten, and flocks of wicked men through their lewd conuersation, be withdrawne from thee to eternall miserie.

Be it far from vs, O God, that so much as in thought we should either so dishonour thy sacred maiestie, or hurt our selues. And we beseech thee, strengthē vs weak ones with thy diuine power, that we neuer be drawne from thee our God through sinfull desires of the flesh, which hinder our praiers, the onelie comfort of the Saincts distressed in this miserable life: neither forgo the swetnes and ioie of a godlie conscience, through hardnesse of hart, and horrible blindnesse, wherewith lewd liuers are commonlie punished, nor when the course of this mortall life shall be cut off, we feele not those torments appointed for the wicked, according to that terrible threat, Euerie soule which shall commit these abhominations, shall perish from among the people.

And thou, O sonne of God, which hast ordeined the loue of married folks to be a mysterie of a woonderfull and heauenlie thing; instill into our minds and breasts both sense of that celestiall wisedome, and a true desire of our coupling to thee. In thee a true and burning good will towards man (whose nature thou tookedst on thee) is inflamed: such a comfortable affection of vnfeigned loue should the chast bridegrome beare towards his beloued wife, and the bride likewise to hir husband. Thou louest and makest much of thy flesh; thou nourishest and dowest comfort the faithfull ingrafted into thee by true faith; and so should man and wife, beeing one

flesh, loue togither hartilie without all dissimulation.

Behold, the Church, according to the auncient custome of espousals, lieth before the altar, beseeching thee to reconcile thine eternall father vnto vs, and to receiue vs into thy societie. O our spouse most heauenlie, make vs partakers of that couenant, which thou entredst into with our nature. Blot out all the filthinesse of our sinfull flesh by thy merite; transforme vs into new, through thine holie spirit, and make vs by the same spirit to be one with thee, depending vpon thee.

And forasmuch as thy diuine pleasure is to haue this heauenlie marriage to be celebrated among manie troubles in this miserable life, where wine is not alwaies to be had, and the face of thy Church is manie times like our water pots, our fraile bodies oppressed with euils, filled to the full with water and teares; where also we are troubled, if we be not heard when we make our praiers, and hardlie we can bridle our selues with patience to expect thine houre: assist and strengthen vs, that these fraile vessels of ours, in which thy Church hath hir nest be not broken, through the malice of Sathan, and rage of tyrants. Graunt, that in crosses and troubles of this life, we may constantlie depend vpon thy counsell and assistance, and do that thing onlie which thou hast commanded, and gratiouslie prouide, that in that ioifull houre thy seruants and ministers may powre out the swæt wine of thy voice, giue comfort in our greatest nœds, and bring vs to thee, which art the truth and the life; so that when this temporall marriage shall take an end, wæ may drinke new wine with pleasure in the feast of thy father, Amen.

Ecclesiasticus 15, verse 2.

As a pure virgin newlie married, doth friendlie entreate hir husband; so shall iustice and wisedome being pure and vndefi-

vndefiled, greatlie entertaine hir louers.

Or thus:

Wiſedome, as a wife married of a virgin, ſhall receiue or entertaine him that feareth God, and keepeth the lawe.

Reade more in the fourth Lampe, page. 615.

A praier to be vſed of a virgin newlie married togither with *hir husband, the firſt night before they ioine togither in the* dutie of marriage, after the godlie example of Sara and *Tobias, who made and vſed the ſame before they* laie togither, for the ſpace of three daies; *as appeareth, Tob. cap.* 8. 9.

A ſentence out of Tob. cap. 6. verſe 17. worthie to be *called to memorie of all new married* folkes.

THey that receiue marriage after ſuch a faſhion, that they ſhut God out from them, and from their hart, and giue themſelues to their owne luſts, euen as it were an Horſſe and Mule, which haue no vnderſtanding: vpon ſuch hath the diuell power.

Therefore when thou takeſt an husband, and art come into the chamber, withhold thy ſelfe from him awhile, and giue thy diligence vnto nothing but vnto praier with him, that Sathan may haue no power ouer you, that ye may be receiued into the companie of the holie Patriarchs; and finallie, that ye may obteine the bleſſing and fauour of God, euen holie and ſound children, the fruits of your bodie; and knéeling on your knées, ſaie one after another, as followeth.

¶ *The Praier, or petition.*

Husband.

BLeſſed and praiſed be thou, O Lord God of our fathers, and bleſſed is thine holie and glorious name for euer.

Wife. Let the heauens bleſſe thee, O God, yea the earth, the ſea, the welles, the flouds, and all the creatures that be therin, praiſe and magnifie thee.

Husband. Thou madeſt Adam of the mould of the earth, and gaueſt him Eua his wife for an helper and ſtaie.

Wife. Of them came mankind, O Lord, and thou haſt ſaid, It is not good that a man ſhould be alone, let vs make him an aid like vnto himſelfe.

Husband. And now, O Lord, thou knoweſt, I take not this my ſiſter to wife for fornication or voluptuouſnes, but vprightlie in thy feare, for continencie, and onlie for the loue and deſire of children, in whome thy name may be bleſſed for euer.

Wife. Thou knoweſt alſo, O Lord, that I thine handmaid am pure from all ſin with man, and that I haue conſented to take this my brother, whome thou haſt kept for me to be mine husband, not for anie pleaſure or fleſhlie luſt, but in thy feare, and for the deſire alſo of children, that in the ſæd of Abraham I may obteine thy bleſſing in children.

Husband. Therefore haue mercie on vs twaine, being the dærelie beloued children of our parents, and cauſe vs to magnifie thæ more perfectlie, and to offer continuallie vnto thæ the ſacrifice of thy praiſe, and of our health and ſwætneſſe, for thy mercies extended towards vs.

Wife. Haue mercie vpon vs, O Lord, haue mercie vpon vs, and as thou haſt put awaie from vs the enimie that perſecuted vs, and made vs ioifull in thæ; ſo according to thy great mercie deale mercifullie with vs ſtil, and grant that we may come whole and ſound each to other, and become aged togither.

Husband. Thy bleſſing, O God, be now and euermore vpon vs, and vpon both our parents: and as thou, O Lord, of thy goodneſſe, haſt ioined vs togither, ſo by the vertue and power of thy holie ſpirit, bleſſe vs, and multiplie and increaſe vs, that we may togither ſæ our children, and our childrens children vnto the third and

fourth

fourth generation.

Wife. Yea, let our ſæd be bleſſed of thæ our moſt high and holie God, that all people may knowe that thou onlie art God, reigning in all the earth, and to be bleſſed and praiſed for euer.

Husband. Heare our praiers O God, and for thy holie name ſake, grant our requeſt, through the interceſſion of our onlie mediatour and ſauiour Jeſus Chriſt our Lord.

Wife. Amen dæere God, Amen.

God the Father bleſſe vs, God the Sonne bleſſe vs, God the holie Ghoſt bleſſe, preſerue, and kéepe vs: the Lord mercifullis with his fauour loke vpon vs, and ſo fill vs with all ſpirituall benediction and grace, that we may ſo liue togither in this life, that in the world to come, we may haue life euerlaſting, Amen.

Another verie neceſſarie and fruitfull praier, to be *often vſed of all married couples, for the obteining* of a godlie, louing, and quiet life, in *that honourable ſtate of Ma*trimonie.

FOraſmuch as it hath pleaſed thæ (Almightie God, the creator and author of all things) to direct both our minds, rule our hearts, and call vs from ſingle life, vnto this holie ſtate of honourable wedlock, whereby through thy mercie we haue not onlie eſcaped the entiſing ſnares of Sathan our ancient enimie, the euill example of the wicked world, and the vnlawfull luſts of fraile fleſh, and ſo conſequentlie the horrible iudgements of eternall damnation, if ſo be that we now inſeparablie liue togither, according to thy holie ordinance, and our promiſe made each to other before thæ and all the Angels, but alſo by this our happie coniunction, we preſentlie

enioie

enioie and fæle to our great comfort, the ioifull iewell of a quiet conſcience, fræ from all euill delights, in filthineſſe of ſin, and occaſions of offence: we therefore thy humble ſeruants, hære proſtrate on our knæs, according to our bounden dutie, with pure and thankefull minds, acknowledging this great benefit to be in dæd thy ſingular gift, dow mækelie render vnto thy diuine maieſtie moſt humble and hartie thanks, euermore praiſing thæ therefore, and ſaieng: Bleſſed art thou, O our God and heauenlie father, which art the author of our marriage, and of this our coupling togither, and bleſſed be thy moſt holie and glorious name for euermore; yea, let heauen and earth, the ſea, and all the creatures therein, praiſe, bleſſe, extoll, worſhip, and magnifie thy ſacred maieſtie both now and hencefworth for euermore, Amen.

And now, O mercifull father, conſidering with our ſelues what næd we haue to be very circumſpect, carefull, and watching to dw our duties, ſæing how wonderfullie, ſubtillie, and deſpitefullie the diuell in theſe moſt perillous daies, deludeth, ſcorneth, forbiddeth, and enuieth this holie ſtate; and how few matrimonies there be, without chidings, brallings, tantings, repentings, bitter curſſings, fightings, and diuorcings, which things vndoubtedlie (the more is the pitie) are commonlie almoſt euerie where committed among all eſtates, through the inſtigation of the ghoſtlie enimie Sathan and his impes, who take great delight therein: forſomuch alſo as we are not ignorant how buſie that old aduerſarie of mankind is, to baniſh the ſweet loue, inuiolable conſtancie, and pleaſant concord, which to our continuall comfort, ſhould alwaies be betwixt vs; and how in ſtead thereof, he buſilie laboureth, and bendeth his principall craft to bring in horrible hatred, dreadfull diſſention, vnpleaſant ſtrife, irkeſome lothſomneſſe, and bitter diſcord, euermore (as

it

it were from aboue houering in the aire) assaulting our nature and condition, and neuer ceasing to laie craftie traines to catch vs, and still assaieng to attempt all things that may interrupt and hinder our harts desire, and godlie purposes, if we giue him neuer so little entrie, intending by this meanes, either by voluntarie separation, or compulsorie diuorcement, vterlie to breake and dissolue this godly knot, so fast knit by thee, to most godlie vses; either else at the least continuallie to encomber it with diuers displeasures, great greefes, and manifold miseries, to our (alas) no little anoie and perill, both of bodie and soule, to others offence by euill example, and most of all to thy high displeasure, and great dishonour and slander of the Gospell, which we O deere God professe.

We therefore thy humble seruants, being verie desirous to auoid all these miseries and snares of Sathan our ancient enimie, and to liue peaceablie, holilie, and comfortablie togither in this holie state of wedlocke, as becommeth vs in the feare of God, first confessing our owne infirmitie, weakenes and vnablenes in anie thing to resist or withstand as we ought so behement, mightie, and strong assaults, inuasions, and temptations of the diuell: and secondlie, knowing no other waie or meanes how to preuent the spitefull malice of so deadlie a foe, but onlie in flieng by earnest and continuall praier vnto the throne of thy promised helpe and mercie, euen through the hope we haue christianlie conceiued in the promise of so readie relefe and happie helpe, made by thee to all that call vnfeignedlie vpon thee, in the name of Jesus Christ thine onelie sonne our sauiour. We, I saie, thy poore seruants in this faith, presume and are bold to present our selues now before the sacred seate of thy most high maiestie, most humblie crauing, and hartilie begging of thee, that for the same thy deere sonne Jesus Christes sake,

thou

thou wilt vouchsafe in mercie fauourablie to behold and visit vs, and by thine omnipotent power and puis-sant might, so represse, bridle, and restraine thou the vi-olent force, and piercing power of our ghostlie enimie, and mortall fo, which thus continuallie seeketh to de-uour vs, and most maliciouslie endeuoureth, and spite-fullie practiseth by all possible meanes, to banish our loues, to exile our ioies, to abandon our comforts, yea especiallie to dissolue our vnitie, to cancell our bonds, and breake our concord: that this our marriage (thy gratious aid and readie assistance alwaie furthering the same, and prospering it) may happilie be free from all the wicked suggestions, cruell assaults, and vngod-lie temptations of our deadlie aduersarie, and also deli-uered from all those euils, mischiefes, miseries, incon-ueniences, troubles, and calamities, which Sathan so busilie laboureth to infect, fester and intangle this our holie state withall. Giue vnto vs, I saie, O good Lord, the holie helpe of thy grace, and Angelicall aid of thy diuine spirit, so to rule and gouerne our hearts, and to knit and conioine our minds and willes togither in perfect loue, vnitie, and concord, that we be at no time by anie diuision or bitter discord disseuered or diuorced one from another, but may continuallie be vigilant and carefull both by dailie inuocating vpon thy holie name, and also by all possible diligence, and earnest in-deuours on both parts, to striue and fight valiantlie a-gainst all the temptations of Sathan, and other the enormities, euils, mischances, and miseries, whatsoe-uer may happen vnto vs by his pernicious instigati-ons, wicked motions, and most perillous suggestions.

Grant, O deere God, that as we are now of necessi-tie compelled by thy holie ordinance to liue inseparab-lie togither; being conioined by thy word in mutuall loue and felowship, as one bodie & one flesh: so we stan-ding in awe of thee, and setting thy holie feare euer be-

fore

fore our eies, may through the working of thy grace liue togither holilie, godlie, chastlie, purelie, peaceablie, quietlie, louinglie, agreeablie, and comfortablie, in all happie felicitie, perfect ioie, sweet amitie, perpetuall charitie, and continuall concord all our liues long; and that good Lord we praie thee, without anie hate, debate, chiding, bralling, tanting, threatning, disliking, repenting, vpbraiding, irkesomnesse, lothsomnesse, abhorring, detesting, diuorcing: finallie, without anie deadlie dissention, bitter cursing, and vnnaturall fightings, or other vnchristian and vncharitable behauiour; because in deed it is one of the three things that so greatlie pleaseth thee, a man and his wife to agree louinglie togither.

O Lord, let not the wicked vices of stiffe stubbornesse, wilfull will, froward fiercenesse, comberous testinesse, mallipert checkings, sharpe words, and selfeloue be found to reigne in either of vs: neither suffer vs, we praie thee, at anie time to giue place vnto the prouocation of wrath, and hot hastie furies of the mind, least thereby we begin vnhappilie to weaue to our selues the web of all wo, sorowe, and calamitie (as manie now adaies do) by promoting the wicked purpose of the diuell, or by setting forward of his worke, or finallie, by following his diuelish temptations, and the wrath of our harts; in giuing place without anie resistance, to euerie thing preiudiciall and hurtfull to this our blessed state, and honourable degree. But giue vs grace rather good Lord, we entirelie beseech thee before all things, to take heed that by no meanes we giue anie occasion to our ghostlie enimie, to let or hinder our praiers, and holie exercises, through dissention or discord, and diligentlie to applie our selues stoutelie to resist euill, and to weed out by little and little the noisome weeds of vncomelie demeanour, vnchristian behauiour, rude maners, churlish conditions, euill dispositi-

ons,

ons, and vngodlie extremities, out of our hearts and minds, with the wholesome precepts of thy diuine word, the which giue vs grace diligentlie both to heare, reade, meditate, and imitate day and night, that in time we dooing our duties each to other, as therein we be taught of thee, may reape and fæle the fruit thereof hourelie, to both our comforts in Christ, and thy glorie.

And because it cannot otherwise possible be, but that offences shall sometimes either be giuen or taken betwixt vs, by reason of the manifold discommodities that come with this commoditie: suffer vs not good Lord we beseech thee, to stand stiffe at anie time in our owne opinions, faults, or wilfulnesse; or to mainteine impudentlie and incorrigiblie our errours, by friuolous excuses, and vngodlie reasonings; neither yet busilie to find fault each with others, calling each for others dutie towards our selues, and in the meane time neglecting our duties both to thee, our selues, and others: yea rather giue vs the grace of thy holie spirit, to acknowledge our faults and follies each to other, with charitable forgiuing one another, and mutuall reconciliation, that we may be well pleased, and contented one with another, and in all things each of vs beare and forbeare others infirmities and weakenesse. Grant that either of vs may doo our best, diligentlie to performe our duties one to the other, as becommeth, and we haue vowed and promised; as namelie, to praie hartilie and often one for another, to labour to the vttermost of our powers to frame, vse, and occasion our selues to softnesse, mækenesse, gentlenes, lenitie, and long sufferance, bearing well in worth such ouersights, as chance and passe in our life and conuersation, and still drawing, during life, the swæt yoke of our fellowship, equallie in one concord of hart, and agræement of mind; so shall it come to passe, that all strife

and

and debate shall be cleane banished, and pleasant loue, swæt amitie, and continuall concord shall be embraced of vs; so shall we haue our harts staied in stable truth, and comfort in all perils and necessities, and most happelie passe through the dangers of the troublesome sea of this wretched world in great ioie and peaceable quietnesse, to our comfort, our neighbours profit, and thy glorie, which God grant.

Finallie, if thus we dw godlie and christianlie vse our holie state of matrimonie, we shall not onlie be armed on euerie side, the better to escape the snares of the world, the flesh and the diuell; but also enioie the ioifull iewell, and most singular benefit of a quiet conscience: yea, so shall all discommodities, worldlie or ghostlie, be taken away from vs, and all things both spirituall and tempozall, turne to our commoditie and pleasure. To conclude, so shall our praiers be heard, and gratiouslie granted vnto vs, and God euen our owne God continuallie followe vs with his benediction, and blesse vs both within and without, at home and abrode, and giue vnto vs all those his good gifts and benefits, perteining or nædfull either to our bodies or soules, which he hath so often promised in his word, to powre vpon all such as loue, feare & serue him both hære and in the life to come: the which good things that they may the better be fulfilled, and more effectuallie happen and come vnto vs hære present in the due time, as thou sæst næd, and we hartilie wish and desire; we humblie praie thæ, O most excellent father, who art in dæd the verie authour of our marriage, to be now and alwaies present with vs by thy grace and holie spirit, plentifullie powred into our harts, which may perpetuallie continue loue, concord, and charitie betwæne vs, and luckelie defend, kæpe, and mainteine vs in this honourable estate, that neither we be ouercome with anie temptation, nor with anie aduersitie. Finallie, graunt

vs

vs thy blessing, fauour, and protection in this world, and in the world to come endlesse ioie and eternall felicitie, through the onlie merits of our sauiour Jesus; to whome with thee, and the holie Ghost our maker, redeemer and sanctifier, be euerlasting praise, honor and glorie both now and for euer, Amen.

Another praier to be vsed of married folkes, to liue *chastlie and purelie in holie matrimonie*, and to auoid the filthie lusts of *whoredome*.

FOrasmuch as (O heauenlie father) we trulie acknowledge thee an holie and righteous God, our onelie God and maker, the knower most trulie of our weakenes and infirmitie, our readie and gratious helper, our guide and director to holinesse, and the onlie author of the blissfull state of matrimonie, whereby all thy chosen children might liue in chastitie and holinesse, and auoid the vnchast life of whoredome and vncleanesse. Grant vnto vs we beseech thee, that being called by the spirit vnto that holie state for our lawfull remedie, to salue our weakenesse, to quench the raging lusts of old Adam, and in holines to beget children for the increase of thy kingdome, we may liue togither therein in thy faith, feare and loue, dutifullie, louinglie, and peaceablie with modestie, in lowlinesse and chastitie all the daies of our liues: that both our conuersations togither in all respects being coupled with feare, and framed with one consent, according to thine holie will, and to the godlie edifieng of others, representing by it, in all points the mysterie figured betweene Christ and the congregation, thou maist haue pleasure in our godlie behauiours. Blesse vs in all our enterprises, and make

vs

vs fruitfull and ioifull parents.

And to the increasing of our ioie O Lord in thee, we humblie praie thee, that thou wilt of thy great mercie giue both vnto vs, and to the offspring of our bodies lawfullie begotten, thine heauenlie grace, that as we most christianlie endeuouring our selues to traine them vp in thine holie nourture and doctrine, so they likewise by the infusion of thine heauenlie grace, may haue their hearts prepared to receiue and hold sure for euer the onlie word of righteousnesse, that lightneth, clenseth, best ruleth, and most trulie directeth the soules of the righteous, to the plaine and most pleasant path that leadeth to the life euerlasting, through the merits of Christ Jesus thy sonne our Lord, Amen.

Another praier to be vsed of such married couples, *as where the woman is not past child-* bearing.

O Mercifull Lord, and heauenlie father, which by thine almightie power hast made all things of naught; which also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take hir beginning; and knitting, ioining and sanctifieng Adam and Eue togither in marriage, didst teach that it should neuer be lawfull to put asunder those, whom thou by matrimonie hadst made one. O gratious God, which hast consecrated the state of matrimonie to such an excellent mysterie, that in it is figured and represented the spirituall marriage and vnitie betwixt Christ and his Church, looke mercifullie with thy fauour from heauen vpon vs thy poore creatures, whome it hath pleased thee in mercie to call from single life, and to ioine by free consent togither in

this holie state of honourable wedlocke. And as thou, O eternall God, the giuer of all spirituall grace, and the author of euerlasting life, didst send thy blessing vpon Abraham and Sara, to their great comfort; so vouchsafe to blesse vs, O Lord, and to send thy benediction vpon vs thy seruants: yea, so sanctifie vs twaine, and powre plentifullie vpon vs the riches of thy goodnes, so sowe the seeds of eternall life in our minds, and fill vs with all spirituall benediction and grace, that as Isaac and Rebecca liued faithfullie togither, euen so we, carefullie keeping thy commandements, diligentlie obeieng thy holie will and pleasure, and alwaies guided by thy good and gratious spirit, may trulie performe, and surelie keepe the vow and couenant betwixt vs made before thee and the congregation, and may euer remaine, persist, and abide in perfect amitie, stedfast peace, and continuall concord, vntill our liues end. Grant also, that we may profitablie & fruitfullie learne our seuerall duties, either towards other, and both towards thee, out of thy holie word, and in deed fulfill the same to the furtherance of vertue, and auoiding of all offence, that so seruing and pleasing thee both in bodie and soule, as those godlie men and women did, to thy glorie, and their perpetuall renowne, we (as persons highlie in thy fauour, and shrowded alwaies in safetie vnder the comfortable wings of thy mercifull protection) may most happilie, prosperouslie, and ioifullie, like fruitefull parents, seeing our childrens children, vnto the third and fourth generation, liue long togither vnto our perfect age in thy holie loue, and all godlie honestie, to our comfort, and thy glorie, and at the last rest with them in the bosome of Abraham, Isaac, and Iacob, and be fellowheires of the euerlasting kingdome in eternall life, through Iesus Christ our Lord, Amen.

Another

Another praier for all wedded folkes *generallie.*

O Most holie God, and mercifull father, which of thy singular prouidence, and woonderfull wisedome, didst ordeine matrimonie in Paradise, and that in the time of innocencie, for the multiplieng and conseruation of mankinde, thereby to gather vnto thy selfe continuallie out of godlie families, an holie Catholike Church, which may rightlie acknowledge, serue, and celebrate thine holie name for euermore, and deliuer the true vnderstanding of thee vnto posterities, by one generation to another. This thine institution did thy sonne, God, coequall with thee, and coeternall, confirme and adorne in Cana of Galile, by turning water into good wine. A notable honouring of marriage doubtlesse, for Christ not onlie to be present himselfe at the nuptiall feast, but also to set out the same with the first miracle that he wrought after his natiuitie. Likewise, the holie spirit doth witnesse by the word deliuered vnto vs, and saith, that marriage is honorable among all. And the same thy spirit reioiceth in three things, which are commended both before God and man, viz. in the concord of brethren, in the loue of neighbours, and in a man and his wife that agree well togither; for such as be at variance, can neither call vpon thee as they should, nor please thee as they ought.

O eternall God, it is sufficientlie apparant with what a rage and insatiable hatred Sathan the most deadlie enimie to all thy works, doth labour and set himselfe to the breaking off, and ouerthrow of this thy sacred ordinance: wherefore we beseech thee, impart thy fauour, as vnto vs here present, so vnto all married

ed folks else-where, that both we and they may acknowledge thee to be the author and institutor of this knitting togither in wedlocke; and believe stedfastlie, that we and they are in a good estate, wherein we may please thee: for hauing this comfort, we shall more willinglie and cheerefullie discharge the duties of our calling, in true confidence, and calling vpon thy name. But such as doubt of their kind of life, hauing their consciences wounded, and minds troubled, can neither call vpon thee trulie, nor cheerefullie go about and finish their affaires. Grant therefore vnto vs, and vnto all and euerie married bodie, that in true faith and confession we may retaine the indissoluble chaine of wedded state, and the strong bonds of godlie felowship, that we may loue one another, and in the sweate of our browes eate our bread, and bring vp our children which thou shalt giue vs, or hast giuen vs, in all godlinesse, through instruction, and information of the Lord, and neuer feare the crosse, which accompanieth this kind of life.

O worke thou so, good Lord, that Sathan by no meanes weaken and ouerthrowe this thine ordinance; nor that we married folks, wearied with the troubles of wedded life, raise no mortall hatred among our selues, and so detest and abhorre this thine holie institution, and seeke vnlawfull separations and diuorcements: for else by this engin of incredulitie, and snare of mistrust, being comprehended, we shall easilie rush headlong into enormous offences, by casting off the yoke of the Lord, and be carried through dissention into horrible confusions of concupiscence, to adulterie, whoredome, & wicked forsakings, so long, till polluted with filthie spots, & defiled with most horrible staines, we and they bring our selues headlong into euerlasting torments. Grant therefore, O most mercifull God, that all being now at debate, may come quicklie

to

to amitie, and be reconciled in thy name, and bæing mindfull of the knot of marriage, and mutuall bond made betwœne them, may dwell and liue from hence forward peaceablie and louinglie togither in true faith and feare of thy name.

Grant that husbands abusing their authoritie ouer their wiues, do not exercise tyrannie ouer their wiues; but rather loue them, and dwell with them according to knowledge, giuing honor vnto them as vnto the weaker vessell, euen as to them which are also heires of grace and life. Likewise grant, that matrons and wiues contemne not their husbands, denieng subiection, but rather studie by chaste obedience, and holie conuersation and lowlinesse to ouercome them. Let neither hate other extreamelie, and so violate the state of marriage, and bring themselues out of thy fauour, through their discord and contention, whereby their praiers be interrupted; for where neither part do their dutie, there must nœds ensue first pouertie, subtiltie, lieng, and all impietie, afterward a wounded conscience, and last of all, vtter despaire.

O most chast God, which didst therefore institute the order of matrimonie, that by the same both the weake nature of mankind might liue purelie in lawfull wedlocke, and an holie Church be gathered vnto thy selfe, giue thy blessing to vs, and all which are married, that we and they may haue godlie children, and their wiues prooue like the fruitefull vine, and their children appeare like the oliue branches round about their table, and may see their childrens children, the peace and safetie of thy Church, the which Christ thy sonne repairer of mankind, by taking our flesh vpon him, hath coupled to himselfe, which liueth and reigneth with thee in the vnitie of the holie spirit, a God blessed and praised for euermore,

Amen.

A praier to be said of a yong married woman, *or, a VVife.*

O Lord, forasmuch as thou of thy fatherlie goodnes hast vouchsafed to kæpe me from my tender age vntill this present, and hast now called me from my single life, vnto the holie state of honorable wedlocke, that I liuing therein, might according to thine ordinance, bring forth children vnto thy glorie, giue me grace I most entirelie beseech thee, to walke worthie of my vocation, to knowledge my husband to be my head, to be subiect vnto him, to learne thy blessed word of him, to reuerence him, to obeie him, to please him, to be ruled by him, peaceablie and quietlie to liue with him, to weare such apparell as is mæt for my degree, and by no meanes to delight in costlie iewels, and proud gallant vestures; but alwaie to vse such cloathing, as becommeth a sober, chast, and christian woman, circumspectlie and warelie to looke to my houshold, that nothing perish through my negligence; and alwaies haue a diligent eie, that no dishonestie, no wickednesse, no vngodlinesse be committed in my house, but that in it all things be ordered according to thy holie will, which art woorthie all honour, glorie and praise for euer and euer, Amen.

Another.

MErciful and gratious God, forasmuch as through thy grace I am placed in the state of matrimonie, and called to the charge of a familie, wherein doing my dutie, I may please thee; giue grace to me thy handmaid, that I may haue thy feare alwaies before mine eies, and loue thee my maker

maker and redæmer aboue all things in this world. Next imprint within my brest an intire affection of good will towards mine husband. Let mæ honour him, cherish him, and loue him aboue all men, and onlie, as my part is, and I haue promised. Grant that my will, according to thy commandement, may be in subiection to mine husband, and obeie him in all equitie, and that the hid man of mine hart be vncorrupt, with a mæke and quiet spirit, adorned with all kind of vertue: for after this manner in time passed, the holie women which trusted in thæ, attired themselues, and were subiect to their husbands. Reforme the manners of thine handmaid, and make me in my conuersation modest, and honest; make me in visage, shamefast; in words, temperate; in wit, wise; in going, sober; in conuersation, mæke; in correction, pitifull; in life, circumspect; in companie-kæping, warie; in promise, stedfast; in loue, constant; take from me all crabbednesse, curstnesse, stubbornesse, and shrewdnesse; and let mæ haue an especiall care by vertue and friendlie words, to mitigate the anger of mine husband, if at anie time he be displeased, and let me abstein from all such things as I knowe will offend him.

Furthermore, giue me grace to bring vp my familie and children (which thou hast or shalt giue me) in all honestie and vertue, to the honor of thy most holie name, and my comfort. Assist me in like sort, that diligentlie I may saue, not wastfullie or negligentlie consume those things, which of thy mercie thou hast and dost giue to the maintenance of mine houshold; but grant that I may do my dutie to the vttermost of my power, whereby I may haue to giue to the poore, and to relæue the nædie. Bless vs, O Lord, from vnthrifties seruants, which will waste, and wickedlie consume that which painefullie we haue gathered. Also, make me patientlie to suffer the troubles and afflictions of

married life, and to continue in my dutie, albeit manifold miseries dow arise, persuading my selfe, that by affliction my faith is tried. O Lord, vnto thy protection dow I commend my selfe, my louing husband, with all ours. Vouchsafe O gratious God, to kæpe vs all from sinne, shame and destruction, through Christ our Lord, Amen.

Another praier to be vsed of anie Noble woman, &c. *when she is married, or afterward.*



MOst mercifull Lord and sauiour Iesu Christ, which to expresse thy most burning affection towards thy best beloued spouse the Church, hast offered thy selfe vpon the altar of the crosse, to sanctifie and cleanse hir by the washing of water thorough the word, and to make hir glorious for thy selfe, without spot or wrinkle, or anie such thing: and also coupled thy selfe to hir, by suffering vpon thine owne flesh the punishment which was due vnto hir. Ioine me I beseech thæ vnto thy bodie, that ingrafted in thæ, I may drawe from thæ the iuice of life, and of heauenlie wisedome. Marrie me for euer O swæt Christ, vnto thy selfe, in righteousnes and iudgement, in godlines, mercie and faith, that I may trulie knowe thæ my Lord and my God, which wilt not the death of a sinner, but rather that he or she repent and liue. Giue me grace also, that I neuer delight in mine owne beautie or faireneslle, and so plaie the harlot, by following mine old lewd louers, which promise me bread and water, woll, flare, oile, wine, and drinke, to entise me to follie; but make me with a chaste bodie, and pure affection, to serue thæ in chast matrimonie, and to loue my husband vnfeignedlie from my hart without dissimulation, so that he may safelie trust in me

me as in his true turtle, and swæt and dære companion; and I may render vnto him good for good, not euill for euill. Giue me grace so to kæpe my selfe in great feare of thæ, that being well occupied in my businesse, temperate in my words, faithfull to my husband, well ordered in my person, peaceable with my neighbour, honest among mine owne familie, and shamefast among strangers, I may thereby conserue the reputation of mine estate and degræ, to thy glorie especiallie, mine owne renowne and vertue, and others good example.

Driue awaie Sathan the mortall enimie to this thine ordinance, that he sowe not contentions and vralles betwæne vs. Cut off all occasions of debate, and sinister suspicions, that so in a true conioining together of minds, we may in this world liue vertuouslie according to thy word. Defend mæ (I saie, O dære Christ) and thine whole Church, against the rage of sathan, the world, and the flesh. Dw thou vouchsafe for euer to loue, cherish, and comfort such as are engrafted in thy flesh. Purge and wash me continuallie from my sinnes, filthines and spots, through thy great mercie and merits. Finallie, decke me with thy gifts and goodnes. Wash mæ with water, and purge me with thy bloud; annoint me with thine oile of gladnes; put vpon me the robes of righteousnes, and couer me with the glorious purple; adorne mæ with the pretious stones of vertue, and place vpon mine head glorie and honour, that all mine ornament may be inward, and that I may please thæ through liuing in thy faith and feare, and hoping in thy mercie. For thou, O swæt Iesu Christ art mine husband, which tenderlie louest me; my God, whome I worship; my head, wherevnto I am subiect; and my bridegrome, with whom I hope in heauen to reigne eternallie, Amen.

Another

Another praier to be said of anie noble woman, ladie, *gentlewoman, or modest matrone married.*

FOrasmuch as it hath pleased thee, O heauenlie father, of thine inestimable mercie, to bring me to this high estate of dignitie, and to put me in possession of a place of honor as a matrone for other women to behold; grant vnto mee, I humblie beseech thee, that in all my doings I may followe the example of all vertuous and graue matrones, which are specified and described for our example in the holy scripture; that is, to be as louing and obedient vnto my Lord and husband, as Sara was to Abraham, as Susanna was to Joachim, and as humble, loiall and wise as Abigaell was to king Dauid, Hester to king Ahesuerus, or the blessed and noble virgin Marie was to Joseph. Grant also, I beseech thee, that I be neither proud, presumptuous, ambitious, disdainefull of others in comparison of my selfe; high-minded, nor a boaster in mine owne bloud, kindred, beautie, wit, or dignitie, but with the noble Queene Hester, to saie, Thou knowest my state, O Lord, and that I hate this signe of preeminence and worship, which I beare vpon my head, what time I must go forth to be seene, and that I abhor it as an vncleane cloth, and that I weare it not when I am quiet alone by my selfe; that bearing alwaies an euen mind, and hauing an humble opinion of my selfe, as she that knoweth hir selfe to be but dust and ashes, and enobled by thee, from whome alone commeth the true nobilitie and gentrie, to so manie as are borne of thee, and made thy children through faith, I may laie awaie all pompe and pride, niceness, tendernes, and disdaine, and euer set more by others, than by my selfe, yea, and

thinke

thinke my ſelfe woꝛſſe than anie other in thy ſight, to the end I may alwaies liue vertuouſlie, holilie, ſhamefaſtlie, ſoberlie, and chaſtlie, in all mækenes, gentle behauiour, diſcræte conuerſation, pꝛudence, wiſedome, learning, vertue, and puritie, both in bodie and ſoule, both befoꝛe thæ and all men, as becommeth a chꝛiſtian and faithfull woman, and ſuch a one as will be a true imitatoꝛ of Rebecca, Heſter, and the reſt of thoſe holie matrones and noble women mentioned in the ſcriptures, that all other ſæing my good example of life, may pꝛaiſe thy name, and be encouraged thereby to gloꝛifie thæ in their vertuous conuerſations, woꝛld without end, Amen.

A praier to be vſed of the wife that hath a froward and *bitter husband, as a preſent remedie againſt* the miſchiefe of diuorcement and *ſeparation.*

O Moſt wiſe and pꝛouident GOD, which in the beginning didſt create man in thine owne image, and out of him didſt make the woman, and didſt bꝛing hir vnto the man, that ſhe might be an helper vnto him; and theꝛefoꝛe thou cauſedſt him to ſaie and confeſſe, that ſhe was fleſh of his fleſh, and bone of his bones; thereby teaching him not onlie the holie and indiſſoluble band of loue, vnitie, and mutuall ſocietie, that ought to be betweene man and his wife, as foꝛ whoſe ſake he ought to leaue father and mother, and to cleaue vnto hir, but alſo the moſt ſacred and bleſſed coniunction and knitting togither of our Loꝛd Jeſus Chꝛiſt, & his ſanctified Church and people; ſo that no man can bꝛeake oꝛ deſpiſe that bond and vnitie, but he muſt næds be giltie of pꝛeſumption againſt God, and of the wilfull bꝛeach and contempt

tempt of his ordinance.

Wherefore, oh Lord, sith it hath pleased thee to match me in this most honourable state of marriage, according to thy diuine prouidence; I beseech thee to make him an head vnto me, and my selfe an helper vnto him, according to my creation, and as thy holie institution requireth. And because thy holie word is the onlie rule, and ordinarie to gouerne and direct our liues; I hartilie desire thee oh good God, giue this mine husband thy grace and holie spirit, and so open thou his wits and senses, that hauing by the light of thy grace the true knowledge and vnderstanding of thy holie word in all discretion, he may knowe how to walke in his vocation, both towards mee his poore wife and yoke-fellowe, and all others, as becommeth him, and thereby become vnto me not so bitter a despiser and hater, but a true louer, sweet freend, and godlie gouernour.

Thou, O good father, seest the great lacke and necessitie that I thine handmaid haue, of a wise guide, graue counseller, holie instructor, and continuall comforter. O therefore I beseech thee, looke vpon my trouble which I endure; consider my reproofe and reproches that I beare in my bosome; pitie my miserie, ease me of so great a burthen, and relæue my great need and necessitie. Make this my husband I saie, O deere God, a head, a baile, and defence vnto me for my preseruation and safetie: for if we thus bite and deuour one another, it cannot possible be, but we shall be consumed one of another. Make him therefore tender, carefull and comfortable vnto me thy weake creature, if it be thy good pleasure; and grant, that according to his promise made before thee, and as thou hast commanded elsewhere in thy holie word, he may with perfect and holie loue, cherish, nourish, and loue me as his owne flesh, and as Christ loueth his Church, and as

she

ſhe that is heire togither with him of the grace of life, that our praiers and godlie exerciſes to the benefiting of our ſoules and bodies, be not interrupted or hindered. Grant that he forſaking all other, may cleaue onlie vnto me, as becommeth, without ſeparation, and that he may dwell with me as a man of knowledge, and chriſtian behauiour and gouernement, to thy glorie, my comfort, and others edifieng.

But alas, I muſt needs confeſſe vnto thee my God, that I am moſt vnworthie of ſo good a benefit: for I haue not walked in this moſt honorable ſtate purelie, and holilie, according to thy diuine ordinance, whereby I haue made my ſelfe much more vnworthie to haue ſo pretious a gift at thy fatherlie hands: and if it be thy good pleaſure with frowardnes, bitternes, and vnkindneſſe, yea, the hatred and diſdaine of my huſband, thus to correct me for my fault, I moſt hartilie thanke thee for it. And I beſeech thee, ſo to order me in all things in thy great mercie, that I neuer murmur or grudge impatientlie againſt thee for the ſame, nor do anie thing either againſt thee or my huſband, whereby thy maieſtie may be diſpleaſed, my huſband offended, or thy Goſpell and people ſlandered: but deere God, giue mee perfect patience, I beſeech thee; and cauſe thou me to plucke mine eies from this my huſband and yokefellow, in too narrowlie beholding his infirmities, and make me to behold thee my God in this thine holie ordinance, and to looke vpon my ſelfe, and the wallet before me, that I may ſee mine owne ſlips and faults, and learne to pull the beame out of mine owne eie firſt, before I find fault with the mote in his. Grant, I ſaie, that we may louinglie, and with the ſpirit of meekenes, beare one anothers burthen; and that I for my part may quietlie beare the frailtie, infirmities and faults of my huſband, with more patience, mildneſſe and modeſtie, than hitherto I haue, ſo that mine example

ample may be to the comfort and commoditie of other to dw the like.

Oh Lord, thou sæst the great corruption of my nature, and the proneſſe thereof to sin, and my weakeneſſe, infirmitie, and vnablenes to stand in temptation: laie no more on me therefore dære father, than thou wilt make me able to beare, nor suffer me not to be tempted aboue my strength, but in the middest of my temptations make such a waie and issue for me to escape out of dangers, that may happen by the instigation of Sathan or his members, as shall sæme best to thy diuine prouidence and wisedome, so as the same may be to the furtherance of thy glorie, the profit of the Church, and the comfort of my conscience, by Jesus Christ mine onlie mediatour and sauiour, So be it.

A praier to be vsed of the wife for hir husband, before, *or in his trauelling by land.*

TO thæ, O Lord Jesu Christ, I commend my husbands going forth, and his comming in; his iourneie, and his returning, beseching thæ happelie by the hand of thy grace, to leade him the way he is about to go (or ride) and purposeth now to take: gratiouslie defend him O good God, from the crafts, deceits, and lieng await of all his enimies, as well bodilie as ghostlie: Mercifullie kæpe and preserue him from all perils both externall, and internall, and finallie, by thine ineffable clemencie & grace, bring him safe, whole, and vnhurt home againe from all danger, So be it.

Another.

Another.

O Lord which art the waie, the truth, and life, thou hast promised in the holie scriptures, that they which put their trust in thee, and looke for helpe at thy hand, and take thee for their mightie defender and strong castell, shall be preserued harmeles, and walke in all their iourneie safelie, and without danger: for thou thy selfe wilt take charge of them, and shadow them vnder thy mercifull wings, so that none euill shall chance vnto them. Yea, as thou didst send thy holie Angell with Abraham and Tobit, and with other thy faithfull seruants to be their guide and defender, and to make their iournie prosperous, so wilt thou send thy blessed Angels with them that wholie depend on thee, and with strong faith commit themselues to thy most godlie tuition, which shall safelie keepe them in all their waies, yea, and sooner hold them vp with thine hands, then they shall dash their foote against a stone.

This thine accustomed gentlenesse towards thy seruants, and these thy louing promises encourage me thine handmaid greatlie at this present to come vnto thy maiestie, and according to my dutie most humblie to beseech thee, that as my husband now in thy name hath taken this his iournie vpon him, so thou wilt vouchsafe him thy mercy and grace, both in the beginning, entrie, gate, and ending of this his trauell and iournie, and that thou which art our God, wilt keepe him both going out, and comming in, and direct his feet that he erre not in his waies.

O Lord I beseech thee, giue thine holie Angels charge ouer him, to keepe him in thy faith and feare whereseoeuer he goeth, to take care for him, to defend

him

him from all misfortunes, and to bring him prosperouslie to that place where his busines lieth. Let them guide him I saie, O Lord, to and fro, throughout all his iournie, euen as Tobit the yonger was guided of the Angell Raphaell vnto Gabaell, habiting in Ragis a Citie of the Medes. O Lord our God, direct thou his steps, that he fall into no perill either of soule or bodie. Bless thou him, I saie, in this his iournie, and preserue him both from the clawes of theeues and murtherers, and from the iawes of deuouring beasts. Let him find fauour whersoeuer he commeth, and let him honestlie be intreated in all places; and his busines being happilie ended, and his iournie prosperouslie finished, do thou vouchsafe to bring him safelie home againe of thy mercie and goodnesse, that I may praise thee.

In all his waies be thou present with him, as thou wast with Iacob, trauelling into Mesopotamia, and descending into Egypt. Likewise, as thou didst conduct the Israelites through the red sea, and through the vncomfortable and perillous wildernesse, going before them by day in a piller of a cloud, and by night in a piller of fire, so be thou with my deere husband alwaies in all places, and leade him in all this his iournie, and bring him home againe in safetie. Be thou both his companion and conducter, O Lord: for into thy hands I commend both his life, and all that he hath. Finallie, graunt that I continuing his faithfull, trustie, and louing spouse here at home, he may find both me and all his in good health and peace, both of bodie and soule at his returne; through our Lord Iesus Christ, which liueth and reigneth with thee in the vnitie of the holie spirit, a God for euermore,

Amen.

A praier to be vsed of the wife for hir husband being *a Captaine or Souldiour, and gone* a war-fare.

ALthough, O most swæt Jesu, there is nothing more commended and set forth vnto vs in thy holie scriptures than peace, vnitie, quietnes and concord, vnto the which also not onlie Moses and the Prophets, but thou and thine Apostles also do therein diligentlie exhort; and contrariwise vehementlie dehort and dissuade all men from discord, enmitie, malice and war, bicause nothing is more sæmelie for man, than to embrace amiable peace, friendlie concord, and quiet amitie: yea, the verie creation, shape & birth of man proueth euidentlie, man to be formed and made vnto peace; yet such is the monstrous malice of Sathan that old enimie of mankind, that he goeth about like a roaring Lion sæking whom he may deuoure, and with all manner of labour, sweateth to banish peace from the children of men, and in sted thereof, violentlie to thrust in discord, tumults, seditions, wars, bloud-sheading, man-slaughter, destruction of realmes and countries, cities and villages, intending by this meanes, to make hauocke of all togither, so that he furiouslie raging in his members, prouoketh manie times thy seruants for the defence of their countrie, and the safegard of their wife, children, families, and people, to go on warfare, and to wage battell with their enimies. I therefore most humblie besæch thæ, to assist my husband, and all such as iustlie attempt anie wars against their enimies, and mightilie to defend them against their aduersaries, that they may receiue through thy puissance, a glorious victorie, and noble triumph.

Send thine holie Angell vnto him and them, that he may pitch his tents among them, and ouerthrow their enimie for them. Giue vnto my husband, and all Captaines and souldiers, thy grace so to behaue themselues in the seruice of wars with all godlines, honestie, and compassion, that thou maist haue a pleasure to be present among them, to be their chiefe and grand Captaine, and valiant defender. Suffer not him and his felow souldiers to be discouraged for the multitude of their enimies; but being armed with strong faith, let him and them wholy depend on thee, the most mightie conquerour, with whom it is all one to helpe in few or in manie, and with that princelike warriour Dauid, boldlie to saie in the midst of their troubles, The Lord is my light and my defence, whome shall I feare? The Lord is my health and the defender of my life, of whom shall I be afraid? Though mine enimies pitch pauilions against me, yet shall not my hart feare; though men of war rise against me, I will trust in the Lord my God. And when thou hast giuen him the victorie ouer his enimies, giue him also a thankefull hart, that he may confesse to haue got the victorie not by his horsse, bowe, nor gun, nor yet by his owne strength and policie, but by thine almightie power, and so be encouraged for euer after to magnifie thy holie name, Amen.

Or thus.

OH Lord, the world is nothing else but a sea of trouble: heere the diuell stormeth, there the world frowneth: on euerie side the flesh assaulteth vs, so that our life may well be tearmed a warfare, and our daies a treasure of dangers. Oh Lord, with the anchor of thy mercie vp-hold vs, that wee sinke not in the sea of this troublous time, but guide

vs

vs with thy holie spirit, that our liues may please thee, and we in our death praise thee, through Iesus Christ our Lord. Defend, O Lord, the righteous cause of my husband thy seruant, now gone a warfare. Assist him with strength against his enimies, with the wisedome of thy spirit, against the policie of man, that being thoroughlie armed and guided by thee, he may fight manfullie in thy quarrell, to the building of thy Church, and vtter rebuke of hir aduersaries. Without thee, O fountaine of goodnes, and God of his estate, I know he can do nothing; arme him therefore with thy grace, with the buckler of thy word and complet armour, that he may be able not onlie to war with, but also ouer-match Sathan his deadlie foe, and all his hellish band, that setteth it selfe against thee and thine annointed. Enrich him, O God, with thy mercie, that he may be able to take vpon him the white raiment of faith, and being clothed with it, may stand sure against the coming ministers of the diuell, that no storme may ouer-turne or dismaie him. O Lord, keepe thou him from all wrastling affections; from inordinate motions defend him, O God, and let all discord be removed, whereby the Pellicane children desirous of bloud, may be disseuered: but nourish, O God of loue thy babes with the spirit of patience, that he and they being of one mind, may do their duties, applie their endeuours, and bend their forces and whole strength to the reedifieng of our mother Sion the Church, which trauelleth with sorowes, and sinketh in the mists of heresies, vnlesse thou pull hir out by the hand of thy mercie; which do, O gratious God, I beseech thee, and plant the tree of peace among vs; let it flourish to the gladding of our hearts, that all dissention cut off, we may be linked in one knot of christian vnitie, gathered into one sheepfold, to be guided by thee our onlie and one shepheard. Let not the members of thy bodie be sundred, but che-

rish and nourish them with a full persuasion of brotherhood, in the vnitie of our sauiour, and thou our onlie father; to whome with the holie Ghost be euerlasting glorie, praise & dominion, now and for euer, Amen.

A fruitfull praier to be said with teares of all godlie women, *in the time of bloudie battell, when they see their husbands,* themselues, and their children and familie, citie and *countrie in danger of destruction and sacking,* by the cruell enimie.

O Lord our heauenlie father, and euer-liuing God, wee thy wretched and most miserable creatures confesse and acknowledge, wee haue worthilie deserued the rod of thy correction and punishment, and do merit manie sharpe & bitter stripes, that knowing thy blessed and glorious will, haue of set purpose contemned thy diuine and heauenlie precepts; for which cause, the sentence of thy wrath is sharplie kindled against vs, man, woman, and child, euen as it hath bæn against thy chosen people Israell, in the daies of our fore-fathers, who glorieng in their wickednes (as we haue done) were plagued in the fulnesse of thine indignation (as wee iustlie are.) The sword of their enimies beset them round about, and hemmed them in on euerie side. The Iebusites, the Ammonites, the Philistines, & the Ammorites oppressed them diuerslie, their strong holds were rased, their cities were besæged, their houses were ransackt, their goods confiscate, and their riches were carried awaie by force of the bloud-thirstie enimie. Their yong men were led awaie captiue, their virgins were wofullie defloured: but in fine, when thou O Lord God didst behold their hartie and earnest repentance and contrition, thou didst withdrawe thy frowning countenance, and

and sent them spædie and safe deliuerance. One while thou Lord sentest them Moses, to bring them out of the seruitude of Pharao, the stonie & stubborne harted king of the Egyptians, another while Iepthah set them free from the sword of the Ammonits, wherwith they were greeuouslie afflicted. And to make thy power and excellent glorie fullie knowne, thou gauest Samson such fortitude to bridle the proud Philistines. Ouer and besides these, thou of thy loue and miraculous goodnes, hast made feeble women mightie and victorious conquerours; namelie, Debora was a shield to the people, Iudith comforted the distressed Bethulians, and cut off the head of proud Holophernes, that thou good Lord, when thou beheldst their teares and hartie sorowe for their offences, didst prepare thy selfe to go forth with their hosts: thou thy selfe (I save) with the breath of thy nostrels, didst confound and ouerthrowe their enimie.

Euen so good Lord, thou most mightie and mercifull God, which art king of glorie, and Lord of hosts, the gouernour of all creatures, and the onlie giuer of all victories, whose power no creature is able to resist, and who alone art able to strengthen the weake against the mightie, and to banquish infinite multitudes of thine enimies, with the countenance of a few of thy seruants, calling vpon thy name, and trusting in thee. Be thou now present with vs in the fulnes of thy diuine power, to helpe and deliuer vs and thy people from the crueltie of our enimies. And although our sins haue iustlie deserued to be punished with the sword of thy vengeance; yea, though we women for our abhominable pride and filthines, haue merited to haue all violence vsed against vs in all vncleannesse by the enimie; as our virgins to be rauished, the wombe of our maidens opened and defiled, the thighes of our wiues and daughters discouered, and their wombs polluted,

and all generallie to be put to shame, reproch, and confusion; yea to the slaughter, and to haue our beds and bodies bathed in bloud, yet looke mercifullie vpon vs with the eies of thy fauourable pitie, who trulie and earnestlie repent vs of our sins, and forget our corrupt and most filthie offences. O let our contrite and sorowfull harts be a meane to moue thee to haue pitie and compassion vpon vs, our husbands and children, and to banquish thy displeasure iustlie conceiued against vs and our husbands, children and families, people and countrie.

Be thou present, I saie, O almightie God with vs, & our husbands thy souldiers, in this time of our wars, great necessitie and trouble; fight thou their battels for them, set thy hand to helpe and assist them against the enimie, be present with vs, I saie, in this time of perill and danger. Go thou forth with our armies and hoasts, and fight thou on our side, then shall we be assured to preuaile. Let not the multitude of our furious foes dismaie vs anie whit: for victorie we dow knowe consisteth not in the power nor strength of manie men, neither yet in the strength of horsses, armour, nor weapons; but it is thou, O mercifull father, and mightie God, that giuest the conquest, where, and to whome thou pleasest. To thee therefore in this great perplexitie, and bloudie battell, dow we flie and appeale, beseeching thee of thine inestimable loue and kindnes, for the loue of our sauiour Jesus, to looke vpon our true repentant harts, and in the fulnes of thy miserations and pities, to saue our liues from the sword, and our goods from the spoile, and deliuer vs and set vs free from the hands and power of our raging enimies; abate their pride, asswage their malice, confound their deuises, and to pardon all our sins and greeuous offences, that being armed with thy defence, and preserued by thee from all imminent perils, we vow and dedicate

dicate our harts and minds wholie to walke in integritie and newnes of life, to glorifie thee the onlie giuer of all victorie, which grant, good Lord, through the merits of thine onlie sonne our sauiour Iesus Christ, to whom with thee and the holie Ghost, be attributed all praise, power and dominion for euer and euer world without end, Amen.

A praier to be said of anie wife or daughter for hir husband or father, being a *Merchant-venterer*, or otherwise making his voiage *by Sea.*

O Almightie Lord God and most mercifull father, maker of all things, who by thine insearchable wisedome, didst create that mightie globe of the world, the heauens, earth, sea, and all things else therein conteined: vouchsafe I beseech thee to be mine husbands (or my fathers) aid and defence in this his dangerous voiage which he hath presumed to take, reposing his onlie trust and confidence in thy mightie mercie, to be deliuered and preserued from all manner of dangers and ieopardies, that may happen either vpon the sea, or on the drie land.

Thou knowest, O Lord, and most mercifull father, that all those that trauell by sea, are subiect to the hazard of diuers calamities, either to be tossed at the pleasure of the wind and waues, either to be dashed violentlie vpon the maine rocks, or to sticke in the quicksands, or to be despoiled both of life and goods, by the tyrannie of pirats; but yet what crosse or affliction soeuer happen vnto him, grant that he may acknowledge frælie, that it is but a iust punishment for his and mine offences, because from the first houre of our natiuitie,

we haue bene more apt and prone to followe the filthie appetites of our owne desires, than to exercise our selues in the true waie of thine vndefiled lawe. Notwithstanding, what crosse soeuer (I saie) thou shalt thinke good to laie vpon him; yea, though thou suffer him to be drowned of the waues, and swallowed downe into the deapth of the whales bellie with Jonas (from which good Lord deliuer him) yet let him not despaire of thy mercie, for thou art the same God foreuer, thy right hand is not shortened, neither is the greatnes of thy power diminished. When Jonas laie three daies and three nights in the whales bellie in the sea, yet didst thou at last (O mightie God) deliuer him safe and sound, and sentest him to preach thy name to the great citie of Niniue. Thou art yet the same God (I saie) thou wast at that time, neither is thy power abridged at all, and therefore, although my husband or father be neuer so shaken with winds, turmoiled with tempests, tossed with the waues; yea, although he were vtterlie deuoured of the whale-fish in the bottome of the sea; yet I confesse, and so let him acknowledge, that thou art able to deliuer him from all these dangers; yea, from the verie iawes of death.

To thee therefore do I thine vnworthie handmaid, make my humble supplication and intercession for my husband (or father) T. B. now passing the seas, vnto thee do I his seelie poore wife (or child) S. B. powre forth my feruent and hartie praiers in my deere husbands or fathers behalfe, because thou onlie art the castell of both our comforts, and his bulwarke, his watchman, his keeper and defender, his sure rocke, and hope of his saluation. To thee onlie and to none other do I commit and commend him wholie bodie and soule, goods, ship, fraught, and all that belongeth vnto him. Vouchsafe I beseech thee to blesse him, preserue and keepe him in health, and giue him grace so to behaue himselfe in this

his

his iournie, and at all times, that in no part he offend thy diuine maiestie, or prouoke thee to be angrie with him. Direct his course safelie vnto the hauen & mart. Protect him and saue him and all his from the crueltie and force of the water-flouds. Leade thou him forth, and bring thou him in. Be thou, O God, his onlie staie and defence, whether he slæpe or wake, liue or die, sinke or swimme, vpon the waters, as well as vpon the land, and brieflie in all places, and in all times and seasons, shield and preserue thou him, as my trust is in thee.

Thou knowest, O Lord, that this trade is not of his deuising, nor yet procæding of anie humane inuention; but thou, O father, of thy mære mercie didst reueale the mysterie thereof to thy seruant Noah, in commanding him to frame an Arke that might flæte vpon the flouds, wherein he and his familie onlie, to the number but of eight persons, were saued in the great deluge or floud, when all the world else for the greatnes of iniquitie, perished altogither, and were vtterlie confounded and drowned in the mightie waters that ouerflowed the whole earth. Vouchsafe therefore I beseech thee, O most mightie God, and mercifull father, the ruler and gouernour both of heauen, earth, and sea, with all the creatures conteined therein, in thy mercie so to dispose the wind and the weather, and to giue my husband (or father) such successe in this his voiage and iournie, which he hath now presumed to take, onlie vpon a sure faith & assurance of thy mercie, that it may turne him to no danger, dammage, losse, or misfortune, but that he may alwaie be deliuered from all the dangers both of the sea, pirats, and enimies; and so, that he may be safelie conducted by thy mercifull protection and assistance, and haue a safe and prosperous returne home againe into his countrie, as was righteous Noah in his arke, and as may be most to thy glorie, my comfort, and his commoditie.

Behold

Behold I thine hand-maiden, whom thou hast ransomed and redæmed, do crie vnto thæ; yea euen I, as now a solitarie woman, left all desolate alone, whom thou hast with thy pretious blood redæmed, do still crie and call hartilie vpon thæ for my dære and welbeloued husband, or father, according to my dutie, and thy commandement. Heare me, O God my sauiour, the hope of all the ends of the earth, and of all them that be in the sea a far off. Heare me, I saie, O mercifull father: for now my dære husband or father, is conuersant in a troublesome sea, and perillous waters. O stand thou vpon the shore of thy heauenlie countrie, and looke at his perils. Lord saue him for thy name sake, that he perish not. Gouerne his ship with thy right hand by the helpe of thy grace, that he perish not in the waues of the stormie sea, that the tempest of the waters drowne him not, and that the dæpe swallowe him not vp; but Lord, grant him so to kæpe his course amiddes the vast seas, betwæne the most perillous rockes of Scilla and Caribdis, and to hold so with the anchor of faith and hope in thæ and in thy crosse and passion, that he may escape the danger of both those dangerous rocks, and be guided by thæ the morning light, and sea-star of daie, sonne of righteousnes, that he may come safe to land, both outward and homeward, without losse of man, ship, or fraught: so will I yæld thæ immortall thanks, & perpetuall praises for thy fatherlie benefits, and my tongue shall record thy works of glorie for euer and euer, which thou dwelt for the children of men, both vpon the sea and land. Yet, O father, not my will, but thy blessed will and secret counsell be fulfilled, both in him, and in me: and I beseech thæ set thy feare alwaies before mine eies, and indue me with such plentie of thy grace, to strengthen my weakenes and frailtie in falling, that in this my husbands or fathers absence, I may continue faithfull and godlie in my

my vocation, and perſist in faith, loue and holines with modeſtie. Make me diligent to rule well my children and familie, and to kæpe them in all christian obedience, that I may get my ſelfe a good report of all men. Let me abandon all vaine pleaſures & fond delights, which beguile vnſtable ſoules. Make me to ſhun and auoid all vnprofitable practiſes, all idlenes, ſloth and ſecuritie; and let me be well giuen and diſpoſed to all huſwifelines, ſobrietie, godlines, and chaſtitie, kæping home, inſtructing my houſhold, and praieng continuallie day and night, becauſe of my great neceſſitie, that ſo liuing purelie, and behauing my ſelfe chriſtianlie in all obedience towards thæ, and loiall faithfulnes towards my huſband, or father, I may giue occaſion to the aduerſarie to ſpeake well of the profeſſors of the Goſpell, to thy glorie, and my comfort in Chriſt Jeſus, to whome with thæ and the holie Ghoſt be all honor and glorie now and for euermore, Amen, Amen.

When your husband, or father, is come ſafe home *from his iournie, giue God thanks there-*fore, and ſaie:

I Thanke thæ (O heauenlie father) for this thy great mercie and grace, which thou haſt ſhewed vnto mæ thine vnworthie hand-maid, both in hearing and granting mine humble requeſts, & alſo in leading forth and bringing in, and cauſing this my dære huſband, or father, to returne and come home againe ſafe and ſound in good health to my great ioie and comfort. This I acknowledge and confeſſe, O Lord, is brought to paſſe euen through thy mære mercie, gracious goodnes, and holie bleſſing, which thou of thy wonted clemencie, and bountifull liberalitie, giueſt and extendeſt to all them that kæpe thy

thy holie word, and dw thereafter.

Blessed and praised therefore be thy most holie name for euer; and I beseech thee, O gratious God, grant now both vnto my husband (or father) and me, whiles we liue here in this vale of miserie (where we haue no abiding, dwelling place, or permanent citie, but looke for one else-where with thee in our celestiall home) a sure and quiet conscience, to loue each other of vs in thee and for thee, and to serue thee, loue thee, and praise thee with all our harts, with all our strength, and with all our soules, for euer and euer; through thy sonne Iesus Christ our Lord, who is our onlie rest and peace, to whome with thee and the holie Ghost, three persons and one inuisible God, be all praise, dominion & thanks for euer and euer, Amen.

A praier and thanks-giuing to be said, when your husband (or father) with his ship, is safelie come home from his voiage by sea.

O Most mercifull Lord, and heauenlie father, I render vnto thee most humble and hartie thanks, for the manifold and great mercies which thou from time to time hast mercifully bestowed vpon me, both for my soule and bodie. And amongst other, O father, I thanke thee for the good and prosperous successe, which thou in thy mercie hast giuen my husband (or my father) in this his voiage and iournie, deliuering him and his from all the dangers of the same, disposing all things by thy good prouidence to a good and happie end, and now safelie bringing him, with ship and fraught, home into his owne countrie and house, to my great comfort, and his commoditie. Let this thy fatherlie fauour, O Lord, be both vnto him and me a sufficient cause to moue vs continuallie to

to render thanks vnto thee, and wholie to depend vpon thy mercifull prouidence, both in prosperitie and aduersitie, and that we may so walke before thee, as thy glorie alwaie may shine in vs, and that our tongues may be instruments of thy praise at all times, and in all places, euen all the daies of our life; that we thus liuing in thy faith, feare, and loue, and in the obedience of thy holie commandements, may passe the time of this our pilgrimage in peace, concord, mutuall loue and amitie, so that when the same is ended, we may liue and reigne with thee for euer and euer, Amen.

When your husband, or friend, is in prison and endurance, *or otherwise persecured, or in trouble, and affliction,* see that hartilie you praie for him, and saie *as followeth.*

O Lord, Father of mercie, and God of all consolation, which rulest and disposest all things after thine vnsearchable wisedome; and workest in thy creatures, according to thy blessed will, which is alwaie good and godlie, howsoeuer blind & fraile flesh iudgeth of it. I knowe, and vnfeignedlie confesse thine omnipotencie and almightie power. I knowe that thou art able to doo what thy good pleasure is. I knowe that thou bringest downe to the graue, and fetchest vp againe. Thou punishest with pouertie, and makest wealthie againe. Thou throwest men into the darke dongeons, and lowsest them out of prison againe, breaking euen the gates of brasse, and smiting the bars and bolts of iron asunder. Thou dowest put downe and exalt againe. Thou woundest and healest; yea, thou O Lord killest, & makest aliue againe. Oh, wonderfullie dowest thou worke in thy creatures, especiallie in them, whome thou hast appointed to be vessels

vessels of mercie, and inheritors of thine eternall glorie. If they at anie time grœuouslie offend thy diuine maiestie (as we be all sinners, and readie at euerie moment to fall) thou dwelt neither long winke at their wickednes, nor yet euer cast them off from thy fauour, but like a louing phisician with some emplaister or salue, although bitter to the flesh, yet wholesome to the soule, thou healest them, and like a tender and gentle father, correctest them with some temporall punishment; that by this meanes they escaping euerlasting punishment, may repent them of their vngodlie behauiour, confesse their wickednes, flie vnto thy mercie, and for euer after be the more circumspect in treading the paths of thy holie lawe.

On this manner didst thou handle the Israelits, when they offended thy fatherlie goodnes. On this manner didst thou deale with King Dauid, and the Prophet Jonas for their disobedience, with manie other; whome notwithstanding for thy mercies sake, after they had acknowledged their offences, and called vpon thy holie name, thou wonderfullie deliueredst, and broughtest againe as it were out of the perillous seas, into the hauen of quietnes.

I therefore thy poore creature and sorrowfull handmaid, perceiuing in thy holie word so large fountaines of thy great mercies plentifullie issuing out towards all them that be of a contrite heart, and broken spirit, am bold (notwithstanding mine vnworthines, by reason of my manifold sins) to come at this present vnto thee, and that for thy promise sake, most humblie beseeching thee, that as thou deliueredst Jonas out of the whales bellie, Joseph and Daniel from prison, Peter thine Apostle out of ward and durance, Dauid from the hands of his enimies, Susanna from the power of hir aduersaries, with manie other: so in like manner, thou wilt deliuer and set at libertie thy seruant, and my faithfull

faithfull and dære husband T. B. and that in such sort, that it may be to thy glorie, to his health, to the comfort of me his wofull wife, and sorowfull children and friends, and to the reioicing of so manie as vnfeignedlie loue thy blessed word.

And although, O God, I for mine imperfection am not worthie to craue and enioie so great and comfortable a benefit at thy mercifull hands; yet I doubt not, but for thy dærelie beloued Sonne Iesus Christes sake, thou wilt most fauourablie heare me, most fatherlie pitie me, and most bountifullie grant me this mine humble request; and I againe receiuing this notable benefit of my dære husbands deliuerance at thy hand, shall not be vnthankefull, but continuallie magnifie thy holie and glorious name, which dealest so fauourablie with thy seruants, when they call vpon thæ in the name of Iesu Christ thine onlie begotten Sonne, and our alone mediator and aduocate, to whome with thæ and the holie Ghost, be all praise and honor for euer and euer, Amen.

When your husband or other friend is deliuered out of *anie trouble, looke that you giue God hartie* thanks therefore, and saie:

SO often as I consider thy woonderfull works, O blessed and heauenlie father, which thou worke st of thine owne good will, for so manie as in their trouble and aduersitie flie for refuge vnto thy holie name, as vnto a strong hold and mightie fortresse; I cannot but confesse and acknowledge thy singular kindnes and vnspeakeable good will, which thou continuallie through thy fatherlie goodnes beare st towards thy seruants, and for the same not merited of anie, but frælie of thy mercie giuen, I render

vnto

vnto thee, according to my most bounden dutie, most hartie praises and entire thanks, in consideration whereof, the children of Israell being in miserable captiuitie, lamentablie lamenting before thee their too much sorrowfull state, by hartie praiers; after that thou hadst deliuered them from the land of seruitude, brast out into exceeding great praises, glorifieng thy most holie and blessed name, for their swet and comfortable deliuerance. The Citizens of Bethulia likewise being in great distresse, called vpon thy glorious name; and thou most mercifullie deliueredst them, and they againe with merie voices and more ioifull harts, song vnto thee most hartie thanks. In like manner, when thou hadst deliuered Joseph, Daniel, Dauid, Peter, and manie other thy seruants from their sorowes and calamities; oh who is able to expresse with how readie and glad minds they magnified thee, & thy holie name.

I therefore sinfull woman, excited and stirred vp with the godlie examples of these thy seruants, knowing how greatlie thou delightest in the sacrifice of praise, confessing also (such is my beggerie) that I haue none other thing worthie to offer vnto thy diuine maiestie, at this present addressed and prepared to celebrate thy great mercies, do magnifie thy blessed name, and render vnto thee most humble thanks, and immortall praise, that it hath pleased thee of thine exceeding goodnes, the rather at the contemplation of my poore praiers, to shew thy fauourable mercie, in the deliuerance of thy seruant, and my deere husband T. B. vnto my singular ioie and great comfort.

For this thy benefit (most beneficiall father) I so hartilie thanke thee, as hart can thinke; most intirelie beseeching thee, that thou wilt giue him and me, and vs all, euen so manie as loue thy blessed word, neuer to be vnmindfull of this thy benefit, nor to commit any thing hereafter that should offend thy fatherlie goodnes, or

prouoke thy wrath against vs, least through our disobedience we, after this, fele more bitter tokens of thy heauie displeasure, than hitherto we haue done; but in all our enterprises so to behaue our selues according to thy blessed will, that thou maist delight in vs as a father in his children. And vouchsafe to blesse vs with all spirituall blessings, to enrich vs with the knowledge of thy heauenlie word, and to worke in vs a life conformable to the same, that other seeing our godlie manners, and christian conuersation, may be encouraged to embrace thy blessed word, to magnifie thy holie name, and in all points to frame their life according to the rule of thy holy commandements, through the inspiration of thy blessed spirit, to whome with thee, and thy deerelie beloued Sonne Jesus Christ, be all praise, honor and glorie for euermore,

Amen, Amen.

Praiers to be said of women with child, *and in child-bed, and after* their deliuerie.

A praier to be vsed of a woman with child.

O Almightie and mercifull Father, which of thy bountifull goodnes hast fructified my wombe, and of thy gratious blessing, hast created in me a reasonable creature; I most hartilie thanke thee, not onelie for this thy gratious gift, but also for that thou hast at all times, sith I conceiued, preserued me from all perils both of soule and bodie, and hast so moderated all my nips, pinches, and pangs,

that I haue hitherto right well escaped them.

I acknowledge, O Lord, that iustlie for our sinfull transgression of thy commandements, thou saiedst vnto the first woman, our grand-mother Eue, and in hir to vs all; I will increase thy sorowe, when thou art with child: with paine shalt thou bring forth thy children. All our paines therefore that we suffer in this behalfe, are none other thing, but a worthie crosse laid vpon vs by thy godlie ordinance, to the which with hart & mind I humblie submit my selfe, trusting surelie, and being fullie persuaded in my faith, that thou callest none into perill and danger, but both thou canst, and wilt at conuenient season deliuer them.

Thou most gratious God hast commanded vs in all our trouble to call vpon thee for aid and helpe: and not only hast commanded vs, but also of thy mercifull goodnes hast promised to vs good deliuerance, saieng, Call vpon me in time of trouble, and I will deliuer thee. O good Lord, how greatlie do these words comfort my hart, and susteine my sælie soule? Who would not greatlie reioice, that knoweth certainlie almightie God to be present with him in his trouble? Saith not God thus? Or euer they call (saith he) I shall answere them. While they are yet but thinking how to speake, I shall heare them. And in the Psalme, I am with him (saith God) in his trouble, out of the which I will deliuer him. What a comfortable Lord is this? He is more readie to helpe, than we to call for helpe. He is more readie to giue grace, than we to aske it. There was neuer anie yet that with a pure faith asked grace of his Lord, but he had it. Christ saith, Aske and ye shall haue. Euerie one that asketh, hath. He that saith euerie one, excepteth none. Verelie, verelie, I saie vnto you (saith Christ) whatsoeuer you shall aske my father in my name, he shall giue it you. Our sauiour Christ saith this, and he is God, and shall not I hearken to

my

my Lord Gods commandements & promises: Verelie I will sticke surelie to it: for sure I am, that sooner shall heauen and earth perish, than Gods promises be vnperformed. For albeit euerie man naturallie is a lier and deceiuer, yet God is alwaies true and iust in all his words and promises. I will therfore make my sute vnto him, whome I need not go far to seeke: for he is euerie-where present with his elect, and is nigh vnto all them that call vpon him faithfullie, and thus will I praie vnto him.

FAther of mercie, and God of comfort and all consolation, I thy poore hand-maid humblie beseech thee for Christ Iesus sake, and in his blessed and holie name, that thou wilt vouchsafe to forgiue me all my sins and trespasses, that I haue heretofore offended in against thy godlie maiestie, either in thought, consent, delectation, word or deed; and that thou wilt hereafter during my life, mercifullie preserue me from transgressing of thy commandements, and dailie increase in me perfect repentance for my sins, a sure purpose of amendment of my life, and a diligent studie to walke in thy commandements. Increase in me also a liuelie faith, a sure hope and charitie. Ingraffe in me humblenes of hart, meekenes of mind, cleannes of conscience. Grant mee that I may be wise, sad, sober, discreet, circumspect, and well aduised in all my saiengs, and that I may stronglie ouercome all the temptations of mine enimies, the diuell, the world, and the flesh, and that whether I be sleeping or waking, eating, drinking, or whatsoeuer I do, all may be to thine honor and glorie. Grant me also that I may humblie reuerence my husband, and faithfullie loue him, and be obedient to all his honest, lawfull, and godlie requests. And chieflie of all, grant mee, O Lord, that I may feare and dread thee: for well assured I am, that looke how high the heauen is in comparison of the earth, and so great is gods mercie towards

them that feare him. Loke how wide the East is from the West, so far hath he set our sins from vs; yea, like as a father pitieth his owne children, euen so is the Lord mercifull to them that feare him.

And as touching my deliuerance of this burthen, and thy gratious gift, I am right well assured, that vnlesse thou prosper my trauell, all womens helpe, and all physicke is in vaine: but my full trust is, that like as thou hast created this child in me, and hast breathed into it the spirit of life; so at such time as shall be seene most meete to thy most godlie maiestie, thou both canst and wilt prosper the childs birth, and my deliuerance. In consideration whereof, I humblie beseech thee of thy fatherlie pitie to strengthen me, in this my dangerous labour and trauell, and so susteine me, that I may patientlie beare all my throwes, and pangs, and according to thy promise, suffer me not to be tempted aboue my strength, but in the midst of my temptation, make a way to come out, that I may beare it.

Increase my faith, O most mercifull sauiour Christ, that I may constantlie beleeue thy word, which saiest, Ye shall be sorrowfull, but your sorrowe shall be turned into ioie. A woman when she trauelleth, hath sorrowe, for hir houre is come; but when she is deliuered of the child, she thinketh no more of the anguish, for ioie that a man is borne into the world. I beseech thee therefore in the dangerous time of my trauell, grant me spedie deliuerance, and ioifull beholding of my child, that I being a merie and ioifull mother, may render vnto thee honour, laud, praise, and thanks, for thine aboundant mercies, and gratious gifts and benefits.

And finallie, aboue all things I beseech thy gratious goodnes to endue my child with grace, that it may be one of the number of thine elect, baptised, and regenerated in the holie Ghost, and that at the yeeres of discretion, it may learne to knowe thee: and knowing

thee,

thæ, may truſt ſurelie in thy mercie: truſting in thy mercie, may hartilie loue thæ: louing thæ, may feare to diſpleaſe thæ: and fearing to diſpleaſe thæ, may bæ obedient to thy commandements, and finallie, atteine euerlaſting ioie and felicitie, through our Lord Jeſus Chriſt, which liueth and reigneth with thæ and the holie Ghoſt, world without end, So be it.

Another praier of a woman with child *before hir trauell.*

O Almightie and mercifull God, maker of heauen and earth, which for ſin, haſt enioined to me, and all woman-kind, a græuous paine, to bring forth children, I miſlike not this thy decræ, but I acknowledge the ſame to be holie, irreprehenſible, and good: for all that thou haſt created and ordeined are verie good. Wherefore I beſæch thæ, in the name of Chriſt thy welbeloued Sonne, aſſiſt me in my paines, helpe me in the danger of deliuerance, and conuert my mourning into mirth. In the meane ſeaſon, kæpe thou mæ, with the child in my wombe, from all hurt and danger. Grant alſo, that my child yet vnborne, may come into this world ſound and perfect without deformitie. Protect me likewiſe with thy fauour, whereby I may eſcape all danger, feare, frights, and vntimelie deliuerance. Bring into my mind all my miſdæds and offences, that vnfeignedlie I may be ſorie for them, and walke hæreafter warelie in my calling; and when the time of my deliuerance ſhall approch, aſſiſt me with thy grace, and bring out my child in good time well proportioned, according to thine image, and reſtore me to my wonted ſtrength if it be thy good pleaſure.

Giue alſo vnto my newlie borne babe, togither with

outward baptisme, thine holie spirit, whereby it may be regenerated vnto euerlasting life, admitted into the societie of thy saincts, and continue in thy seruice, and godlie conuersation euermore. O Lord God mercifull father, into thine hands I commend both my selfe, and my child, dow with vs as it pleaseth thee; thou hast made and redeemed me, therefore thy will be done. In thee will I trust, as long as I shall liue. Thou art my refuge in Christ our Lord and sauiour, Amen.

Another praier of a woman with child *before hir labour.*

ALL thy waies are iust, oh deere father, and thy iudgements are true altogither: for worthilie doth man liue in the sweate of his face, and the woman bring forth children with much paine and trauell, and with great danger. Yea, O mercifull father, this paine is not a sufficient punishment for the greeuous transgressions, wherewith wee and our fore-fathers haue transgressed thy most holie will. The punishment in respect of our demerits is too small, but in respect of our weakenes, too great for vs without thee to endure. Wherefore, as I acknowledge, O mercifull father this trauell in child-birth, which now approcheth, to be a iust reward of my manifold sins: so I acknowledge also thy readie arme of defence, stretched out ouer me, and ouer all them that call vpon thee in faith. Grant therefore, O deere father, that I may in faith praie, and wait for that time of my trauell patientlie: that I may endure it when it shall be present constantlie and thankefullie; knowing, that although I then feele some tast of the reward of sin, yet I feele not all, and that little which I then feele, thou dwelt presentlie reward.

The

The which comfortable and glad issue, grant me, O Lord, if it be thy good pleasure: and hauing receiued such fruit of my bodie, grant me moreouer wisedome and strength to bring it vp in thy feare, and to trauell as it were againe with it, till it be borne againe into a heauenlie life, to the glorie of thy holie name, and my great ioie, so that it may finallie in Christ Jesus, be partaker of those blessings, which thou dooest plentifullie raine downe vpon the faithfull and their seed for euer. And because I am not worthie to present this my suite ~~to thy~~ heauenlie maiestie, of my selfe, a most wretched and sinfull woman; I offer it in the name of the righteousnes, and in the strength of my Lord and sauiour Jesus Christ, praieng furthermore as he hath taught vs to praie, Our father, &c.

Another praier of a woman with child *before hir trauell.*

O MY most deare father, Lord of heauen & earth, which gouernest all things by thy wisedome, so that nothing is done without thy prouidence. Thou causest the winde to blowe, the stormes and seas to arise, and in their chiefest rage, with a word thou stillest them againe. Thou sendest fire, raine, and snowe from heauen, threatening great destruction, and yet not one of them can passe the bounds that thou appointest them, so that they go, and do onlie what thine almightie word hath commanded them, the bounds and measures whereof they may not, neither are they able to passe: whereby most deare God, thine almightie wisedome and power is manifest vnto vs in all thy works; but most chiefflie in the wonderfull worke of the forming of man, who of a marueilous small and loathsome substance, is made a liuing

creature, and nourished within the closure & intrailes of the womb, and hauing a soule or mind infused into it by a heauenlie beginning, is alwaie desirous to be returned againe, as out of a strange countrie into his owne.

Therefore, O heauenlie father, I yeld thee most hartie thanks, that thou hast vouchsafed to count me worthie, and made me the shop and receptacle of this thy most excellent worke. And I beseech thee, most louing father, that as thou hast giuen me aptnes and power to conceiue and receiue thy creature and workemanship into my bodie, so thou wouldest giue me power and strength, to beare and to nourish it, vntill it come to good perfection, and that I may safelie bring forth the same. Thy goodnes, oh gentle father, did at the beginning appoint and ordeine that this thy worke of propagation, and bringing forth of man, should be to vs easie, pleasant, and without danger. But our sins alas, deere God, through the disobedience and breaking of thy lawe and commandements, hath made it to be dangerous, painefull, and full of perill, which thou didst laie vpon our grand-mother Eue, and vpon all vs hir posteritie, as a correction and punishment for sin: and therefore I confesse deere God, that through my manifold sins, I haue not onlie deserued this thy rod of correction, but far surer, and more greeuous punishment, yea euen thy wrath, were it not that thy mercie exceedeth all thy works, and thy tender loue towards vs is such, and so great, that in thy iustice thou thinkest vpon mercie, and hast not onlie giuen thy deerelie beloued Sonne to shed his pretious hart bloud, to take awaie our sins, but also hast chosen vs in him before the world began, to be thy children, by whome thou hast assured vs, that thy fatherlie care and godlie prouidence ouer vs is so great, that euen the verie heares of our heads are numbered in thy sight.

Where-

Therefore, oh most mercifull father, I am bold to run presentlie vnto thee with all my trust, hope and confidence, that thou hast giuen me, praieng and beseeching thee, for thy great mercies sake, for thine infallible promise and truth sake, which neuer faile anie that put their trust in thee, and for thy Sonne Iesus Christes sake, oh most mild and mightie worker, that thy clemency may refresh and restore in me, that which my sins haue hindered and corrupted; and either take from me the great labour and dangerous trauell that my sins haue deserued, & the feare that it hath brought me into for the same, so that I shall not need such power and strength, such care and industrie as my corruption now seeketh and requireth; or else so qualifie, mitigate and order all my throwes, paines, pangs, and pinches of this my child-birth, that the trauell thereof doo not surmount, nor ouercome my strength, further than thou, oh father wilt make mee able to beare, & endure the same, or else encrease my strength, encourage my mind, and fortifie my senses so, that I may without mistrust, despaire, or grudging against thy maiestie, beare the labour to the end. For my God and deere Father, I doo knowe and assuredlie beleeue, that all my paines and throwes are so in thy fatherlie ordering and working, that onlie so far forth shall they be painefull and greeuous vnto mee, and no further, but as thy diuine prouidence doth appoint.

Assist mee therefore, oh most deere father, with thy most cheerefull present, and readie helpe, and comfort me with thy holie Ghost. For deere father, as thou didst laie this rod of correction vpon vs for our sins, that we should conceiue in sorrowe, and beare in perill: so Lord, thou of thy goodnes didst promise, that we should bring forth. Therefore, oh most louing and pitifull father, according to this thy holie promise, I beseech thee, send me good deliuerance of such a child, as may be to the

praise

praise of thy holie name, a witnes and testimonie of thy good will, and blessing to this most honourable state of matrimonie, and also by thine holie institution of baptisme, may be made of the number of thine elect children, and heire of thine eternall kingdome, by the merits and deseruings of thy deere Sonne Jesus Christ, in whose name, I beseech thee furthermore as he hath taught and commanded me, saieng: Our father which art in heauen, &c.

The same praier more breefe.

THY wisedome and power shine forth in all thy works, O Lord, but yet much more greater, more manifest and more woonderfull are they in the shaping of man. Of how small beginning dwelt thou make so maruellous a liuing thing, infusing a soule into it, whose originall is from heauen, to the intent he should long to returne thither, as into his countrie: And now that thou hast vouchsafed to make me, as it were thy worke-house, wherein to fashion so singular a worke; I most humblie and hartilie thanke thee, beseeching thee, that as thou hast giuen me abilitie to conceiue, so thou wilt giue me strength to the perfecting of the thing that is in breeding, that I may safelie both beare it, and bring it forth. Trulie thou, O mercifull father, hadst of thine owne goodnes made this worke of child-bearing easie, but our sinne hath made it sorrowfull and full of danger. O most gratious worke-man, let thy pitifulnes amend the thing which our sinfulnes hath marred, and either abate my paine, that I may not haue need of so great strength, tendance, and running; or else increase my strength, power, and courage, that I may be able to ouercome all the paines of my trauell, Amen.

The

The ſame praier againe in Meeter.

THy wiſedome Lord in all thy waies,
and power great to performe it,
We ceaſe to ſearch, and onlie praiſe,
They paſſe ſo far the reach of wit.
And thus we muſe and maruell much
at all thy workes, and yet we find
No maruell nor no wonder ſuch,
as dailie forming of man-kind.
Of ſuch beginning, ſuch an end,
and of ſuch ſeed, ſuch fruit to growe,
Wich Dauid well we may contend,
to maze, to muze, and nothing knowe.
The matter earth, the ſhape from heauen,
doth knit both ſoule and fleſh in one,
Whereof ſuch ſtrife is them betweene,
from whence they came, they would be gone.
And yet in all thy wonders great,
thy mercie Lord doth far paſſe all,
Which doeſt vouchſafe to worke this feate,
in me poore wretch thy bond and thrall.
And as good Lord thou doeſt me make
thy ſhop, to ſhape thy worke therein,
Thy hand-worke ſo do not forſake,
but end the thing thou doeſt begin.
Thy goodnes Lord did once make light
this burthen now, which ſore doth greeue,
Untill which woe did wrap each wight,
the woefull worke of woefull Eue.
That Eue hath loſt, let Chriſt reſtore,
that guilt hath made, let grace amend,
Why ſhould the fault of Eue do more
than grace in Chriſt? God it defend.
Oh Lord, the time approcheth neere,
that throwes of Eue I muſt ſuſtaine,

And

And that I may the same well beare,
increase my strength, or lesse my paine.
Thy will this burthen on me laid,
thy goodnes eke will ease the same,
Where Christ hath once the ransome paid,
why should the déed of Eue bring blame?
Thus O Lord I me in thy will
do put, eke wholie in thy hand,
I will not once swarue from thy skill,
to die, or liue, to fall, or stand, Amen.

Another godlie and earnest praier to be said of euerie *Christian and faithfull woman, in the time of* hir trauell or child-birth, vsed of the *vertuous Ladie, Frances* Aburgauennie.

ALmightie God, my heauenlie and most mercifull father, I feele thy promised punishment at this present to take effect on me, which for the gilt and transgression of my progenitors, hath béene by thy diuine maiestie, iustlie pronounced against me, and the whole generation of Adam. Great and intollerable are these bitter pangs and pearsing paines, that in this my trauell of child-birth, I endure and abide. Now feele I as it were a cruell and sharpe conflict betwixt death and life; now feele I (O Lord) the rod of thy correction, according to thy iustice laid heauie vpon me, for the vse and exercise of sin and iniquitie; yet when it shall please thée good Lord loke vpon me with the eies of thy fatherlie compassion and pitie, and according to the multitude of thy manifold mercies, be thou now present with me. Arme mée, O mightie God with perfect patience, ioifullie to beare thy correction, and in the middest of these my sharpe and bitter

bitter bzunts of græfe, giue me grace ſtill to call vpon thæ.

Strengthen me a poꝛe wꝛetched woman, giue mæ comfoꝛt and heauenlie conſolation from aboue, and when thou ſhalt thinke it mæt and conuenient, ſend me ſafe deliuerance, that J may enioie the fruit of my wombe, the ſight whereof ſhall adoꝛne and decke me anew with ioie and gladnes, otherwiſe, good Loꝛd, if in this ſeaſon thou determine to take mæ hence vnto thy ſelfe by thy meſſenger death, to whoſe ſtroke all creatures (when thou thinkeſt it mæt and expedient) ſhall bow, make me conſtant and faithfull in thæ, whoſe J am, whether J die oꝛ liue. Foꝛget my ſins and offences committed by mæ againſt thæ. Let the bloud of the Lambe Jeſus waſh away my defoꝛmitie. Let the ſpots of my coꝛruption be purged, and taken awaie. Let my infected ſoule that is putrified therein, be purified therein. Giue me grace alwaies, whether J liue oꝛ die, to call vpon thæ continuallie. Giue me power to pitch my confidence onelie and alone in the bloudie wounds of Chriſt Jeſus, to whome in this my diſtreſſe J flie, and appeale foꝛ remedie and comfoꝛt. Grant this O gratious God, which liueſt and reigneſt woꝛld without end, Amen.

Another praier of a woman being in trauell.

LORD ſaue mæ, oꝛ elſe J periſh: Loꝛd haue mercie vpon me a ſinner. Pitifull Jeſu ſhew thy mercie vnto me, and let the light of thy countenance ſhine vpon me, that J be not ſwallowed vp of græfe and ſoꝛrowe. Loꝛd, ſweet Loꝛd, thou ſendeſt thy ſeruants to call me to the marriage: the fatlings and oxen are killed, and dinner is readie. Loꝛd giue me grace to come vnto thæ, that J bæing

fræd

freed from sin, and eased of sorrowe, the fruit of sin, may marrie thee in the couenant of thy mercie, and banquet with thee face to face at the table of ioie in the heauenlie Jerusalem. Lord, louing Lord, and gratious God, blesse the fruit of my wombe, and take it into thy familie. For I beleeue Lord, that thou becamest of God, the son of man, to make it and all other, whome thy father hath giuen thee, the children of God thy heauenlie father. According to my faith therefore, O Lord, be it vnto me. Open the doore of thy mercie, and lodge my child in the vertue of the couenant; that being my God, and the God of my seed, I may glorifie thee both now and euer, and offer vp the sacrifice of praise, and the fruits of a ioious spirit vnto thee. Lord and father of heauen, it is thy will that all men should be saued, thy will be done, and saue me and my child by thy mercie, I beseech thee, Amen.

Another meditation in Meeter, to be said of a *woman with child.* made by. *W. H.*

In time of trouble call on mee,
And I will then deliuer thee.

THY time drawes nigh, of bitter painefull throwes,
how long I shall the same endure, God knowes.
O Lord my God, I humblie aske of thee,
make haste sweet Christ, and safe deliuer me.
As I by sin, deserued haue right well
such paine as this: yea more than tongue can tell.
Yet ah my God, turne not awaie thy face,
nor me forsake in this so sharpe a case.
This wombe and fruit that springeth in the same,
hast thou create to glorie of thy name.
Oppressed with paine, O Lord, when I shall bee,
make lesse the same, so much as pleaseth thee.

And

And grant good God, thy creature may proceed,
safelie on liue, with mercie at my need.
In Christes name I will my trauell sho,
now holie Ghost come comfort me in wo.
Come father deere, and let thy power descend,
O Jesu Christ thy mercies great extend.
Ah God behold my dolour and my smart,
sweet holie Ghost, my comforter thou art.
Take part with me, and heare my wofull crie,
Exaudi me, miserere mei. Amen.

In long and sore labour call earnestlie vpon God, and saie *to your comfort the 6. 38. 51. 102. 30. and 142.* Psalmes of Dauid, commonlie called *the seauen penitentiall Psalmes*, or the Psalme of a penitent sinner:

Or else this 22. Psalme of DAVID following, called *The complaint of Christ on the Crosse.*

MY God, my God, why hast thou forsaken me? It seemeth that I shall not obteine deliuerance, though I seeke it with lowd cries.

My God, I will crie all the daie long, but thou wilt not answer; and all the night long I make pitious mone, without taking anie rest.

The meane time, thou most holiest seemst to sit stil, not caring for the things ỹ I suffer, which so oft hast helped me heretofore, & hast giuẽ to thy people Israel sufficiẽt argument and matter to praise thee with songs, wherwith they haue giuen thanks to thee for thy benefits.

Our fore-fathers and mothers were woont to put their trust in thee, and as often as they did so, thou didst deliuer them out of their distresse.

As oft as they cried for helpe to thee, they were deliuered: as oft as they committed themselues to thee, they

they were not confounded, nor put to anie shame.

But as for me, I seeme rather to be a worme than a woman, the dounghill of Adam and Eue, the outcast of the vulgar people.

As manie as haue seene me laugh, haue laughed me to scorne, and reuiled me, and shaking their heads in derision at me, haue cast me in the teeth, saieng:

She is wont to boast and glorie that she is in great fauour with God, wherefore let God now deliuer hir, if he loue hir so well.

By thy procurement, O Lord, I came out of my mothers wombe, and thou gauest me good comfort, euen when I sucked my mothers breasts.

Through thy meanes I came into this world, and as soone as I was borne, I was left to thy tuition, yea, thou wast my God, when I was yet in my mothers wombe.

Wherefore go not far awaie frō me, for danger is euen now at hand, & so none in earth will or can help me.

Manie buls haue closed me in both strong and fat, they haue compassed me round about.

They haue opened their mouth against me, like vnto a lion that gapeth vpon his praie, and roareth for hunger.

I am powred out like water, and all my lims losed one from another, and my hart is melted within me as it were ware.

All my strength is gone and dried vp like vnto a tile-stone, my tongue cleaueth to the rofe of my mouth, and at the last I shall be buried in the earth, as the dead be wont.

For dogs haue compassed me round about, and the most wicked haue conspired against me, they wound euen my verie hart, hands, head, and feet.

I was so vngentlie intreated of them, that I might easilie number all my bones, and after all the paine and

torment

torment that they did to me, with greuous countenance they stared and looked vpon me.

They diuided my cloaths among them, and cast lots for my coate.

Wherefore Lord I beseech thee, go not far from me, but for-as-much as thou art my power & my strength, make haste to helpe me.

Deliuer my soule from danger of the sword, and keepe my life destitute of all mortall helpe, from the violence of the infernall dog.

Saue my soule from the mouth of the lion, and take me from the hornes of the vnicornes.

So will I shew vnto my brethren and sisters the maiestie of thy name, and when the people are most assembled togither, I will praise and set forth thy most worthie acts and deeds.

All that worship the Lord, praise him; all the posteritie of Iacob magnifie him, all ye that be of the stocke of Israell, with reuerence serue and honour him.

For he hath not despised and set at naught his poore hand-maid, bicause of hir miserie, nor he hath not disdainefullie turned awaie his face from hir, but rather as soone as his poore hand-maid cried vnto him for helpe, he heard hir by and by.

I will praise thee therefore with my songs openlie in the multitude of people, and I will performe my vowes in the sight of them that honour thee.

The poore shall eate and be satisfied, they shall praise the Lord, that studie to please him, and as manie of you as continue still such, your harts shall liue.

All the ends of the world shall consider these things, and be turned to the Lord, and all heathen nations shall submit themselues, and do homage vnto thee my God.

For the Lord hath a power roiall, and an imperiall dominion ouer the heathen.

The moſt mightie & greateſt of all them that dwell on the earth, haue eaten, and after that they haue taſted the ſpirituall gifts of the Lord, they haue ſubmitted themſelues, and made humble ſuite vnto him.

Yea, and all the dead, which are buried in the earth, ſhall knæle and make reuerence in his honour, becauſe he hath not diſdained to ſpend his owne life for them.

They that ſhall come after vs, ſhall honour and ſerue him. Theſe things ſhall be written of the Lord, that our poſteritie may knowe and vnderſtand them.

That they alſo may come and ſhew theſe things to the people that ſhall be borne of them, that the Lord hath done theſe things, which be ſo maruellous.

The praier in long and dangerous trauell of child, to *be vſed either of the woman hir ſelfe, or by the* women about hir in hir behalfe.

HAue mercie vpon me, O Lord, haue mercie vpon mæ thy ſinfull ſeruant, and wofull hand-maid, who now in my greateſt næd and diſtres, dw ſæke thæ: behold, with grieuous groanes & dæpe ſighes, I crie vnto thæ for mercie. Euen now while thy heauie hand in chaſtening is vpon me, dw I powre out my ſoule, and make my pitious mone, and humble ſupplication vnto thæ my God, for mitigation of my miſerie. For lo, thou ſæſt, how I pant with paine, and grone through griefe, and trauell in ſore labour before thæ, togither with all thy creatures, ſighing in my ſelfe, and waiting for thy readie helpe, and my ſpædie deliuerance forth of this diſtres. Oh Lord, am not I now that wofull wight, who with all the ſorrowes of a trauelling woman, am oppreſſed in thy ſight? Yea, thou ſæſt in what pitifull plight I am, drawing nigh towards my trauell, and

neareſt

heareſt me ſorrowfull wretch crieng out in my pangs, as ſhe that is deſtitute of all mortall helpe. Alas, how tediouſlie doo I trauell of this child: how pinching pangs doo I iuſtlie ſuffer for my ſins? I haue a long time, O Lord, held my peace, ſuppreſſing my throwes ſo long as my womanlie ſtrength will ſuffer. I haue bæne quiet and ſtill, and refrained my ſelfe, I ſaie, as much as I am able; but now alas, ſuch and ſo intolierable is my græfe, ſo manie and vehement are my throwes; yea, ſo continuall and tedious is my trauell, that without thæ, I can not poſſiblie anie longer forbeare, but am forced through bodilie paine, and inward græfe, to ſhrich and crie alowd vnto thæ, and that with teares, for ſpædie comfort and heauenlie helpe, that ſhe which is in ſore labour, may find mitigation of hir paines, through thy mercie, and being readie to bring forth, may be deliuered through thy power. For except thou, O Lord, make a waie out, that which is conceiued, can not be borne.

Oh Lord, this daie is a glomie daie, a bitter time and terrible houre, a daie (or night) of anguiſh and tribulation, of ſorrowe and perturbation, vnto the verie ſoule of thine hand-maid: for the babe is come vnto the place of the birth, and lo, it ſæmeth that thou for my ſins haſt ſhut vp the dores of my wombe, and cauſed the babe to ſtand ſtill like to be ſtiffled. What ſhall I ſaie, O my God, what ſhall I doo? Haue mercie vpon mæ, O Lord, haue mercie vpon me, and helpe me. Make a way out for my deliuerance, for in me there is no helpe, no ſtrength, nor power to bring that forth that I haue conceiued. It is thou onlie, O Lord my God, which haſt faſhioned it in my wombe, that muſt doo it. Oh therefore put forth ſpædilie thine almightie hand, and helpe me; and giue me ſtrength and patience to endure whatſoeuer for my ſins it ſhall pleaſe thæ to laie vpon me in this my ſore labour.

O good God, thou that hast promised to intreate those gentlie that beare yong, haue mercie vpon thine hand-maid, and vouchsafe to shew that tender care and fatherlie fauour vnto mee that am full weake & feeble: helpe me spœdilie that stand in great need thereof. For without thee, I confesse there is no deliuerance nor saluation in the earth to be expected, neither can anie worldlie meanes preuaile anie thing at all heere in this action.

Oh Lord, thou art he that hast drawne me out of my mothers womb long since, and hitherto hast had a tender care ouer me, so that thou hast caused me to looke vp vnto thee, when I did hang yet on my mothers breast: so soone as I was borne and came forth into this world, I was committed vnto thee, and euen then thou didst declare thy selfe to be my God and father. Now then, O Lord, when so great miseries do approch and enuiron me, I beseech thee be not thou far from me, neither forsake me which am destitute of all manner of succours besides.

Come holie Ghost, and regard the sorrowes of thy hand-maiden: for behold, he that is mightie hath humbled me greatlie. O blessed trinitie, come visit a wretch that now (as thou seest) is entred into hir secret chamber, and hath shut the doores about hir to hide hir selfe for a little while, vntill thine indignation be ouerpassed. Come, I saie, O glorious and almightie God, come spœdilie, and through thy diuine power worke thou all our works for vs heere in secret, that we may praise thee openlie. For thou art my God, and my soule hath greatlie longed for thee both daie and night. Yea, with my spirit within me do I hartilie and earnestlie seeke thee, earlie and late; oh would God that I might find thee whome my soule loueth! For in the waie of thy iudgements, O Lord, do I wait. I constantlie abide in mine aduersities, wherewith thou dost worthilie afflict

flict me, and put my truſt onlie in thæ, from whome I expect ſpædie deliuerance in thy good time. Thy ſweet name, O Jeſu, and the remembrance of thæ is now the thing that my languiſhing ſoule ſo much longeth for. O come therefore vnto me at the laſt, and comfort me; ſatiſfie my longing to the full, and deliuer thy faithfull hand-maid, and ſorrowfull ſeruant out of this extreame ſorrowe, and eaſeleſſe paines, that I may no longer crie and ſaie, Why is my heauines continuall, and my paines ſo intollerable? How is it Lord, that for no intreatie thou wilt not deliuer thine hand-maid from ſuch indurable græfes? How long ſhall I ſuffer the paines of the birth, and the anguiſh of the trauell? How long Lord ſhall my bowels thus ſound like an harpe, my bones and ſinewes be racked aſunder, and mine inward parts be thus græuouſlie tormented for my ſins. Conſider, O Lord, how I am troubled, how my wombe is diſquieted, and my hart wambleth within me for anguiſh. Wilt thou haue no compaſſion on a wretch? Wilt thou cauſe me thus to trauell ſtill in paines intollerable, and græfe vnſpeakeable? Wilt thou not bring forth that which thou haſt formed, that I may be deliuered of that which I haue conceiued?

Alas, O Lord, alas my God, yea my deare and onelie God, wilt thou not heare the lamentable cries, and regard the inward teares, of a wretch that trauelleth, & laboureth ſo ſore with child, euen the wofull voice & mournfull lamentation of thy hand-maid, and daughter (I ſaie, though vnworthie,) that thus all the daie long ſigheth, crieth, and ſtretcheth out hir fæble hands vnto thæ in heauen, calling for thy heauenlie helpe and ſuccour? Oh Lord, ſpare me, oh deare God, haue mercie vpon me, and my babe! Shall I be the graue of my child? Shall I giue death the fruit of my bodie, for the ſins of my ſoule; and my firſt, (ſecond, or third) borne, for the tranſgreſſions of my youth? Alas, ſhall that pe-

riſh in the wombe, which is conceiued by thee; or ſhall it die in the birth, and not be borne, which thou haſt ſo mightilie faſhioned? Haſt thou ſhut vp the dores of my woombe in thy diſpleaſure, and couered me with the ſhadowe of death, that the birth may not come out? Wilt thou cauſe that to die in the birth, I ſaie, which is the woonderfull worke of thy almightie hand? God forbid, oh God forbid. Oh ſaue me, and my babe, I beſeech thee, and let it not be as a thing borne out of time, either as an infant which neuer ſawe the light; neither let it periſh or be ſlaine, ſo ſone as it commeth out of the woombe: but open thou the woombe and bring it forth ſafelie, that I may ſet it on my knees, and giue it ſucke with my breſts. Oh finiſh the thing mercifullie, which thou haſt begun ſo gratiouſlie in me, and let me reioice rather that a man-child is borne into the world; els why am I in this plight? Woo is me now that euer I ſinned; for how ſhall I be able to endure all the ſorowes and pangs of a trauelling woman, which are now, or hereafter ſhall be iuſtlie laid vpon me. O Lord, thou ſeeſt my hart fainteth, my face looketh pale, yea ſounding with a ſighing and gaſping ſoule, I crie out, and ſaie, Alas that euer I ſinned. Woo is me that euer I offended ſo louing a God, ſo mercifull a Sauiour, ſo deare a redeemer, ſo holie and bleſſed a ſanctifier. Alas for this daie, which is ſo dreadfull, that none may be likened vnto it. And out alas for the time of this perpleritie, of this ſorowe and griefe, which I now ſenſiblie feele and endure, both in bodie and mind; for it is like the daie and time of Rachel. My ſorowe and trouble may be compared to Phinees wiues trouble, my ſtate and condition ſeemeth to me and others, to be not much vnlike vnto theirs, I ſaie; from the which neuertheleſſe for thy great mercie ſake, good Lord, I beſeech thee deliuer me, and ſaue me and my babe from the graue, as my truſt is in thee, Amen.

Another.

Another.

O GOD make spæde to saue me, O Lord make hast to helpe me. Make no long tarieng, O my God, least I be like to those that go downe into the pit. How long, Lord, wilt thou forget me? How long shall I bæ plucked a sunder with these griping græfes and pinching pangs, of deadlie throwes? How long shall I a wretch expect thy gratious comfort and readie helpe? How long wilt thou forget thy creatures, O Lord, for euer? How long wilt thou hide thy face from thy hand-maid thus being in miserie? Shall my græfe euer continue, & my paines neuer cease? What is my power, O Lord, that I should endure such pangs? Or what is my strength, that I may abide such throwes? Surelie, O God, thou knowest my strength is not the strength of stones, neither is my flesh or bones made of brasse, or iron. For in troth there is in me no helpe, nor in anie mortall creature, anie reliefe or succour; yea all strength is vtterlie taken from me, and there is none that I can find to helpe me: therefore without thy helpe, strength, and patience, it is impossible for me to continue in this perpleritie. Oh spare me therefore a litle, that I may recouer my strength, before I go hence, and be no more sæne. O Lord cast not awaie thy seruant in thy displeasure, but let it be thy good pleasure to deliuer me. Make hast, O Lord, to helpe me. Wilt thou absent thy selfe for euer; or hast thou shut vp thy louing kindnes in displeasure? Is thy mercie cleane gone, and thy promises come vtterlie to an end for euermore? Chasten me, O Lord, and correct me; but giue me not ouer vnto death, neither shut vp my soule with the wicked in the graue. Let not mine enimie saie, So, so, I haue deuoured hir. For I come vnto thæ with those good women in the

Gospell, and falling downe at thy fæt in trembling and feare, I humblie beseech thee, saieng, O sweet Iesu, O sonne of Dauid, O Lambe of God, that takest awaie the sinnes of the world, haue mercie vpon me. O Lord haue mercie vpon me that am grieuouslie vexed with nipping throwes: Lord helpe me, Lord heare me, and vouchsafe to grant me the thing that I long for, and desire; that is, that thou my maker, and preseruer, wilt spædilie come and comfort me, & mitigate these griefs, now after the time that thou hast plagued and tormented me with all thy stormes: and in great compassion haue mercie vpon me, and my sælie infant, that it be not like the vntimelie fruit, or like the birth that dieth, and is borne togither. After this night, and houre of calamitie ouerpassed, let the pleasant morning of comfort luckilie shine vpon me, that by time I may heare and fæle thy goodnes and mercie in obteining at thy hand a comfortable issue, and deliuerance: for in thee onelie is all my trust. Quicken me, O Lord, for thy name sake, and for thy mercie and righteousnes, bring my soule and bodie out of this distres, and ease me of these paines, for I am thy seruant. O come and comfort me thy weake creature, in these mine afflictions, with the presence of thy holie spirit, that euen in death I may find life. For vnder thy protection and defence, mercie and fauour, do I wholie repose my selfe. Lord into thy hands I commend my spirit, preserue and kæp me, relieue, ease, and spæd me, O Lord thou God of truth; for thou hast redæmed me. Thou hast bæne my succour, leaue me not now, nor forsake me, O God of my saluation. What profit is there in my bloud, when I go downe to the pit? Shall the dust giue thanks vnto thee, or shall the graue declare thy truth? O therefore haue mercie on me good Father, for thy holie name sake, euen for thy dære sonne Iesu Christs sake, I saie, haue compassion vpon a wretch that calleth vpon thee

in

in his name: and vouchsafe now yet at the length, to shew some good token of thy fauour and mercie vpon me, and that for my good, and spœdie deliuerance, that they which hate me, may be ashamed, & they that loue me be comforted, and praise thœ togither with me; because thou, O Lord, hast had mercie on me, and holpen me, and sent me a spœdie deliuerance of this burden, and made me a ioifull and glad mother of this child to thy glorie. So shall my soule magnifie thœ, O Lord, and my spirit shall euer reioice in thœ, O God my Sauiour: yea so shall I be ioifull in thy saluation, and I will not cease to celebrate thy name among the saints, and sing vnto thœ the sugred songs of Sion, to the perpetuall praise of thy renowmed name, and eternall glorie of thy most sacred maiestie, world without end, Amen, Amen.

Praiers and thanks-giuings to be vsed of women in child-bed, *after their trauell and deliuerance, and at their* churching or purifieng (as they call it.)

O My Lord God, I thanke thœ with all my heart, wit, vnderstanding, and power, for that thou hast vouchsafed to deliuer mœ out of this my most dangerous trauell, and hast sent into this world out of my wofull wombe this child, a creature of thine owne fashioning, forming and shape, like vnto the rest of the children of thy creation; for which I am not able worthilie inough of mine owne fraile nature to giue to thœ condigne thanks, praise, honour and glorie, for thy so great benefits shewed vnto me, in pulling me out from the pit-brinke of death, easing and releeuing all my wofull sorrowes, labours, pangs, and most grœuous throwes, bitter anguishes, & vnspeakeable paines, which I could neuer haue escaped, without

out thy moſt ſingular aid, helpe, relæfe and ſuccour. Wherefore I thy moſt humble hand-maid, with ſtedfaſt and pure hart and hands, dw powre out before thee my Lord God and onlie ſauiour, theſe my ſimple praiers of thankſ-giuing (the fruit of my faith, hope, truſt, charitie, and aſſured confidence which I haue in thæ) aſſertaining my ſelfe, that now thou haſt preſerued me for a further triall of my vocation and ſeruice towards thæ in this vale of tranſitorie life, wherin I may haue time, by thy diuine permiſſion and ſufferance, to direct all my ſteps in thy waies, and to honour and glorifie thæ in my ſoule and bodie with condigne thanks, in reioiſing in thy holie name, according to thy moſt bleſſed word, wherein thou haſt declared that a woman, as long as ſhe is in trauell of hir child-bearing, ſhe is ſorrowfull, heauie, and full of anguiſh and intollerable paines; but as ſoone as the child is borne, ſhe learneth ſtraight-waies to forget all hir paines, not remembring them anie longer, and to reioice, for that ſhe hath brought forth a child into the world. Euen ſo, O Lord, fareth it with me thy powre, humble, and obedient ſeruant, now reioiſing, in that it hath pleaſed thæ to make me a glad mother, in bringing forth this my child, whome now I dw preſent before the face of thy diuine Maieſtie, with an earneſt zeale of a godlie ſpirit, and moſt pure affection, praieng and beſæching thæ, O euerlaſting God, hære to preſerue this child, according to thy moſt holie will, that it may enioie the benefit of all thy heauenlie ſacraments, to loue and ſerue thæ in purenes of life, as a faithfull member of the chriſtian congregation, wherein thy name by it may be glorified, honoured, and praiſed, world without end,

Amen.

Another

Another praier and thanks-giuing to be ſaid of euerie *faithfull woman in child-bed, after the time of hir deliuerance*, vſed of the vertuous Ladie, *Francis Aburgauennie.*

HOW much, and how greatlie am I bound to laud, praiſe, and extoll thee (O my Lord God:) Euen now was I aſſailed in my bodie, being a wretched and ſinfull woman, with ſundrie and diuers dolours, and greeuous gripes of perillous pains, in ſuch ſort, that my agonies abounding, death himſelfe ſeemed to me to knocke at the gates of my bodie; the rod of iuſtice laie ſo heauie vpon me, ſo that I iudged my ſelfe a creature more meet for the graue, whoſe clamour I thought ſtill ſounded in mine eares, than to reape the benefit of life. By my paines, Lord God, in this my trauell, I am forced to confeſſe and acknowledge, that thou art iuſt in thy promiſes, and readie to puniſh ſin and iniquitie. By this my ſafe and ſure deliuerance, I am bound to acknowledge, that with thy iuſtice thou alwaies frequenteſt pitie, commixing thy mercie and iuſtice togither, in ſuch ſort, that I muſt needs confeſſe thee to be moſt righteous and mercifull. I can not (O my God) but proteſt, that thou haſt dealt fauourablie with me; and thoſe paines which I abode, were laid vpon me for my ſin and wickednes, and yet haſt thou not dealt ſeuerelie with me, neither giuen ſentence againſt me in thy furie, which haue iuſtlie deſerued the ſame. For hadſt thou, O Lord, reſpected my deſerts, I had periſhed euerlaſtinglie, and beene vtterlie confounded.

My greeuous groanes throwne forth vnto thee, pearſed the verie bowels of thine annointed ſonne Ieſus Chriſt, who beholding mine agonies and bitter

paines,

paines, became an intercessor to thee for me, through whose earnest intreatie, and louing meditation, thou conuertedst thy displeasure to mercie, and for his sake alone that died vpon the crosse for mine offences, thou hast asswaged my torments, and in the fulnes of thy bountie and louing kindnes, thou hast giuen me a liuing soule to glad my hart; for the which, I am bound of right to giue thee hartie and humble thanks, humblie beseeching thee, being now faint and feeble in bodie, to strengthen me in soule, mind and hart, that my tongue may be the organe that may continuallie publish forth thine euerlasting praise. Grant this, O gratious God, for the loue of thine onlie begotten Sonne Iesus Christ, to whome with thee and the holie Ghost, be giuen all laud, power and dominion, for euer and euer, Amen.

Another praier of a woman in child-bed, *after deliuerance.*

O Of dutie, O Lord, I lift vp mine eies and mind vnto thee, and giue thee most humble and hartie thanks for thine infinite goodnes, which hast not onelie beautified and blessed me most abundantlie with common, rare, and woonderfull gifts and benefites: but euen now also hast vouchsafed of thy free mercie to send me safe deliuerance, and to giue me this infant and child as a token of thy loue towards me: the which so great a treasure and blessing, though I be not able to deserue, yet most louing father, for Christs sake I beseech thee, that thou wilt confirme thy fauour more and more towards me. And take this infant into thy tuition & defence, whom I offer present vnto thee with hartie praier, and neuer suffer him to fall into such vnkindnes wherby he should

lose

lose the force of thy grace: but that he may perceiue thee continuallie to be his mercifull Father, through thine holie spirit working in his hart, by whose diuine power he may so preuaile against Satan, that in the end obteining the victorie, he may be exalted vnto the libertie of thy kingdome, Amen.

Heere you may saie or sing to the glorie of God, and your owne edifieng, the 103. the 30. and the 116. Psalmes of Dauid.

A praier to be vsed of a woman at hir purification, or *Churching*.

O Eternall father of thine onlie sonne our Lord and sauiour Christ, which in the common-weale of Israel, ordeinedst according to thy wisedome, & adornedst with excellent statutes necessarie for the state of man-kind, and signifieng secret and heauenlie things, didst make diuers lawes concerning vncleannes, and the keeping of women with child; and an other for the first borne, and that not onelie to put vs in mind of order in this life, and thankfulnes towards thy Maiestie: but also to teach, that this our giltie and polluted nature, like the fowle menstruous cloth of a woman, is washed by the blood of thy sonne, which is the first borne, thy substantiall image, and the word sounding thy will, whom from the heauens thou commandest to be harkened vnto. Gouerne me by thy first and onlie begotten sonne, and giue vnto me thy most defiled and polluted hand-maid, thy holie spirit, that earnestlie I may bewaile mine vnworthines, vilenes, and vncleannes, aske helpe at thy mercifull hands, be this day purified both bodie and soule by the blood of thy Sonne, and be redeemed by him vnto true pietie, holines, and integritie which pleaseth thee, that

that through him I may be presented vnto thee with a pure and cleare mind, and for his sake I may be adopted into thy children, & find fauour in thine eies, Amen.

Or you may giue thanks and praie as in the booke of common praier, and saie to your selfe, or with the Minister, as followeth.

FOr-as-much as it hath pleased thee, O almightie God of thy goodnes, to giue me safe deliuerance, and hast preserued mee in the great danger of child-birth, I therefore here in the Church and congregation, giue hartie thanks vnto thee, O God, and saie:

Psalme. 121.

I Haue lifted vp mine eies vnto the hils, from whence commeth my helpe.

My helpe commeth euen from the Lord, which hath made heauen and earth.

He will not suffer my foote to be moued, and he that keepeth me will not sleepe.

Behold, he that keepeth Israell, shall neither slumber nor sleepe.

The Lord himselfe is my keeper, the Lord is my defence vpon my right hand.

So that the sun shall not burne me by day, nor the moone by night.

The Lord shall preserue me from all euill: yea, it is euen he that shall keepe my soule.

The Lord shall preserue my going out, and my comming in, from this time forth for euermore.

Glorie be to the father, &c. As it was in the beginning, &c.

Let vs praie. { Lord haue mercie vpon me, / Christ haue mercie vpon me, / Lord haue mercie vpon me, / Our father which art in heauen, &c. }

O Lord saue me thy sinfull seruant,
which put my trust in thee:
Be thou vnto me a strong tower,
from the face of mine enimie.
Lord heare my praier,
and let my crie come vnto thee.

Let vs praie.

O Almightie God, which hast deliuered me thy most vnworthie handmaid and sinfull seruant, from the great paine & perill of child-birth. I hartilie thanke thee, and humblie praise thy holie name for euer and euer. Grant me now also I beseech thee, most mercifull father, that I through thy helpe may both faithfullie liue and walke in my vocation, according to thy will in this life present, and also may be partaker of euerlasting glorie in the life to come, through Iesus Christ our Lord, Amen.

Praiers to be said for women with child, before, or in *trauell, by the Mid-wife, husband, or anie other* man, or woman.

THou, O Lord, art wonderfull in all thy works, and whatsoeuer thy good pleasure is, that dooest thou easilie bring to passe; neither is there anie thing impossible with thee, that thou wilt haue done. And albeit this thine almightie power sheweth it selfe abundantly in all thy works; yet in the conceiuing, forming, and bringing forth of man, it shineth most euidentlie. At the beginning, O heauenlie Father, when thou hadst made man and woman, thou commandedst them to increase, multiplie,

and

and repleniſh the earth; if through the ſubtill entiſements of Satan they had not tranſgreſſed thy commandements by eating of the forbidden fruit, the woman, whom thou hadſt appointed the organe, inſtrument, and veſſell, to conceiue, nouriſh, and bring forth man, through thy wonderfull workmanſhip, had without anie labour, paine, or trauell, brought forth hir fruit. But that which thy goodnes made eaſie, ſinne and diſobedience hath made hard, painfull, dangerous, and (if thy helpe were not) impoſſible to be brought to paſſe; ſo that now all women bring forth their children in great ſorrowes, paines, and troubles. Notwithſtanding, thou ſhewest thy ſelfe vnto thy creatures a father of mercie, and God of all conſolation. For that which through their owne imperfection and feeblenes, they are not able of themſelues to bring to paſſe, thou thorough thine vnſpeakable power makeſt eaſie in them, and bringeſt vnto a fortunate end.

Wee therefore being fullie perſuaded of thy bent and readie goodnes, of thy preſent helpe, of thy ſweete comfort in all miſeries and neceſſities: knowing alſo by the teſtimonies of thy holy word, how great and intollerable the pains of women are that trauell of child, if through thy tender mercies they be not mitigated and eaſed, moſt humblie praie thee for Jeſu Chriſts ſake thy ſonne and our Lord, to aſſiſt, and helpe (as all other women elſe-where in like caſe) ſo eſpeciallie this thy ſeruant S. B. here now in trauell & labour; that by thine almighty power both they & ſhe may ſafely bring forth that by thy goodnes they or ſhe hath conceiued, and that thy louing kindnes may make that eaſie and tollerable, which ſinne hath made hard and painfull.

Eaſe, O Lord, the paines which thou moſt righteouſlie haſt put vpon hir, and all women, for the ſinne and diſobedience of our grand-mother Eue, in whome all we haue ſinned; and giue both vnto thy ſeruant

here

here present, and vnto all such as haue conceiued and be with child, strength to bring forth that which thou wonderfullie hast wrought in hir, and them. Be present now with hir, & them, in their trouble; according to thy mercifull promise helpe hir, and them, and deliuer them. Let thy power be shewed no lesse in the safe bringing forth, than in the woonderfull framing or fashioning of the child. Make perfect that which thou hast so gratiouslie begun in hir, & them, so that it may come vnto good succes. Make hir, and them, glad and ioifull mothers, that she, and they, through thy goodnes being safelie deliuered and restored to their old health, and strengths, may liue and praise thy blessed name for euer, Amen.

Another praier for a woman with child.

IN the beginning of the world, O father of heauen, after thou hadst formed man of the slime of the earth, and yet prince ouer all creatures, it pleased thee of thy goodnes to create a woman of his side, aswell for his solace, as for the continuance of his seed: it was thy word vnto them, Increase & multiply. This increase was easie, but mother Eue hath made it hard, by passing the bounds of thy will, to all hir posteritie; so that the woman conceiueth and bringeth forth in great paine, and painefull trauell, the fruit of hir wombe. In so great paine, O Lord, in such extreme pangs, that vnlesse thou quench the flame of hir sorrowes with the water of comfort, it it impossible for hir to beare that into this vale of miserie, which thou of thy goodnes hast framed, and she conceiued. Wherefore thou God of woonders, and father almightie of heauen, as thou hast by the slaughter of thine onelie Lambe, taken awaie the sinnes of

the wicked world, and condemned sinne in the flesh: so take awaie the pangs of child-birth, the fruit of sinne, from all womankind, especiallie from this woman, that bearing ioifullie that which she hath conceiued fruitfullie, and thou hast fashioned gratiouslie, she may glorifie thee most carefullie, and praise thee most thankfullie, the onelie staie of hir estate both now and euer. Amen.

Another.

O God true harted Lord Jesu Christ, like as thou didst comfort and deliuer thy disciples, and all elect and chosen men and women in all their need, martyrdome, and paines, which they suffered of the tyrants wrongfullie, and didst also cure and heale them of their woundes, paines and smart, through hope of the crowne of euerlasting life: euen so vouchsafe thou (which art the helpe of all them that call on thee in trouble and need) to deliuer this poore weake vessell, which is heere bound with a fruit after thine owne similitude and likenes, notwithstanding that she hath deserued in transgressing of thy holie commandements, to bring forth hir children in paines and wo, that she may be made a glad and ioifull mother through the new creature with good speed, that the child may haue name and Christendome, and that the mother may be purified to thy honour, and to hir health, Amen.

Another praier for a Queene being with child.

O Almightie father, in whose fauour the virgin Marie was highlie blessed among women, by the birth of Christ thine onlie Sonne our Sauiour, who also by thine omnipotent power, didst safelie deliuer both hir, and hir cousin Elizabeth, and also

so mightilie deliuered ſt the Prophet Jonas out of the whales bellie, amids the foming ſea. Defend, O Lord we beſæch thæ likewiſe thy ſeruant R. our Quæne with child conceiued, and ſo viſit hir in and with thy godlie gift of health, that not onlie the child thy creature within hir conceiued may ioifullie come from hir into this world, and receiue the bleſſed ſacrament of baptiſme, and enioie therewith dailie increaſe of all princelie and gratious gifts, both of bodie and ſoule; but that alſo ſhe the mother through thy ſpeciall grace and mercie, may in the time of hir trauell auoid all exceſſiue doloꝛous paine, and abide perfect and ſure from all perill and danger of death, with long and proſperous life, through Jeſus Chriſt our Lord, Amen.

Another praier for a Queene, Noble woman, or *Ladie with child.*

O Moſt righteous Lord God, which for the offence of the firſt woman, haſt threatned vnto all women high and lowe, a common, ſharpe, and ineuitable malediction, and haſt enioined them, that they ſhould conceiue in ſin, and being conceiued, ſhould be ſubiect to manie & græuous throws and torments, and finallie, be deliuered with the danger and ieoperdie of their life, we beſæch thæ, for thine exceeding great goodnes, and bountifull mercie, to aſſwage and mitigate the ſtraightnes of that lawe, and to embꝛace into the boſome of thy fauour and mercie, our moſt gratious ſouereigne Ladie Quæne R, oꝛ our moſt deere ſiſter A. P. C. of P. being now at the point of hir deliuerance; ſo helpe hir now, O Lord, that without danger of hir life, ſhe may ouercome the ſoꝛꝛowe and paine, and in due ſeaſon bring foꝛth a child in bodie beautifull and comelie, in pregnant wit, notable and

excellent, in mind noble and valiant, so that afterward she forgetting the trauell, may with ioie laud & praise thy bountifulnes of thy mercie, and togither with vs praise and blesse both thee and thy holie name world without end. This, O Lord, we desire thee, we beseech thee, and most hartilie craue of thee. Heare vs, O Lord, and grant vs our petitions, Amen.

A generall forme of praier for all women with *child, and in child-bed.*

O Most wise God, eternall Father of thy beloued Sonne our Lord and sauiour Christ, Creator and keeper of all thy creatures, which through thine excellent wisedome and counsell, hast enioined to woman-kind, that in paine & sorrowe they should bring forth children, whereby not onlie this world is replenished; but a Church which doth celebrate thy name for euer, is gathered vnto thee. And for-as-much as the paine of a woman in trauell is most extreame, which makes the Prophets manie times to repeate the same, in exaggerating the afflictions of punishments which the holie spirit doth threaten vnto the impenitent: we beseech thee in the name of Christ thy Sonne, be mercifull vnto all women, either with child, or in child-bed; giue them grace to call into mind the decree and pleasure of thine heauenlie will. Let them neuer striue against thee through impatience, but in true faith, and inuocation of thy name, suffer thy crosse quietlie, knowing that by the seed of the woman, which hath broken the head of the old serpent, they are reconciled vnto thee. In this seed which is Christ, the curse is cleane taken awaie, and blessing restored vnto vs, that we may receiue the promise of the spirit, and the inheritance of eternall life.

O almightie God, conuert now the ſorrowes of women in trauell into gladnes, that they remember not their paines with mourning, for ioie that a man-child is borne into the world. Comfort them in the midſt of their anguiſh, and helpe as well the mother as the babe, ſpeciallie in the danger of deliuerance. For if thou bleſſed God be not preſent, they periſh vndoubtedlie, all the world can not helpe them in that extremitie. O eternall God, which of the ſeed of man frameſt the liuing infant in the mothers wombe, and nouriſheſt the ſame congealed in bloud, that the fleſh within the time of ten monethes may take ſhape, drawing nouriſhment from the mother; we are all the workmanſhip of thine hands: we giue thee thanks, Lord, for fearefullie and wonderfullie are we made, maruellous are thy works, and that our ſoules knowe right well. Our bones are not hid from thee, though we were ſecretlie made, neither our ſubſtance in the inner parts of our mothers wombe. Thine eies did ſee our ſubſtance being vnperfect, and in thy booke were all our members written. Thy hands haue made vs, and faſhioned vs altogither. With ſkin and bones haſt thou couered vs, and ioined vs togither with bones and ſinewes. Thou haſt giuen vs life and grace, and thy viſitation hath preſerued our ſpirits. Grant we beſeech thee to all infants yet vnborne, that knit togither with their due veines and members, they may come forth into this world ſound and perfect without fault or deformitie: and grant that they being borne vpon their mothers ſides, may be ioifull vpon their mothers knees, and ſucke the milke of comfort out of the breaſts of hir loue, to the reioiſing of the mother. Staie the furiouſnes of wicked ſpirits, that they ſhewe not their tyrannie vpon yong infants. Keepe all women with child, that no maie being terrified, frighted, or troubled extreemelie, they be vntimelie deliuered.

Giue grace also to the babes newlie borne, that togither with their outward baptisme, they may be receiued into the congregation of the faithfull with wholesome water, through the renewing and regeneration of the holie spirit, which thou wilt plentiouslie powre vpon them through Iesus Christ our Sauiour, that being iustified by grace, they may be made heires according to the hope of eternall life, and become new creatures through him. Strengthen all women deliuered, and lieng in child-bed, that beeing restored to their wonted health, they may glorifie thee their helper in the time of need, and learne afterward to repose their whole confidence in thee, which art nigh vnto all that call vpon thee, to all (we saie) calling vpon thee in truth. And if at anie time through thine vnsearchable iudgement an vntimelie birth, or vnluckie deliuerance happen; so comfort, O mercifull father, the mournefull and sad parents, that they faint not with sorrowe, but belæue rather that the woful chance is a triall of their faith, hope and patience. For thou art a mercifull and gratious God, forgiuing our sins. Though thou art angrie with our wickednes, yet in thy displeasure thou remembrest thy mercie, that the troubled may take comfort, and the afflicted find grace. For this do all thy seruants persuade themselues, that if they be tried, they shall be crowned, if they be troubled, they shall be deliuered, and if they be chastened, they shall be saued, for thou hast no plesure in our damnation, which bringest faire wether after stormes, & gladnes after teares. Thy name, O God, be praised for euer, Amen.

The same praier more breefe for women with *child generallie*.

O Heauenlie father, and eternall God, which through thine vnspeakable wisedome hast enioined woman-kind, that in paine and sorrowe they should bring forth children, and replenish

plenish the earth: O Lord, we beseech thee giue them grace to call into mind this thy decree, and pleasure, and thereby patientlie to beare the greefe and groanes incident vnto them. Conuert Lord their sorrowes vnto gladnes, through a luckie deliuerance, and let them remember their paines no more, for ioie that a man is borne into the world. Comfort them in the midst of their anguish, and helpe as well the mother as the babe, especiallie in the danger of deliuerance. For without thine assistance they perish vndoubtedlie, all the world cannot helpe them. Grant to all yet vnborne, that knit togither with their due veines and members, they may come into this world sound and perfect, without all deformitie. Staie the furiousnes of wicked spirits, that they shew not their malice and tyrannie vpon yong infants. Blesse all with child, that no waie being terrified, or troubled extreamelie, they bee vntimelie deliuered. Giue grace to all babes newlie borne, that togither with their outward baptisme, they may be receiued into the congregation of the faithfull, and be made new creatures, filled with the holie Ghost, euen from their mothers womb. Strengthen all women deliuered, with thy vertue and power, whereby they may receiue their wonted health, and glorifie thee their helper in the time of need, learning afterward to repose their whole confidence in thee, which art nigh vnto all that call vpon thee, euen to all that call vpon thee in truth. And if at any time through thy sufferance and vnsearchable pleasure, an vntimelie birth, or (if without offence we may saie) an vnluckie deliuerance doth happen; comfort, O mercifull God the pensiue parents, that they despaire not through sorrowe, but thinke rather that the wofull chance is a triall of their faith, hope, and patience; and so confesse thee to be alwaies a good and gratious God, forgiuing sins, and remembring mercie in thy great displeasure,

that the troubled may take comfort, and the afflicted find grace. For thus do al thy seruants persuade themselues, that if they be tried, they shall be crowned; if they be troubled, they shall be deliuered; if they be chastised, they shall be saued: through our Lord Jesus Christ, Amen.

A praier to be said of euerie Christian midwife for hir *selfe, before she execute hir office.*

O Heauenlie Father, which at the beginning didst appoint woman to bee the organe, instrument, and vessell to receiue, nourish, & bring forth man through thy wonderfull workmanship without anie labour, paine, or helpe of flesh and blood: but afterward through the sinne and disobedience of our grandmother Eue, hast made that which before was easie, now to become hard and painefull, yea dangerous and impossible (if thy helpe were not) for them to be brought to passe, and now as a meane hast ordeined man to be a god to man, and made woman through thine vnspeakable power working together with him, to helpe & ease woman, which through their owne imperfection and feeblenes are not able in this case and time of their sore labour, to helpe themselues. For as much as it hath pleased thee among manie other more worthie, to call me thy most vnworthie hand-maid to the office of a midwife among the daughters of Israel, and made me an instrument and meane vnder thee to comfort them in their sorrowes, cherish them in their child-beds, ease them in their pains, and to further them in their deliuerance, with all possible paines and conuenient speede that I may, and can, in thee and for thee. I most hartilie thanke thee, and praise thy holie name and maiestie; beseeching thee of grace

and

and vertue to walke worthie of this my calling, in all holie obedience to thæ, and thy word; to thy glorie, others profit, and mine owne saluation in Christ.

And because I knowe and fæle mine owne weaknes, and must nædes confesse how that of my selfe I am far vnable to discharge mine office, with such dutie as apperteineth, without the assistance and helpe of thine almightie power and holie spirit, to strengthen me therein. For it lieth not in the power of flesh and bloud, no nor in all the helpe of the world, to go through with so great a worke and weightie enterprise as this is: but it onlie and alone belongeth vnto thæ our creator, and maker of heauen and earth. Therefore blesse thou so my weake labours, and further my paines, that the fruit thereof may redound to the praise of thy name, & profit of thy people, and their posteritie. Take from me all ignorance, negligence, slouthfulnes, slacknes, and disdaine; yea from all vnmercifulnes, rough handling, hardnes of hart, contempt of others, falshood, crueltie, and bloudguiltines, good Lord deliuer me: and in stæd thereof, make me wise-harted, skilfull, louing, gentle, tender, pitifull, cherefull, comfortable, helpfull, painefull, watchfull, strong, able, readie, willing, carefull, diligent, & faithfull, euen for thy sake onelie, without respect of filthie lucre, to pleasure all women at all times in my calling, to the full discharge of my conscience and dutie, both before thæ and the world.

And, O Lord, to the end there may be found no fault in my ministerie, nor anie woman or child said to be hurt or perish in their trauell, by my negligence or ignorance; and that I may auoid all slander and reproch, I beseech thæ, O almightie God, worke thou all my works for me, and that which thou beginnest by me, finish it I praie thæ also by me, to the glorie of thy name, and giue me euer good lucke, and prosperous successe, through the power of thy spirit, in all my womanlie and

lawfull

lawfull enterprises, enioined of thee as a necessarie businesse to be done, that they may come to a fortunate and desired end in thee, as I hartilie wish and praie. Finalie blesse me, O God, with all thy good gifts of grace, vertue, skill, and cunning, as thou didst thy holie seruants Shiphra, and Puah, the two graue matrons, godlie women, and famous midwiues of the Hebrue women in Aegypt; that I fearing thee more than men, as they did, and being faithfull to my patients, as they were, may not onelie moue thee to haue mercie on me, and to prosper me in making my house to increase, as thou didst them; but also by mine obedience and vpright dealing in mine office, thy people may be multiplied, and the families of thy true Israelites increased, to the praise of thy glorie, the exaltation of thy power, & renowme of thy name, through Iesus Christ our Lord, Amen.

Another praier to be said of the midwife, when she *goeth about to doo hir office.*

O My celestiall Father, be now mercifull vnto me thy repentant handmaid, and sinfull seruant, fled from mine enimies vnto thy helpe and succour. Impute not vnto me my sinnes for Christs sake, for I haue heard thy fatherlie voice, and yet it soundeth dailie in mine eares out of heauen, promising mee and affirming constantlie thy selfe to be appeased, pleased, and at one with me, for thy Sonne my sweet Sauiour Iesus sake, whom thou commandest me to heare, and beleeue, who I am sure is made of thee my righteousnes, my satisfaction, my reconciliation, my peace-making, my mediatour and intercessour with his praiers, my fulfilling of the lawe, my deliuerer, and the whole wholie accomplisher

pliſher of all my iuſt deſires, and my ſauiour Chriſt Ieſus God and man. In whoſe bleſſed and holie name at this preſent I attempt and take in hand to dow mine office, accoꝛding to my vocation, foꝛ thy gloꝛie, and this womans pꝛofit, eaſe, comfoꝛt, and helpe, in thee: deſiring thy gratious goodnes, moſt mercifull Loꝛd and Father, foꝛ thy dearly beloued ſonne ſake Ieſus Chriſt, who without all helpe of man was conceiued and begotten of thee his father befoꝛe all woꝛlds; and who alſo without anie helpe of woman, was boꝛne & bꝛought foꝛth into this woꝛld foꝛ our ſakes, of his bleſſed mother Marie the virgin. Foꝛ his ſake, I ſaie, vouchſafe to pꝛoſper it, further it, and to giue it happie increaſe, whatſoeuer I take now in hand iuſtlie and foꝛtunatelie to finiſh the ſame. O holie Father, woꝛke thou all our woꝛkes foꝛ vs here in ſecret, that we may pꝛaiſe thy name openlie befoꝛe all people! O pꝛoſper thou the woꝛkes of our hands vpon vs! Pꝛoſper thou our handie woꝛke, and bleſſe all things which I take in hand with thy bleſſed increaſe, and let me dow nothing in this my action hurtfull either to the mother oꝛ hir babe; neither let me ſeeke mine owne will, but euer to pꝛaie that thy will be fulfilled here now in earth of vs, as it is in heauen of thine angels. And lead vs not into temptation, but deliuer vs from all euils pꝛeſent, and to come: Amen, Amen.

In doing hir office, let the midwife praie thus *with hir ſelfe, and ſaie.*

IN the name of God, Amen. Pꝛeuent vs, O Loꝛd, in this action, and all our doings, with thy moſt gratious fauour, and further our labours with thy continuall helpe: that in this and all our woꝛkes begun, continued, and ended by thee, and in thee, we may gloꝛifie thy holie name, and finallie by thy mercie obteine euerlaſting life, through Ieſus Chriſt our Loꝛd, Amen.

Or elſe thus.

THE glorious maieſtie of the Lord our God be vpon vs. Proſper and direct thou, O God, the worke of our hands vpon vs. O proſper thou our handi-worke, and this womans labour, that we may bring forth more fruite in our age, to flouriſh with praiſes in the Church of Saincts to glorifie thee, Amen.

If the woman haue verie ſore labour, and be long in tra-*uelling, and in danger of death, then let the mid-wife,* and all the women aſſiſtant about hir, kneele downe, *and praie one after another, hartilie and* earneſtlie, as followeth.

Midwife.

O Lord remember not our offences, nor the iniquities of our fore-fathers and mothers, neither take thou vengeance on our ſins, but ſpare vs, good Lord, O ſpare thy people whom thou haſt redæmed with thy moſt pretious bloud, and be not angrie with vs for euer.

Women.

Correct vs, O Lord, and yet in thy iudgement, not in thy furie, leaſt we ſhould be conſumed, and brought to nothing.

Midwife.

Lord haue mercie vpon vs.

Women.

Chriſt haue mercie vpon vs.

Midwife.

Lord haue mercie vpon vs.

Altogither.

Our Father which art in heauen, halowed be thy name, thy kingdome come, thy will be done, &c.

Midwife.

Midwife.

And leade vs not into temptation,

Women.

But deliuer vs from euill, Amen.

Mid. O Lord saue this woman thy seruant and hand-maid.

Wo. Which putteth hir onlie trust in thee.

Mid. O Lord send hir present helpe from thy holie place.

Wo. And euermore mightilie defend hir.

Mid. Let the enimie haue none aduantage of hir.

Wo. Nor the wicked approch to hurt hir.

Mid. Be thou now vnto hir, O Lord, a strong tower.

Wo. From the face of all hir enimies visible and inuisible.

Mid. Lord heare our praiers.

Wo. And let our crie come vnto thee, Amen.

Midwife.

Let vs praie.

O Most mightie God, our heauenlie Father, we beseech thee looke downe mercifullie from heauen; behold, visit, relæue, and ease this wofull woman thy sælie seruant, which is græued now with sore labour, tedious trauell, and bitter paines. Looke vpon hir with the eies of thy mercie, and extend thine accustomed goodnes to hir now in this hir perplexitie. And for-as-much as hir pangs and paines seeme vnto vs most extreame, and hir trauell verie dangerous, both to hir selfe and hir babe, giue hir grace we beseech thee patientlie to endure this thy crosse of griefe and groanes incident thereunto for hir sins, and be thou present with hir, O blessed God, to helpe

helpe both hir and hir babe in this hir soze labour. O comfozt and ease hir in the midst of this hir anguish and greefe: foz without thine assistance, vndoubtedlie she must needs perish, foz vaine is the helpe of man; we, noz all the wozld can not helpe hir.

O come quicklie therefoze we beseech thee good Lozd, and helpe thou hir in this hir great need and extremitie: wozke thou all our wozks foz vs to thy glozie, and hir comfozt. Defend hir from this imminent danger of deliuerance. Keepe hir in perpetuall peace, hope, patience and safetie. Strengthen hir faith and womanlie weakenes, and visit hir, O Lozd, according to the time of life, as thou didst Sara, Rebecca, Thamar, Hanna, and Elizabeth thy holie hand-maids.

Blesse hir, and preserue hir we beseech thee, O Lozd, that no waie being terrified, frighted, oz troubled extreamelie, she neither murmur against thy wozks, and saie with Rebecca, Seeing my greefs are so great, why am I thus with child? Neither faint through sozrowe, noz be vntimelie oz vnluckilie deliuered: but grant that in true faith, and continuall inuocation of thy holie name, she may be saued, and now suffer thee quietlie to wozke thy good will and pleasure, according to thy diuine decree and secret iudgements vpon hir, either foz hir sins, oz foz thy glozie, and our example, vntill according to thy promise in thy good time, she do receiue comfozt foz hir sozrowe, mirth foz hir mourning, gladnes foz hir sadnes, ioie foz hir woe, euen by mitigation of these hir miseries, ease of hir anguishes, release of hir labours, dispatch of hir pangs, deliuerance of hir burthen, and speedie birth of hir babe bozne into the wozld, through the might of thy mercie, and power of thy compassion, to the glozie and high exaltation of thy name, as both she and we most hartilie wish, long foz, expect and desire; yea, and with teares and sighs do vnfeignedlie craue of thee, and that through the onlie

mysterie

mysterie of Christ his holie incarnation, blessed birth, and painfull passion, So be it.

For a woman that trauelleth before hir time, and is in *great perill, praie as followeth.*

ALmightie God, which in thy secret iudgements diddest once strike the wife of Phinees, being great with child, with such a sudden fright and feare, when she heard that thy arke was taken by the enimie, and both hir husband and hir father slaine by thee with sudden death; that thou causedst hir presentlie through grieuous pangs and bitter paines that came vpon hir in that instant, to bow hir selfe, and trauell before hir time, wherein with great sorrowe she died. We beseech thee in the name of thy deere sonne our sauiour Jesus Christ, be mercifull vnto this wofull woman thy hand-maid and humble seruant, whom now in thine vnsearchable iudgments thou hast visited also, as it seemeth, with the wofull chance of vntimelie trauell, to the triall of hir faith, hope, and patience in thee. And let not this time of hir sorrowe, we praie thee, be vnto hir as the time and houre of Rachel, and Phinees wiues trouble was vnto them: but by thy mightie power and mercie deliuer hir there-from, if it be thy will, as hir onelie trust is in thee. And to this purpose, staie, we beseech thee, the furiousnes of the wicked spirits, that they shew not at this time, their tyrannie and malice, either vpon hir or hir sælie babe; and so blesse, preserue, and keepe both hir and it, that she may be no waie terrified, frighted, vexed, or troubled, either in bodie to faint, or in mind to murmur and despaire, through the extremitie of intollerable paines; nor at this time for anie anguish be compelled to be deliuered before hir time, to hir discomfort.

comfort. But grant that she may yet tarrie quietlie and patientlie, vntill the time be fulfilled, which thou in the course of nature full wiselie hast set: at which time of life, and not before, we beseech thee, O Lord, then certinlie to come againe vnto hir, that she maie dulie and safelie be deliuered, and hir child come to life, to hir comfort, and thy glorie.

Neuertheless, if it shall seeme good vnto thee for all this, now in thy secret iudgements, either for hir sins, or for thy glorie, and our terrour by example, to hasten (through laborous pangs, & pinching throwes) an vntimelie birth vpon hir, or if it shall please thee to cause (without offence be it spoken) an vnluckie or vnnaturall deliuerance to happen, as now vnto hir at this time, as iustlie we confesse thou maist, if thou respect hir and our sinnes committed against thy maiestie, and not rather thy mercie promised to all that faithfullie call vpon thee, as we here now do) then not our wils, but thy will, which is euer in all things best, be now & euer fulfilled & done, both in hir, & hir babe, and in vs, to the glorie of thy holie name. Onelie we craue of thee, and that in the bowels, and for the tender mercie of our Sauiour Iesus Christ, that thou wilt yet grant hir abundance of thy grace, both patientlie to abide thy fatherlie correction, & faithfullie to beleeue thine infallible promises; so that for no paine, or extremitie of torment or anguish, either in bodie or mind, she may not be discouraged, discomforted, shrinke, faint, or fall from hir faith or hope in thee: but thanking thee for all things that may happen vnto hir, let hir feele yet in hir bodie such ease, and mitigation of hir paines, and in hir soule and conscience such comfort and consolation from thee, that she may assure hir selfe of thy fauour and mercie in Christ, to haue forgiuenes of all hir sins, together with the release of all hir miseries, and so after triall, this thy troubled hand-maid may take comfort.

fort, hoping to be crowned; and after trouble this thy afflicted seruant may find deliuerance, grace, health, and euerlasting saluation: through Iesus Christ our Lord and onelie Sauiour, Amen.

If the woman trauelling be at the point of death, *praie as followeth.*

O Most mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truelie repent, that thou remembrest them no more: open thine eies of mercie vpon this thy handmaid, now in great danger of death, who most earnestlie calleth vpon thee, desiring pardon and forgiuenesse of all hir sinnes and offences committed against thee, and thy people. Renew in hir therefore, O most tender harted father, whatsoeuer hath beene decaied by the fraud and malice of satan, or neglected by hir owne carnall will and frailenes. Preserue and continue this weake and distressed member, in the vnitie & bosome of thy Church, consider hir broken and contrite hart, accept hir lamentable teares, mitigate hir intollerable throwes and pangs, assuage hir paines & greefes, and release hir vtterlie of all hir miserie and wo, as shall be seene to thy heauenlie wisedome most expedient for hir, and conuenient for thy Church. And forasmuch as she still calleth vpon thy holie name, and putteth hir full trust to be saued onlie in thy mercie, impute not vnto hir the manifold sinnes of hir former life passed, but pardon them, and take hir vnto thy high fauour: through the bloudie merits and deere death of thine onelie begotten sonne Iesus Christ our sauiour, Amen.

Or praie thus.

O Pitifull phyſitian, and healer both of ſoule & bodie, Chriſt Jeſu, vouchſafe to caſt thine eies vpon this thy poore ſinnefull creature, our deare ſiſter M. B. who is here thy captiue, bound with the burden of childbirth, greefe, & vnſpeakable paines in the chaine of ſinne and death, for our tranſgreſſion in our grandmother Eue, turning this hir weaknes and greefe, to thy glorie, & hir health and ſafe deliuerance. And vouchſafe, good Lord, to ſend hir patient ſufferance, that ſhe may ſtedfaſtlie continue to the end in theſe extremities, that ſhe may with a true and perfect faith in thee, fight now a good fight, and ſtand manfullie againſt all the temptations of the diuell hir mortall enimie, when ſhe may no longer continue. O Sauiour of the world, ſaue hir, which by thy croſſe and precious bloud haſt redeemed hir, Amen.

Adde this bleſſing.

THE almightie Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom all things both in heauen, & earth, and vnder the earth dow bow, and obey; bleſſe preſerue and keepe this our ſiſter, and be now and euermore hir buckler and defence, againſt all hir enimies, and make hir to knowe and feele in hir ſoule and conſcience, that there is none other name giuen vnto man, in whom, and through whom, ſhe may receiue eaſe, comfort, health, deliuerance, and ſaluation, but onelie in the moſt holie, bleſſed, and venerable name of our Lord Jeſus Chriſt, Amen.

A praier

A praier of instruction to be vsed of the women in health, *attendant about the sicke and languishing woman in* sore trauell, for themselues.

O Most mercifull God, and most louing Father, we beseech thee haue mercie vpon vs, and aid vs with thy grace & holie spirit, that we (which be yet in good health and safetie, and looke according to the condition of our nature, for the like hour of aduersitie, but with more mercie and mitigation of our paines, than as it seemeth our sister here endureth, if it be thy will) may learne to feare and dread thee, may loue and embrace thy holie word, and that we may set thee before vs as a scope and marke whereunto we may direct all our doings, and that we being alwaies mindfull of this thy crosse and heauie iudgement laid vpon all women in the loines of our grandmother Eue, for hir and our transgression, and euermore remembring the vnspeakable pangs, intollerable paines, and most bitter agonie of death, may so prepare our harts, and arme our selues, that we may order all our deeds from hence-forth in all holie and chast obedience, both towards thee, and our husbands. or heads, as well becommeth right christian women, and modest matrones, to thy glorie; and as dd and and haue done all godlie women, which feare thee in all ages, that in the end we obteine to be fellowheires with them of euerlasting life, in the kingdome of heauen, through the merits of our deere Lord and sweetest Sauiour, Iesus Christ the righteous, Amen.

Another godlie and effectuall praier to be hartilie said of *the women assistant, if the woman in sore trauell* or child-bed lie in the pangs of death, and *be a passing this life.*

O Lord God almightie, the Father, the Soune, and the holie Ghost, three persons and one onlie God, the Lord of life, and the destroier of death, with whom to be is life, and from whom to be is death, who as a louing father, mercifull redæmer, and frendlie caller to repentance, hast now visited with the scourge of hard, painefull, and græuous trauell (or with vntimelie birth, vnfortunate deliuerance) and sore sickenes, thy most sinfull daughter, yea thy spotted creature, defiled seruant, and græuous sinner S. B. to cause hir to knowe hir selfe, and to confesse hir wickednes, and so to come to thee at this thy calling, to knowe thee, and onelie to crie and call vpon thee for comfort. Now thou, O Lord, whose propertie is euer to haue mercie, and freelie to forgiue those that faithfullie come vnto thee, we thine himble hand-maids, with heaue harts, most humblie beseech thee, looke downe from heauen with thine accustomed eies of compassion vpon hir, cast behind thy backe hir innumerable and græuous sins, throwe them all (both old and new) from hir, as far as is the East from the West, yea scrape the memorie of them out of thy sight, quite forget them, and freelie forgiue them hir as hir onlie trust is in thee. O Lord be thou now vnto hir at hir most time of næd, a tower of strength, a place of refuge, and a defensible God, to kæpe, strengthen, and defend hir from the danger of the diuell, now readiest to disquiet hir, and destroie hir; against desperation, now busiest to græue hir; against death, now likest to strike

ſtrike hir, and againſt hell now gaping to deuoure hir.

Oh heauenlie father, aid thou now hir. Helpe hir, and eſtabliſh hir in the firme faith of thy truth. Comfort hir now, O ſweet Chriſt; and continue hir in the knowledge of thee hir onlie ſauiour, which art now in hir extreamenes, and pangs of death, readie to ſhew thy ſelfe vnto hir, as hir ſauiour, crucified on the croſſe to comfort hir. Therefore now ſaue thou hir from ſin, deliuer thou hir now from eternall death, hale hir from hell, embrace hir, hide hir in the holes of thy bloudie wounds, as thy deere doue, and beare hir manifold ſins on thy backe. And thou, O holie ſpirit, ſtrengthen thou now hir weake, fainting, and ſounding ſpirit againſt ſathan, that ſtandeth now nigh hir to ſeduce hir. Saie thou now to ſathan, Auoid ſathan, and command thy holie angels and bleſſed ſpirits now to aid and aſſiſt hir. Let thy comfort cleaue faſt vnto hir, thy mercie keepe hir, thy grace guide hir, thy paines eaſe hir, thy croſſe releeue hir, and thy death reuiue hir.

Oh almightie God, the giuer of all health, and if it be thy good will to lengthen hir daies in this life, to ſpare hir for a ſeaſon, to mitigate hir pangs, to eaſe hir of hir paines, to releeue hir of all theſe wofull ſorowes, and moſt greeuous throwes, to deliuer hir of this moſt dangerous trauell, and ſend into this world out of hir wofull wombe hir child a ſound and perfect creature, after thine owne image, and ſo reſtore hir to hir former health, as thou haſt done hir and manie others heretofore in like caſe, that ſhe thereby may once againe viſit thy temple, and be purified, ſanctified, and dedicated vnto thy honor and glorie, the commoditie of hirs, and comfort of vs all hir friends, kindred, and neighbours. We ioifullie ſaie, Thy will O Lord be done, and not ours. But if it be not thy will ſo, but that ſhe, according to hir inſtant deſire, muſt now being preuented with vntimelie labour and birth, through perillous trauell,

nædes drinke of the cup of Rahels and Phinees wines potion, and go the waie of all flesh; then, O Lord, thou in whose hands are the harts of all flesh, arme hir, we humblie beseech thee, with thy perpetuall grace, peace, patience, and perfect confidence in thee; increase hir faith, helpe hir vnbelefe, annoint hir with the oile of gladnes in thee, ease hir of hir extreme paines, be thou nigh vnto hir, and driue the diuell far from hir, aid hir with thy holie angels, giuing hir grace so quietlie to take this thy fatherlie chastisement and visitation in good worth, that in this hir painfull life, yea and in the verie end thereof, she with perfect memorie & sure trust, commending hir selfe wholie to thee, may in hart ioifullie still saie, and we hir deere sisters and faithfull frends and neighbours for hir, as followeth.

When she is departing, and yeeldeth vp the ghost, then *adde and saie this that followeth.*

FEtch now againe, Lord God father, into thy holie hands, that which thy puissant might hath shapen; command thy holie angels now to aid hir, and safelie to bring hir to thee, and now place thou hir amongst thy chosen children, and blessed heirs in thine eternall kingdome, prepared for them that are written in the booke of life. Fetch now againe, Lord God sonne, that which thou of thy mere mercie hast so wiselie gouerned, and bought with thy pretious bloud: now ioifullie receiue hir, and saie vnto hir as thou saiedst vnto the penitent theefe, This day shalt thou be with me in paradise. Take againe now, Lord God holie Ghost, that which thou of thy onelie fauour hast louinglie kept, and guided in this region of sinne, and vale of miserie, and now louinglie leade thou hir with Rebecca, and Lazarus,

to

to eternall ioie and reſt. This grant hir, O holie and moſt bleſſed Trinitie, good Lord almightie, three perſons and one verie God: vnto whome be all honour, praiſe, and glorie, for euer and euer: Amen, Amen.

Another praier while ſhe yeeldeth *vp the ghoſt.*

THE mightie God of angels, and former of all things viſible and inuiſible, in whoſe hands is onelie life and death, light and darknes, and all the motions of the ſoule and bodie, without thee moſt mightie God, all things had beene nothing, and of nothing, all things are made by thee: without thy Chriſt, and thy bleſſed ſpirit, which is one coeternall Trinitie, all fleſh were accurſed, all conſciences moleſted, and all ſoules vtterlie damned, from light into darknes, from freedome into euerlaſting reprobation: but by Jeſus Chriſt thine onelie ſonne, we thanke thee deere father of all mercie, that now it hath pleaſed thee to take to thy mercie at this preſent time, our deere ſiſter S. B. whom thou haſt elected, conſecrated; and now ſhe ſhall by thy mercie and pitie, be ſanctified vnto thee in the death of Chriſt, to be a citizen of eternall glorie. Now we perceiue that fleſh and bloud doth forſake hir, and all hir worldlie ſtrength faileth hir: now are the organes yeelding vp the heauenlie ſound, hir ſoule commeth now vnto thee, good Lord receiue it to thy mercie, into thine euerlaſting glorie, where as Abraham, Iſaac, and Jacob, Sara, Rebecca, Rahel, and the bleſſed virgin Marie, are continuallie. To thee, oh heauenlie Father, be inceſſant honour & glorie, for euer and euer, Amen.

After hir departure let the women kneele downe also, *and giue thanks as followeth.*

ALmightie God, with whom dw liue the ſpirits of them that depart hence in the Lord, and in whom the ſoules of them that be elect, after they be deliuered from the burden of the flesh, be in ioie & felicitie: thou I ſaie, O mercifull God, the father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoeuer beleeueth ſhall liue, though he die; and whoſoeuer liueth and beleeueth in him, ſhall not die eternallie, who alſo taught vs (by his holie apoſtle S. Paule) not to be ſorie as women without hope, for them that ſleepe in him: we giue thee hartie thanks, for that it hath pleaſed thee to deliuer this woman our ſiſter, out of the wofull miſeries of this ſinfull world, meekelie beſeeching thee, O Father, to raiſe vs from the death of ſinne, vnto the life of righteouſnes, that when we alſo ſhal depart this life, we may reſt in Chriſt, as our hope is this our ſiſter doth; and that it may pleaſe thee of thy gratious goodnes, ſhortlie to accompliſh the number of thine elect, and to haſten thy kingdome, that at the generall reſurrection in the laſt daie, we with this our ſiſter, and all other departed in the true faith of thy holie name, being found acceptable in thy ſight, may haue our perfect conſummation and bliſſe both in bodie and ſoule, in thy eternall and euerlaſting glorie, and receiue that bleſſing, which thou, O Chriſt, ſhalt then pronounce to all that loue & feare thee, ſaieng; Come ye bleſſed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Grant this we beſeech thee, O mercifull father, through Jeſus Chriſt our onlie mediatour, redeemer, and ſauiour, Amen.

A praier

A praier and thanks-giuing to be vſed of the mother, or *women about hir, after the child is baptiſed.*

ALmightie and euerliuing GOD, who haſt vouchſafed to regenerate this infant by water and the holie ghoſt, and haſt giuen vnto it forgiuenes of all his ſinnes, and receiued it into the number of thy children, and heires of eternall life: I thanke thee for thy gratious goodnes, fauour, & mercie towards it. And I humblie beſeech thee alſo, O Lord, to ſtrengthen it ſo with thy holie ghoſt the comforter, that it may lead the reſt of his life according to this good beginning. Let thy fatherlie hands, I praie thee, be euer ouer it, and bleſſe it, dailie increaſe it with thy manifold gifts of grace, giue it the ſpirit of wiſedome & vnderſtanding, the ſpirit of counſell & ſtrength, the ſpirit of knowledge and true godlines: fulfill it with the ſpirit of thy holie feare, faith, and praier, and ſo lead this child in the knowledge and obedience of thy holie word, that (being euer defended with thy heauenlie grace) it may continue therein for euer, and dailie increaſe in thy holie ſpirit more and more, vntill in the end he obteine the gift of euerlaſting life, in thy celeſtiall kingdome: through Jeſus Chriſt our Lord, Amen.

If the child, or yong infant, be verie ſicke, and lie ſore pained *with anie greefe, or whenſoeuer elſe it be viſited* with anie dreadfull diſeaſe, praie ouer it, and *ſaie as followeth.*

Lord heare our praiers,
And let our crie come vnto thee.

Let vs praie.

OMercifull Lord and Sauiour Jeſus Chriſt, the onelie begotten Sonne of the liuing Father, redæmer of all men, through all ages; whoſe nature is pitifull, not onelie to the ſtrong

ſtrong and ſtout, but alſo to the weake and ſimple, as babes, infants, and childzen; we here aſſembled moſt hartilie deſire and praie thy glorious maieſtie, for this ſælie infant and child, which hath not the capacitie to praie for it ſelfe, lieng here in paines and pangs of ſorrowfull ſickneſs, beſæching thy grace, that with ỹ ſame pitie wherewith thou ſufferedſt the babes and childzen to come to thæ in the Goſpell, and laiedſt thy bleſſed hands vpon them; thou wilt alſo reſpect with the ſame eies of compaſſion, and conſider this poore babe, ſælie child, and weake infant, ſore græued with ſickneſſe. Grant, we beſæch thæ, that as it beareth, and here sheweth the image of ſinfull Adam, by ſuffering for ſinne; ſo it bearing the liuelie image of thy heauenlie gift, may by thy grace be deliuered and helped, from that which now by nature it ſuffreth. So that like as it is with vs partaker of thy holie baptiſme; ſo it may alſo with vs be partaker of thy helpe and conſolation. And forasmuch as the paines of the ſame poore child ſæme græuous and behement; we beſæch thæ ſo mitigate the behemencie thereof, that by the relæuing and eaſing of it, we alſo (eſpeciallie his ſorowfull parents) may be comforted, dealing with it according as it ſhall ſæme good to thy diuine wiſedome, whether by death to call it, or by life to reſtore it, ſo that whether it go or tarie, it may be thine, and at the laſt with thine elect be made partaker of that bleſſed reſurrection. when thou ſhalt appeare. In whoſe name we praie furthermore for it and our ſelues, as thou in thy holie Goſpell haſt taught vs, ſaieng: O our Father which art in heauen, halowed be thy name, thy kingdome come, thy will be done in earth as it is in heauen, giue vs this daie our dailie bread, and forgiue vs our treſpaſſes, as we forgiue them that treſpas againſt vs, and leade vs not into temptation, but deliuer vs from euill. For thine is the kingdome, the power and the glorie for euer and euer, Amen.

Thanks-

Thanks-giuings for women after de-liuerance *of childe.*

A thanks-giuing and praier to be ſaid of the father, ſo *ſoone as he heareth that a child is borne vnto him,* and his wife ſafelie deliuered.

O Eternall God, and heauenlie father, the creator and preſeruer of mankinde, thou knoweſt the fraile and weake nature of man, and haſt in thy mercifull louing kindnes for his comfort and remedie, ordeined him the moſt honourable ſtate of marriage to liue and walke in, commanding them to increaſe and multiplie, and haſt promiſed the fruit of the bodie to be a bleſſing, and a witnes of thine eternall councell of this moſt honourable ſtate, to all them that loue and feare thee. Wherefore, oh heauenlie father, I moſt hartilie thanke thee, that it hath pleaſed thee to call me into this moſt holie and honourable ſtate of marriage, and haſt vouchſafed to giue me this infant thy creature, as a witnes and teſtimonie of thy good will towards the ſame, and a token of thy promiſed bleſſing to thy children. And that it hath pleaſed thee alſo to deliuer this thy poore hand-maid my yoke-fellowe, and mother of this thy creature, from the ſin-plague of ſorrowe and perill, in bringing forth as thou appointedſt the ſame, to our grandmother Eue. And now, oh deere and moſt mercifull father, I moſt humblie beſeech thee to giue vnto me, and to this my yoke-fellowe or wife thy ſeruant, thy grace & holie ſpirit, and ſo renew the ſame in vs day by day, that both we may liue and walke chaſtlie, honeſtlie and holilie, as becommeth thy children to liue and walke in ſo honourable a ſtate before thee; and that we may do our duties in education, and bringing vp of this thy bleſſing

blessing and creature in godlie nourture and discipline, and in true information of thee, oh Lord, & thy Sonne Jesus Christ: and also that this thy creature may do his dutie in harkening and obeieng; so that of no part, anie fault be found in vs, that may giue occasion to the vngodlie to speake euill of thy truth and holie name, nor of this holie and honourable state, but rather that they which knowe not the truth, may through the example of our good conuersation, be brought to the knowledge of thy truth, whereby they may be made members of thy Church, and praise thee for all thy benefits, through thy mercie and louing kindnes powred vpon vs. Grant this, oh most mercifull father, for thy deere Sonne sake, Jesus Christ, our onlie mercie-seate and mediatour, in whose name I praie thee, as he hath taught me, saieng: O our father, &c.

Here may be said or soong to the glorie of God, and your edifieng, the 8. the 127. the 128. Psalmes of Dauid, and Benedictus: or the song of Zacharie, which he made at the birth of his sonne Iohn the Baptist; as Luke, cap. 1. and in the beginning before the Psalmes in meeter.

Another thanks-giuing to be vsed of the mid-wife, or *women assistant, after the safe deliuerie of a* woman in child-bed.

O Eternall and almightie God, thy power and might is to be praised and magnified for euer: for in the greatest weakenes of man, thy power is seene; in his greatest dangers thy saluation is knowne. Therefore we praise thy name, and giue thee thanks for all thy great mercies and wonderfull works; namelie Lord, we giue thee thanks for thy mercie shewed to this our sister at this time, in bringing hir, through manie and great dangers of child-birth,

child-birth, and in giuing hir the fruit of hir bodie. It was thy hand, O Lord, that hath done it: for it is a worke greater than all the wisedome & power of man. Deare father, we beseech thee, euer hereafter to deliuer the mother, and the child, out of all their dangers, as may best make to thy glorie, and their saluation in Iesus Christ our Lord. Touching vs, we thanke thee for blessing our labours, and furthering the works of our hands; beseeching thee, that we beholding thy outstretched arme, and rich mercies, may be drawne by them to serue thee in feare and reuerence all the daies of our liues, Amen.

An other thanks-giuing, to be said for the safe deliuerance of anie woman in child-bed, or at hir churching, as it is called.

AMong other thy benefites, & those innumerable, which thou dailie bestowest vpon vs thy needie & poore creatures, this is not the least, O most mercifull father, that thou of thy tender goodnes doest vouchsafe for the conseruation of man-kind, to preserue the women that are with child, and to giue them safe deliuerance of their burden, by this meanes making them glad and ioifull mothers. For this thy benefite and good will towards vs, we so hartilie thanke thee as hart can thinke; beseeching thee to worke such thankfulnes in the hart of this thy seruant S. B. and all other women in like case, by thy spirit, that they being not vnmindfull of this high benefite of their safe deliuerance, wrought onelie by the sauiour of all man-kind, may shew themselues thankfull vnto thee for this thy goodnes, and neuer forget that thy present helpe, and most sweete comfort, which thou mercifullie shewedst vpon them in their great

great trauels, labours, and paines, when they fled vnto thy holie name for succour, as vnto a strong tower, bulwarke, and holie defence. Go forth, O Lord, to make them the ioifull mothers of manie children: endue them with long life, that they may see their childers children: and the children that thou giuest vnto them, make thou, as in age, so likewise in wisedome, and in the abundance of thy holy spirit to increase, that they may haue fauour, both with thee, and with all good men, vnto the glorie of thy most blessed name, Amen.

The mothers praier for hir childrens good *education.*

O Eternall God, creator and preseruer of all man-kind, the giuer of all spirituall grace, and the onlie author of eternall life; I most hartilie thanke thee, that it hath pleased thy fatherlie goodnes to giue me these thy creatures the fruit of my bodie as a witnes and testimonie of thy fatherlie fauour and good will towards this most honourable state of matrimonie. Oh Lord, as thou hast giuen them vnto me, so I beseech thee vouchsafe to giue me thy gifts both spirituall and bodilie, that I may haue competent wherwith to educate and bring them vp. Haue mercie on me, oh Lord, and giue vnto them thy grace and holie spirit, and open thou their wits and senses, and giue them the true knowledge and vnderstanding of thy holie word, a louing affection, and obedience vnto the same, and a true faith in it. Giue them wisedome, vnderstanding, knowledge, and discretion, docilitie, capacitie, and facilitie to comprehend, take and receiue doctrine, learning, nouriture and discipline, that they may be made worthie instruments of thy glorie, and profitable members of thy Church, to

the

the aduauncement of thy glorie, the edifieng of thy Church, and the comfort of my conscience: by Jesus Christ our Sauiour, Amen.

Another praier to be vsed of euerie godlie mother, for *the godlie proofe of hir child; made for* the Ladie Lettice.

O Most mercifull Lord God almightie onelie, which art gratious and good, as by thy diuine will & power this my child was formed and made a liuing creature, consisting of bodie and soule, in the wombe of me his naturall mother, from whom he is departed into this world by naturall birth, weake and impotent, of fraile and sinfull substance, by his owne propertie inclined to ignorance and sinne; and now inuironed with thousands of malicious, mightie, and subtill enimies both bodilie and ghostlie, which waite for the seducing & leading of him to perill, death, and destruction, whereunto all mankind is prone; and were it not for thy mercifull grace and tuition, soone ouercome. So be it thy will, O most gratious Lord, in the abundance of thy mercies and loue, for Christs thy deere sonnes sake, with thy fatherlie eie to looke vpon him, & to blesse him, powring plentifullie of thy heauenlie gifts vpon him, that being preserued, brought vp, and nourished in diuine knowledge, faith, feare, and obedience of thee, through true profession of thy sweete sonne Jesus, in the sinceritie of the Gospell, he may growe rich and beautifull in all godlines and vertue, in all his waies and proceedings, seeking the kingdome of eternall glorie, through firme & abundant faith, and holie conuersation in Christ our sauiour, working all righteousnes, filled with meekenes, brotherlie loue, obedience, cheerfull hope, desire of heauenlie

uenlie things, contempt of the world, and mightilie armed with thy grace, and strengthened by thine assistance, to vanquish the power of sinfull flesh, and satan, that hauing victorie in the end, he may ioifullie triumph in thy presence, O God, with the rest of thy beloued saints, to giue honour and continuall praise to thy most holie name in blisse euerlasting: through thy dære sonne our mercifull Lord and Sauiour, Amen.

Another praier of the mother for hir child.

ALmightie & euerlasting God, which of thine infinit mercie and goodnes hast promised vnto vs that thou wilt not onelie be our God, but also the God & father of our children: I beseech thee, that as thou hast vouchsafed to call vs to be partakers of this thy great mercie in the felowship of faith: so it may please thee to sanctifie with thy spirit into the number of thy children, this infant, which thou hast giuen me; to the end that he comming to perfect age, may confesse thee onelie the true God, and whom thou hast sent Iesus Christ, and to serue him, and be profitable vnto his Church in the whole course of his life; that after this life beeing ended, he may be brought as a liuelie member of his bodie, vnto the full fruition of thy ioies, in the highest heauens, where thy sonne our sauiour Christ reigneth with thee world without end, Amen.

Another praier to be vsed of the mother, for the good *education of hir youth and children.*

O Gracious God, in knowledging that thou louest all things which thou hast made of thy goodnes; and that thing cannot perish which is committed to thy charge: now I come vnto

vnto thee with my tender children, committing them into thine hands, and desiring thee to couer them vnder the wings of thy prouident mercie. Hew and square the rough table of their hearts: of stonie, make them fleshie, that being softened by the deaw of thy blessings, they may beare the seales of adoption in thy Sonne Christ. O Lord guide them in this darke vale of vanitie with the light of thy fauour, that escaping the dongeon of sin, they may walke in newnes of life, and lodge alwaies in thine holie will. Imprint in their harts, faith, hope, humilitie, chastitie and charitie, that following thee, they may be humble and meeke, holie, vertuous, perfect and godlie, as thou art. Indue them with the spirit of feare, that they may kisse thee in faith & liuelie obedience, and thou be neuer angrie with them, but louing vnto them, as the mother is to hir tender sucklings, Amen.

Another praier for the godlie and vertuous life *of thy childe.*

O Lord God, and Father of our Lord Jesus Christ, and father of all them that beleeue, which hast said by the mouth of Salomon the sonne of Dauid, that an vndiscreet sonne is a greefe vnto his father, and an heauines vnto his mother that bare him: and that the wise sonne maketh a glad father, but an vndiscreet bodie shameth his mother; that it would please thee so to conduct and guide this my sonne S. in his waie, that he may acknowledge and confesse that thou art the author of his life, that he may serue and honor thee without feare in all truth and righteousnes, and growing in age, he may be mortified in spirit, that he may be filled with wisedome, and that thy grace be with him. To

 conclude,

conclude, that by that meanes, keeping thy precepts, he may prolong his daies heere vpon earth, obeieng vs his parents, whom thou hast chosen as instruments for to place him in this world. Giue vnto him, O Lord, such ease for the commoditie of this life, that vnder colour of pouertie, he do not couet or steale other mens goods, and take thy name in vaine, or trusting vpon his prosperitie, he denie thee, and saie, What fellowe is the Lord?

On the other side grant him grace, that he may acknowledge that he that ploweth is nothing, neither he that watereth; but thou Lord which giuest the increase. Finallie, when thou shalt depriue and take him from all the commodities of this present life, giue vnto him the like constancie, as thou didst giue vnto thy faithfull seruant Job, who seeing himselfe afflicted on euerie side, did neuer murmur against thee; but falling downe vpon the ground, worshipped thy maiestie, and blessed thy name: for all which things we his parents praie thee in the fauour of thy welbeloued Sonne, he, I saie, who was obedient vnto thee, euen to the death of the crosse, our Lord Jesus Christ, to whom be glorie for euer and euer, Amen.

A praier to be vsed of anie mother in lawe.

FOrasmuch, O mercifull God, as it is commonlie said, that step-mothers be malicious towards their husbands children, and hate their daughters in lawe, bearing no great loue and charitie towards them: I being verie desirous to falsifie this report in my selfe, whom it hath pleased thee now by marriage to make a mother of so manie motherles children, and that I may forever be free from anie least suspicion of such offence, and neuer

neuer found guiltie or culpable of like malice and hatred towards the innocent, do now most humblie beseech thee of thy goodnes, so to rule the fond fansies of my mind, and crooked conditions of my corrupted nature, with the grace of thy holie spirit, that I neuer be carried awaie with passions and braids of the mind, to plaie the tyrant ouer these my husbands children, nor by anie meanes shew my selfe rough, rigorous, hard-harted, or vnreasonable towards them; but being guided with discretion, reason, and good consideration, let me haue compassion and pitie of their tender and weake age, yea let me loue them I saie hartilie, and count them euen as mine owne, knowing that friendship maketh all things common among friends, much more wedlocke (being the highest degree not onlie of all friendship, but also of all bloud and kindred) doth of dutie require the same in me; as also especiallie remembring, that vndoubtedlie my children shall finde such fauour of others, whither I die or liue, as I haue shewed to other mens children. For looke with what measure we meate, with the same shall we be sure to be measured, as saith our Sauiour. Which thing well considered, grant I beseech thee, that I may vnfeignedlie loue these my husbands children, and be vnto them that which I heare them call me so oft, that is, a mother; not a step-mother, or mother in lawe, after the vulgar opinion, in word and outward shew onlie, but a mild, a gentle, & tender louing mother in deed and good faith, comforting, cherishing, and instructing them euen as their owne naturall mother would. O let me neuer hate or abhor them whom thou hast thus conioined vnto me in house, friendship, aliance and bloud, and made to be brethren and sisters vnto my children. Neither suffer me at anie time to wreake conceiued ire, wrath, and displeasure vpon these poore orphans and motherles children, but make me to vse all motherlie curtesie,

lenitie, and good behauiour towards them, euen as if they were mine owne.

Also concerning my daughters in lawe that are maried, let me not be discontent that they are bloud of their husbands more than I; nor thinke my motherhood anie whit diminished thereby, as the that would seeke to win loue, by hating them that offend me not: but take from vs good Lord I beseech thee, all occasions of strife, contention, bralling, chiding, and vnnaturall fallings out; and if anie discord chance betweene vs, make vs also both most wilelie with all our might to auoid it, and spedilie with willing minds to reconcile our selues each one to the other againe, as becommeth vs, that others seeing our mutuall loue, concord, and godlie behauiour each to other, may by our good examples take occasion worthilie to glorifie thee in vsing the like.

Finallie, grant me grace that with Naomie and other godlie women, to the vtmost of my power, skill, and abilitie, I may both loue, cherish, and instruct my daughters in lawe, giuing them good counsell, and also doo before them in my conuersation all such things as may be examples vnto them both of chastitie, soberues, and all manner of godlines and vertue, so shall it come to passe that I (ruling mine affections modestlie, and behauing my selfe curteouslie and motherlie in deed towards these my children in lawe, as to mine owne) shall not onelie auoid the great number of troubles and miseries, which otherwise crueltie and contention would bring vpon mine head, but also by that meanes obteine great loue and reuerence of these my children in lawe againe towards me, and procure to my selfe a most holie, delectable, sweet, peaceable, and quiet life with my deere husband, to thy glorie, and our eternall felicitie. Grant this, O father, for thy deere Sonne sake, our onlie Lord and Sauiour, Amen.

The

The mistresse or dames praier for hir selfe, *and hir familie.*

THy commandement is by thine holie Apostle, O most mercifull Lord Christ, that masters and mistresses should intreat their seruants and hand-maids gentlie, putting awaie threatenings, and doing that vnto them which is iust and equall: forasmuch as we also haue a master in heauen, with whome there is no respect of persons. Grant I most hartilie praie thee, I may so order my men-seruants, and maid-seruants, that I attempt none vnrighteousnes against them; but so vse my rule and authoritie ouer them, that I may alwaies remember that thou art the common Lord of vs all, and we all thy seruants. Againe, that I may not forget that we be all brothers and sisters, hauing one father which is in heauen, and looke for one glorious kingdome, where thou, with the father and the holie ghost, liuest and reignest true and euerlasting God for euer, Amen.

Another.

IF haue children and seruants, is thy blessing, O Lord; but not to order them according to thy word, deserueth thy dredfull curse. Grant therefore, that as thou hast blessed me with an houshold and familie: so I may diligentlie watch, that nothing be committed of the same that might offend thy fatherlie goodnes, and be an occasion of turning thy blessing into cursing: but that so manie as thou hast committed to my charge, may eschew

chew all vice, imbrace all vertue, liue in thy feare, call vpon thy holie name, learne thy blessed commandements, heare thy holie word, and auoiding idlenes, diligentlie exercise themselues euerie one in his office, according to their vocation and calling, vnto the glorie of thy most honorable name, Amen.

Another praier of dames or mistresses.

O Lord God almightie, our heauenlie father and most merciful Lord, thou art my life, my soule, and my bodie; yea all the good which I haue, and all whatsoeuer is mine, al that thou hast giuen vnto me, of thee haue I receiued it. Make therefore, and ordeine thou, O beloued God in heauen, all them in my house, and in my handling, downe lieng, and vprising, after thy good will and pleasure, thee to loue, serue, and obey, euerie one to his profit. For I beleeue in thee, in thee is all my trust, that thou wilt not forsake me, nor my husband and children, nor anie of my familie and houshold. Defend vs Lord from sinne, shame, and sickneſſe, and from all euill. Send vs thine holie angell, that he may defend vs in all our deeds and liuing, that he may lead vs forth the right way, that we may not talke, doo, or thinke anie thing against thy holie commandements and will; but thereafter to liue, worshipping thee, and praising thee forevermore: through Jesus Christ our Lord thy beloued sonne, Amen.

Another.

O Gracious God, I commend vnto thy protection my house, and all that thou hast giuen me; my whole familie, my husband, and children; beseeching thee to giue me the power of thy

thy holie ſpirit, that I may well and holilie rule, gouerne, nourish, and bring vp theſe my children and familie, in all godlie feare and knowledge of thy holie word: and that I may be vnto them an example of all godlines and vertue, to the praiſe of thy holie name: through Jeſus Chriſt our Lord, Amen.

Another.

O Father of our Lord Jeſus Chriſt, father of mercie, and God of my life; I beſeech thee for thy ſonne Chriſts ſake, haue mercie vpon me & mine husband, and vpon the houshold and familie that thou haſt giuen me: and powre thy wholſome benefites vpon vs alwaies ſufficientlie, for our liuing, for our ſoule and bodie. O thou great rich husbandman, let thy great riches enrich our pouertie, thy mercie beare our ſinnes, thy grace ſuſteine and comfort our frailnes, thy holie angell keepe vs from ſatan, and from all euill; that our conuerſation may be honeſt, faithfull, and plentious in all good workes, and we ſaued through the merits of Jeſu Chriſt our Lord, Amen.

Another praier to be ſaid of all chriſtiam maſters and *miſtreſſes, both for themſelues and other in* like condition.

ALthough, O Chriſt, thou moſt high Lord, all power both in heauen & in earth be giuen vnto thee of thy heauenlie father; and albeit thou haſt giuen vs a commandment, that we ſhould not deſire to be called maſters, or miſtreſſes: for we haue but one maſter, which thou art, & all we

brethren and sisters, hauing one father which is in heauen. Yet forasmuch as thou, according to thy blessed will, hast appointed some superiours, some inferiours, some masters and mistresses, some seruants, and hand-maids, some to command, some to obey, some to rule, some to serue; and by this meanes such as be in superioritie, haue obteined by thy holie word the name or title of masters or lords, mistresses or dames, bicause they haue seruants & hand-maids vnder them, and rule ouer them according to thy good pleasure and godlie appointment, which art the most supreame power, and most excellent maiestie, King of kings, and Lord of lords, to whom all things both in heauen, and in earth, and vnder the earth, do bow their knees, and giue reuerence and honour, whose praise also euerie nation and language doth aduance and set forth, confessing that thou art the Lord Iesus Christ, vnto the glorie of God the father: we most humblie beseech thee, which art the greatest master, and most high Lord, to send thy holie spirit vpon vs, and all such as are called masters or dames here in earth, and haue superioritie vnder thee; that we, and they, remembring our selues to be thy seruants, and that we also haue a master in heauen, with whom there is no respect of persons, may put awaie all threatnings, all crueltie, all vnrighteousnes, and do that vnto our seruants, which is iust and equall. Grant that we intreat not euill our seruants, and hand-maids, which worke truelie, nor the hireling that is faithfull vnto vs. Grant that we be not as lions in our houses, destroieng our houshold folks, and oppressing such as are vnder vs: but rather that we cherish and loue our faithfull and discreet seruants and maids, euen as our owne soule; and by no meanes suffer them to be vnrewarded for their paines taking, nor yet at the last to be driuen to beggerie for their true seruice doing: but that we liberallie rewar-

ding

ding them according to their deserts, may shew our selues to be thy true seruants, which leauest no man vnrewarded, but giuest to euery one according to their dæds: to them that dw well, and continue in well dwing; glorie, honour, peace, immortalitie, and euerlasting life: to them that dw euill, and continue in the same; indignation, wrath, displeasure, trouble, sorowe, and eternall damnation. Grant therefore, O Lord, that we and all temporall masters & dames, may in all our dwings resemble thee, which art the heauenlie and euerlasting master; and so behaue our selues both towards our seruants, and all other, according to thy blessed will, that at the last day we may be found in the number of them, to whom thou shalt saie; Come ye blessed of my father, possesse the kingdome which was prepared for you from the beginning of the world: Lord let it so come to passe, Amen.

The maid-seruants, or hand-maids praier.

ALl estates, O Lord, depend vpon thee, king & begger, magistrate and cleargie-man, master and scholer, all come of thee, and me thou hast made a poore hand-maid & seruant, which I dw not onelie willinglie beare, knowing thou hast allotted me this calling; but also manie waies I haue to thanke thee for it. For thou hast not onelie deliuered me from the slauish seruice of satan, but also dwest by this my yoke, restraine the wanton reliques of stained nature, preseruing me from the pampering of the old man, in pleasures and idlenes. Secondlie, that I am not seruant or hand-maid to any heathen, Turke, or Saracene; but to a Christian, in such a place where thy Gospell is preached frælie and fullie. Thirdlie, and especiallie, bicause thou hast called

me

me vnto such an estate of life, as wherein I knowe I dw well please thee. For who liueth after the Gospell, if not I, who get my liuing with the sweat of my brows? I dw not glorie here in vaine, but to thee therfore be the glorie, who hast turned the curse into such a blessing. O Lord giue me grace to consider this, that I may be more diligent in my calling, more earnest in seruing thee than euer I haue bene heretofore: forgiue me all that is past, and guid me in all things to come, that I may neuer halt in my vocation, nor dw my seruice deceitfully to the eie, as a man-pleaser. Giue me a sound and perfect faith in thy sonnes bloud, O father, wherein he hath washed (of his great mercie) my pore soule; that notwithstanding I serue a mortall man and woman, yet aboue them in all things I may serue thee: to whom be all glorie and dominion, both now and for euer, Amen.

Another.

O Christ our Lord and sauiour, which being the Sonne of the liuing God, yea God himselfe from euerlasting, didst not disdaine at the will of thy heauenlie Father, to make thy selfe of no reputation, to become man, to take vpon thee the shape of a seruant, and to obeie thy fathers commandement to the death of the crosse for our saluation, refusing no seruice, no trauell, no labour, no paine, that might make vnto the comfort of man-kind. I most humblie beseech thee, to giue me and all seruants grace to practise thy humilitie and obedience; that as thou most willinglie didst serue and obeie thy heauenlie fathers good pleasure, so I and they in like manner may with most hartie affection, serue and obeie our bodilie maisters and dames, in all things that fight not with thy blessed word; not with eie-seruice as men-pleasers, but

but in ſinglenes of heart, fearing thee, O God, that whatſoeuer we dow, we may dow it hartilie, euen as vnto the Lord, and not vnto men; forasmuch as we are ſure, that we ſhall receiue the reward of the heauenlie inheritance of thee, O Lord Chriſt, whome alſo wee ſerue, while trulie and faithfullie we ſerue our bodilie maiſters and dames. Grant that I thine humble hand-maid, and ſo manie as are vnder the yoke of ſeruitude, may count our maiſters and miſtreſſes worthie of all honour, that the name of God be not euill ſpoken of, nor his doctrine ſlandered, and that we may obeie them with all feare; not onlie if they be good and curteous, but alſo though they be froward and teſtie, and pleaſe them in all things; not anſwering them againe, nor picking ought from them: but ſhewing all good faithfulnes and truſtines towards them, that in all things we may dow worſhip vnto the doctrine of thee our God and Sauiour; to whom with the father, and the holie Ghoſt, be all honor, praiſe and glorie, for euer, Amen.

Or praie thus.

O Lord, we ſeruants are commanded by thy bleſſed Apoſtles, that wee ſhould honor and obeie our bodilie maiſters and dames with feare and trembling, not onlie if they be good and courteous, but alſo though they be haſtie and froward; and ſerue them not with the eie as men-pleaſers, but with ſinglenes of hart; not churliſhlie anſwering them againe, nor piking, ſtealing, or conueieng awaie anie part of their goods vniuſtlie; but ſhewing all good faithfulnes vnto our maiſters and dames, as though wee ſerued God, and not men and women. Grant me grace, I moſt humblie beſeech thee, ſo to ſerue and obeie my maiſter and miſtres, and all other

my

my superiours, that there may be found no fault in me, but that I behauing my selfe vprightlie, iustlie, faithfullie and trulie in my vocation, may do worship to the doctrine of thee my God & sauiour in all things, Amen.

Another praier to be said of an hand-maid, waiting-woman, or maid-seruant.

GRatious God, and Lord almightie, which by the pretious bloud of thy Sonne Iesus Christ, hast redeemed me a miserable wretch, from perpetuall slauerie, and pulled me out of the power both of sin, death, darknes, hell and damnation: I beseech thee grant, that I be neuer ashamed of this my seruile state and condition, wherein, according to thy good pleasure and will, I am placed. Neither let me vnpatientlie murmur at anie time against my mistres and betters, nor enuiouslie detract from the estimation of them or others; but giue me grace to do thy will continuallie in singlenes of hart, as vnto Christ, with all possible good-will, seruing the Lord and not men. Suffer me not malapertlie to vpbraid my maister or mistres with their faults or infirmities, when they rebuke me for mine, neither yet let me murmur, contemne, or despise them, as Hagar the hand-maid of Sara did hir dame Sara that reproued hir: but rather make me, I praie thee, as louing, curteous, gentle, attendant, and dutifull vnto mine, as Abrahams, and the hand-maids of Iudith and Susanna were vnto them. O most mercifull God, assist me I saie with thy holie spirit, that I may obeie these my carnall rulers and gouernours, not onelie if they be good and meeke, but also if they be euill and froward, and that with all feare, so long as they command me nothing contrarie to thy commandement. Bicause thou

wilt

wilt haue me to dw ſo, neither let me be forced for anie euill ſpæches, or rough-handling of my dame, to flie or runne awaie from hir, as Hagar did from Sara, to hir no litle ſorrowe and miſerie: but giue me grace rather to humble my ſelfe as a corrigible ſeruant vnder hir hands, to confeſſe my faults, and amend my maners and crooked conditions; eſpeciallie knowing hir power ouer me to be of thæ, and therefore that the ſeueritie of my dame ſhould not make me to neglect my duetie and ſeruice; but patientlie and conſtantlie for thy ſake to endure my labours, and to tarrie and abide out all my terme of ſeruice to the end, euermore calling vpon thæ by hartie praier for hir, and that thou wilt not ſuffer me to be hurt by anie hir euill dealing towards me, but preſerue and kæpe me alwaies ſafe by thy power from all euill.

Furthermore, I praie thæ, let not ſatan ſuggeſt or entiſe me to dw anie euill or wicked dæd vnknowne to my dame, to my diſhoneſtie, or hir damage, thereby to cauſe ſtrife or bralles to ariſe, either within or without, to my ſelfe or others: but let it be a græfe vnto me to heare them by anie miſreported or ſlandered, or to ſæ them by anie meanes abuſed, and hindred or hurt in goods or name. Giue me grace alwaies to obeie my good and curteous gouernours, not with eie ſeruice, as a man-pleaſer, but in ſinglenes of hart, as the that more feareth thæ than fleſh and bloud. And make thou me ſo faithfull and truſtie in all my buſines, that nothing be at anie time either marred or loſt, of thoſe things committed to my charge, either through my negligence, or vnthriftines. O kæpe my hand, I praie thæ, from picking, filching, purloining, and ſtealing; and my tongue from curſſing, taunting, anſwering againe, and euill ſpeaking: neither let me with an euill eie, wicked affection, careles mind, and vngodlie intent, behold anie of thoſe things put into my cuſtodie and

kæping,

kæping, noʒ vndiſcrætlie diminiſh, impaire, oʒ leſſen them. Make me to be content with my wages, & when I ſhall depart, to go awaie quietlie, carrieng nothing of my maſters oʒ dames goods, to the value of a mite, with me, but onelie that which is mine owne. And in the meane while increaſe thou my health, and grant ſtrength to all my lims and members of my bodie, I beſæch thæ, that I may by that meanes be the better able to earne my wages, and dw my dutie, to the benefite of my maſter and dame, whom I ſerue, as I hartilie deſire. Giue me alſo vnderſtanding wiſelie to go about their affaires and buſines, and pʒoſper thou the woʒks of mine hands, to the bleſſing and enrichyng of them and their families.

Let the eies of thy ſeruant wait vpon thæ, O Loʒd my God, vntill thou, which dwelleſt in the heauens, haue mercie vpon me: and the eies of thy hand-maid attend and loke diligentlie vnto the hand of hir miſtreſſe, that my ſoule be neuer filled with the ſcoʒnfull repʒoſe of the wealthie, noʒ with the deſpitefulnes of the pʒoud. Make me true both in woʒd and dæd, vnto thoſe whom I ſerue, and with all poſſible care and induſtrie to declare my fidelitie and obedience, by my faithfull, painfull, and truſtie ſeruice, and by pʒeferring ſtill their buſines to mine owne neceſſitie. Make thou me godlie, religious, and holilie giuen to all vertuous exerciſes. Giue me grace to pʒaie often, and hartilie, foʒ my maſter and miſtreſſe, their childʒen, friends, and all their familie, and foʒ the whole Church. And let thy holie feare be alwaies beforʒe mine eies, to ſhunne and auoid all occaſion of ſinne and offence, both in my ſelfe and others, that I may be woʒthilie accompted in the number of thoſe godlie ſeruants and maids, on whom thou haſt pʒomiſed to powʒe thy holie ſpirit, and that thou alſo my ſouereigne Loʒd and maſter, maiſt teſtifie foʒ my righteous and faithfull ſeruice, by bleſſing my

labours,

labours, and rewarding mine industrie and diligence, as thou didst all the godlie seruants and hand-maids in the old time: and thereby giue me ample occasion to laud and praise thee all the daies of my life. Finallie, whatsoeuer I shall go about to do, do thou vouchsafe to blesse me, O God, & let it both be begun, continued, and ended in thee, and also tend euermore to the glorie of thy name, the wealth of my master and mistresse, the full discharge of my dutie, and the increase of my faith and blessing in thee, euer for Jesus Christs sake thy sonne and my sauiour, who being verie God, equall with thee, laid aside his glorie; and being Lord of all, made himselfe of no reputation, and tooke on him the forme of a seruant, willinglie to submit himselfe to the most shamefull death of the crosse, for our redemption: to whom therfore, with thee, and the holie ghost, three persons and one God, be all honour, praise, power, rule and dominion, for euer and euer, Amen.

The poore widowes mite, conteining seuen *meditations, or praiers in meeter, for the obteining* of Gods mercie, and the forgiuenes *of sin against desperation, to be said or soong:* gathered by William Hunnis, one of the *Gentlemen of hir Highnes Chappell,* and maister to the children *of the same.*

Ay helples wretch, what shall I do, or which way shall I run:
The earth bewraies, & heauen records the sins that I haue don.
The gates of hell wide open stand for to receiue me in,
And fearefull feends all readie be to torment me for sin.
Alas where shall I succour finde: The earth doth me denie,
And to the sacred heauens aboue I dare not lift mine eie.
If heauen and earth shall witnes be against my soule for sin,
Untimelie birth (alas) for me much better then had bin.

And

And now despaire approcheth fast with bloudie murthering knife,
And willeth me to end my greefes by shortning of my life.
Shall I despaire? Thou God forbid, for mercie more is thine,
Than if the sins of all the world were linked now with mine.
Despise not then most louing Lord the image of thy face, (grace.
Which thou hast wrought and dearelie bought with goodnes of thy
And since the bloodie price is paid, and bitter paines all past,
Receiue my plaints, accept my spirit, and mercie grant at last.
So shall my soule reioice, and still for mercie crie,
Peccaui, peccaui, miserere mei.

The second meditation.

THou God that rulst & reignst in light that flesh can not attain,
Thou God that knowst the thoghts of men are altogither vain,
Thou God which neither tongue of man, nor angell can expresse,
Thou God it is that I do seeke, thou pitie my distresse.
Thy seate, O God, is euerie-where, thy power, all powers extend,
Thy wisedome cannot measured be, for that it hath no end.
Thou art the power and wisedome too, and sole felicitie,
But I a lumpe of sinfull flesh, nurse of iniquitie.
Thou art by nature mercifull, and mercie is thy name,
And I by nature miserable, and thrall of sin and shame.
Then let thy nature O good God, now worke his force in me,
And cleanse this nature of my sin, and heale my miserie.
One depth good Lord another craues, my depth of sinfull crime
Requires thy depth of mercie great, for sauing health in time.
Sweet Christ grant ỳ the deapth of grace may swallow vp my sin,
That I thereby may whiter be, than euer snowe hath bin.
So shall my soule reioice, and still for mercie crie,
Peccaui, peccaui, miserere mei.

The third meditation.

BEfore thy face, and in thy sight, haue I, deuoid of shame,
O Lord, transgressed willinglie, I do confesse the same:
Yet was I loth that men should knowe or vnderstand my fall,
Thus feard I man much more than thee, thou righteous iudge of all.

So

So blind was I and ignorant, yea rather wilfull blind,
That suckt the combe, and knew the Bée had left hir sting behind.
My sins O God to thée are knowne, there is no secret place,
Where I may hide my selfe or them, from presence of thy face.
Where shall I then my selfe bestowe? Or who shall me defend?
None is so louing as my God, thy mercies haue none end.
In deed I grant, and dow confesse, my sins so heinous be,
As mercie none at all deserues; but yet thy propertie
Is alwaie to be mercifull to sinners in distres,
By which thou wilt declare and shew thy great almightines.
Haue mercie Lord on me therefore, for thy great mercies sake,
Which camst not righteous men to call, but sinners part to take:
So shall my soule reioice, and still for mercie crie,
Peccaui, peccaui, miserere mei.

The fourth meditation.

MOst gratious God dow not behold the number of my sin,
Nor yet consider with thy selfe how wicked I haue bin.
But rather thinke I am but dust, or as the withered haie,
Which flourisheth to daie in feeld, to morrowe shorne alwaie.
My flesh rebels against the spirit, my spirit tow weake is found,
By sin conceiued in mothers wombe, my soule first caught hir wound.
My flesh is fraile, tow weak & vain, to do the thing I should,
And what I would not, that dow I, contrarie that I would.
Thou seest, O Lord, how weake I am, not able for to stand,
Without the succour, helpe and aid, of thy most mightie hand.
And what is he that will not state the man thats like to fall,
Or will refuse the sicke to helpe, for helpe when he doth call.
If thou wilt laie vnto my charge, the burden of my sin,
O Lord the conquest is but small that thou thereby shalt win.
For why, thy glorie and thy praise in mercie doth consist,
Vnto the which I yéeld my selfe, to dow with what thou list.
My soule shall trust in thée, and still for mercie crie,
Peccaui, peccaui, miserere mei.

The fift meditation.

IF I demand what mercie is, thou God wilt answere me,
That mercie is the aboundance great, of thy heauenlie pitie;

Which which thou viewst the afflicted sort that on the earth do lie,
And what is this compassion then, but proofes of thy mercie?
Our fathers old the same haue felt, and now in rest do raigne,
And thou art still the selfe-same God, for euer to remaine.
Our fathers were conceiued in sin, and so are we likewise,
Wilt thou compassion shew on them, and children theirs despise?
One faith in Christ we all professe, one God in persons three,
As thou compassion hadst on them, compassion haue on me.
Ponder O God, my harts desire, most humblie do I craue,
And do awaie all my misdeeds, and so compassion haue.
And as of sinners manie a one, whose number is vnknowne,
Thou didst vouchsafe to drawe to thee, & make them all thine owne:
So now vouchsafe most gentle God, likewise to drawe me in,
And make me righteous by thy grace, forgiuing me my sin.
So shall my soule reioice, and still for mercie crie,
Peccaui, peccaui, miserere mei.

The sixt meditation.

MOst mightie God, I do confesse ten thousand times & more,
Thou hast me washed from my sin, and saued still my sore.
But I through sin am falne againe, and fowler now am made,
Than euer was the filthie swine, with mire ouer laid.
How oftentimes shall we forgiue, each other that offend?
Seuentie times seuen, the scripture saith, which signifieth no end.
If man to man such fauour shew, that wretched caitiues be,
How much more thou, O gratious God, to them that call on thee?
It is thy nature to forgiue, my nature can but fall,
Though thou be iust in all thy works, thy mercie passeth all.
What time a sinner doth repent, and turne to thee at last,
All sins foredone, thou wilt forget, thy promise so hath past.
Behold O God I turne to thee with sorrowe for my sin,
And do repent euen from my hart that I so lewd haue bin.
Now wash me Lord yet once againe, with fountaine of thy grace,
That I among the sacred saincts, with thee might haue a place.
So shall my soule reioice, and still for mercie crie,
Peccaui, peccaui, miserere mei.

The

The seuenth and last meditation.

LIke as the guiltie prisoner stands, before the iudge so tride,
With quaking breath, & shiuering lims, his iudgement to abide:
Euen so, O God, before thy face, in fearefull state I stand,
And guiltie crie to thée my iudge, and now hold vp my hand.
Nothing haue I to pleade for life, no goodnes is in me,
Of sin, deceipt, and wickednes, guiltie, god Lord, guiltie.
Thus by thy righteous doome O God, and sacred lawe diuine,
Condemnd am I to endles paine, through iust deserts of mine.
Alas, what then is to be said, or what is to be done?
For mercie yet will I appeale to Iesu Christ thy sonne.
For neuer yet hath it béene heard, since first the world began,
That Iesu Christ did turne his face from anie sinfull man,
Which vnto him for mercie came with sad repentant minde,
O Lord shall I then be the first that shall no mercie finde?
Shall I be she thou wilt despise, that humblie commes to thée?
No, no, sweet Christ, thy promise is for to deliuer mée.
Wherefore my soule, be glad, and crie incessantlie,
Peccaui, peccaui, miserere mei.

FINIS. W.H.

A praier to be said of a widowe, immediatlie after *the death of hir husband.*

ETernall and mercifull God, father of our Lord Iesus Christ, which according to thine heauenlie pleasure hast taken now my deere and louing husband R. B. out of this world, whereby I am a poore afflicted widowe, and my sælie children fatherlesse: vnto thee do I crie in this my miserie, O mine assured aduocate; haue mercie on mee, a forsaken orphane, and after thy great goodnes pardon all my sinnes, which I haue committed against thee. Turne vnto me, O Lord, and take mercie on me:

for my soule is become a widowe, and I am alone and comfortlesse: looke vpon the teares of my widowhood, and behold mine affliction and miserie. Oh my Lord, now relæue my necessitie, as thou didst relæue that widowe of Sarepta, whom thou didst most miraculouslie preserue by thy prophet Elias. Take the like pitie on me now, I saie, vntill thou returne: ah shew thy selfe vnto me, that I may be comforted; assist me, behold my necessitie, and deliuer me out of all my troubles. Grant likewise, that sith thou hast taken awaie from me the vaile of mine eies, mine head and dær husband, with whom I was preserued from all dangers, and of whom peraduenture I was vnworthie: I may yet find fauour now in the sight of all gouernours and magistrates, whom in thy holie word thou hast commanded to be as an husband and guid vnto me, that I be not iniuried by the vngodlie, contrarie to all reason and equitie. In like sort, let me find patrons and honest men, which will haue a tender consideration of this my present estate, and succour me at times with godlie counsell. Protect me, oh my God, from all false tongues, which are like rasures cutting deceitfullie, and as the sharpe arowes of a mightie man. Deliuer me, O Lord, from slander, and from the obloquie of wicked men, which with poisoned words haue bent their bowe to cast downe the powre and nædie, and to slay such as be of a right conuersation. Furthermore, I beseech thæ, giue me grace to liue in this my desolate state of widowhood, chastlie, and godlie, shewing my selfe an example of godlines to others, and trusting wholie in thy mercie at all times. Let me patientlie and christianlie endure all crosses laid vpon me, and continue faithfullie in making of supplications night and day. Behold, as the eies of a maiden are vpon hir mistresse; so are mine eies bent vpon thæ my Lord God, vntill thou haue mercie. Haue mercie on me, O Lord, haue mercie

on

on me, for I am full of reproch, and my soule is euen as a weaned child from the mothers brests. Heare me, O Lord, as my trust is in thee, for Iesus Christs sake thy sonne our Lord and sauiour, Amen.

Another praier of a widowe.

O Lord I thanke thee, that thou hast scourged me thus with the death of mine husband. He was dear vnto me, O Lord, euen bone of my bones, and flesh of my flesh; for whom I forsoke both father and mother, to cleaue vnto him. He by the couenant of matrimonie was made one bodie with me: thou gauest him vnto me, and thou hast taken him from me, blessed be thy name for euer. The bands of death haue sundred me from him for a while; but I hope, O Lord, by the power of thy holie spirit, that nothing shall be able to separate me from thee mine onelie Iesus, the onelie ioie of my soule. Put the axe of thy mercie, to the roote of my wanton nature, and cut it off, that I do not marrie the vanitie of this wicked world: but put vpon me the garment of innocencie, and tie about my hart the iewell of faith, that I maie onelie marrie thee in the couenant of thy heauenlie father, louing Iesus, and haue nothing to do with the adulterer the diuell, the father of deadlie fornication. This is the onelie bed of ioie, wherein I will sleepe, O Lord; and the onelie arke of all comfort, wherin I will saile; till I shall see thee face to face: to whom be praise, and honour, both now and euer, Amen.

A praier to be said of widowes, for widowes.

GRatious & faithfull God, father of orphans, and iudge of widowes, which by thy word hast commanded that none iniurie be done to widowes and fatherlesse children: I beseech

thee haue pitie on me desolate woman, and my poore fatherlesse children, and vpon all widowes and orphans else where through the world: be thou our patrone and defender, and minister such things vnto vs as thou knowest we dailie stand in need of, whether it be meat, clothing, or else what, for our sustentation. Let magistrates thy ministers releeue the oppressed, iudge the fatherlesse, and defend the widowe against all oppression and wrong. Grant that our patrons may fatherlie looke vnto vs widowes, and all men gladlie and godlie prouide for vs and our orphans. Moreouer, giue all men grace for their parts not to hurt vs or ours anie waies, but to the vttermost of their powers to helpe vs: because pure religion, and vndefiled before thee is, to visit the fatherlesse and widowes in their aduersitie, and to keepe our selues vnspotted of the world. In like sort grant, that I, and all widowes, for our parts may at all times, and in all our afflictions, put our whole trust in thee the liuing God, our Lord & father, and continue in supplications and praiers night and daie, auoiding filthie pleasure, vncomelie gesture, and vndecent behauiour, whereby either others may bee offended, or our selues defamed, or at the least suspected of lightnes. Blesse thou my fatherlesse children, O heauenlie father, togither with all yoong pupils vnder heauen, that by thy prouidence and fatherlie care they may be honestlie and godlie brought vp in thy feare vnto euerie good worke, whereby they may alwaies feare thee their chefe father, obeie their tutors & teachers, harken vnto good counsell and correction, and so increase, as in yeres, so in wisedome, both in the fauour of men, and of thee their God. And I beseech thee, O Lord, defend all married folke, with their children, that through thy displeasure purchased by their wickednes, they perish not with the sword, nor otherwise by vntimelie death be dispatched, that their wiues proue not

widowes,

widowes, nor their children fatherlesse. Oh blesse vs, Lord, with thy fauour, euen for Christs sake thy welbeloued sonne, Amen.

The same praier more at large to be vsed generallie for *all widowes and orphans.*

OMost mercifull and faithfull God, father of orphans, and iudge of widowes, looke downe from heauen, thou which considerest our labour and sorrowe, and in whose hands all our saluation doth consist. The poore is left to thee, for thou art the helper of the fatherles. The Lord doth heare the desire of the poore; thou preparest their hearts, and thine eare harkeneth therevnto, to helpe the fatherles and widowe vnto their right, that the man of the earth be no more exalted against the miserable. We beseech thee, O most righteous auenger, haue thou a consideration of all widowes and orphans, and prouide for them, by ministring cloaths and nourishment vnto them. Haue pitie on them, in all their perils and necessities; stretch out thine helping hand and deliuer them, as thou didst that widowe, whose pitcher of oile, by the Prophet Elias, thou didst so increase with thy blessing, that not onelie she deliuered hir children in bondage for debt, out of the hands of hir creditors; but also of the oile she sold and had wherwith to sustein both hir selfe and hir children. For thou art the Lord which carest for strangers, and relæuest the fatherles and widowe, but destroiest the waies of the vngodlie. Thou art touched with care of the afflicted, and despisest not the desires of the fatherles, nor the widowe when she powreth out hir praiers before thee. For the teares running downe the cheeks of the widowe, ascend vp into the heauens, and hir crie a-

gainſt him which wrings it out by oppreſſion.

Grant therefore, O mercifull God, that in the ſight of all gouernours and iudges, they may find fauour, and haue equall iudges and patrones of their matters, that the iudgement of the ſtranger and fatherles be not peruerted, nor the cauſe of the widowe neglected, but that iudgement may be ſought according to thy lawe, the oppreſſed holpen, iudgement giuen for the orphane, and the widowe defended. For thou haſt giuen a ſtraight commandement vnto all iudges, ſaieng: Kæpe equitie and righteouſnes; deliuer the oppreſſed from the power of the oppreſſor. Do not græue nor oppreſſe the ſtranger, the fatherles nor the widowe, and ſhed none innocent bloud: for thou art the God which wilt auenge thine elect that crie vnto thee. Thou kæpeſt truth for euer and euer, doing iuſtice to the oppreſſed with wrong. Now therefore deliuer thou, O Lord, the fatherles and widowe out of the pawes of the rauening thæues, which eate vp the houſes of the widowes, vnder the pretence of godlines, and colour of right: deliuer them (I ſaie) out of the hands of wicked iudges, which faine and inuent lawes to ſuppreſſe the poore, and to hurt the cauſe of the baſe among the people, that widowes may be a praie for them, and that they may rob the fatherles; ſuch peruerſe iudges, O Lord God, in the daie of their viſitation and calamitie from a far thou wilt vtterlie deſtroie.

Appoint vnto orphanes and widowes faithfull patrons, which will be touched with an earneſt care of their welfare. And alſo, giue vs willing minds to pleaſure widowes, & fatherles children, according to our abilitie to deliuer the poore when he crieth, & the fatherles which hath none to helpe, to ſuſteine and helpe him that is readie to fall, to comfort the widowe, euermore to be as a father to the fatherles, and from our tender yeares, to miniſter inſtruction to the widowes, and ſuffer them

ſer them neuer to periſh, but in bleſſing to bleſſe them, and to fill them with bread. For pure religion and vndefiled before thee, O Lord our father, is to viſit the fatherles and widowes in their aduerſitie, and to keepe our ſelues vnſpotted of the world. For he which is mercifull towards the orphane as a father, and sheweth himſelfe as an huſband towards his mother, in taking the defence of their cauſe vpon him, he ſhall be as an obedient ſon of the higheſt, and thou God wilt more fauour him, than a mother can pitie hir ſon: but they which deſpiſe the ſighes and teares of the widowe, and keepe backe their loafe that the fatherles eate not thereof, and ſuffer them to periſh for want of cloathing and apparell: yea, which lift vp their hands to afflict them, they ſhall greuouſlie be puniſhed, their ſhoulders ſhall fall from their ioints, and their armes be broken from the bones of them. O mercifull God, extend thy fauour vpon all widowes, that at all times, and in all afflictions they may truſt in thee the liuing God, and continue in ſupplications and praiers night and daie, being diligent, in all good works, not occupied in pleaſures, neither wanton, light, idle, wandering from houſe to houſe, no tatlers, nor buſie bodies, no ſpeakers of things vncomelie, nor giuers of occaſion, whereby thy word may be blaſphemed. Keepe all parents, that they being taken awaie either by war or vntimelie death, their wiues be not widowes, and their children orphans, running here and there a begging. Be thou their helper and comforter, euen for Chriſtes ſake our Lord and ſauiour, Amen.

The orphane or fatherles childs praier.

O Lord, ſo narowe is the mouth of charitie, ſo conſumed is the fire of Chriſtian loue, that where the fores haue their holes, and birds their neſts, yet haue we poore fatherles chil-

dren

dzen and ozphans, no place to reſt our heads on. As pilgruns we wander from place to place, and are dzi-uen with the wind of pinching pouertie vpon the ſeas of this wozld to ſæke relæfe; but alas, and wo to the wozld foz it. The rich man deuoureth all ſuperfluouſlie, oz elſe hozdeth vp to fill his garners niggardlie, ſo that Lazarus may not only walke amidſt the ſtræts naked, but alſo lie begging at the gates foze, and yet go without, euen the crumbs that fall from the table, to eaſe the time of his neceſſitie. O Lozd, therefoze dow I powze ozphane flie vnto thæ; haue thou mercie vpon me: foz it is onlie thou which filleſt with thy bleſſing e-uerie liuing thing. I am better than a farthing ſparowe, O Lozd thou knoweſt it, and I acknowledge it to my comfozt; fæd my ſoule with the fleſh of thy ſonne, and let me drinke of his bloud, that ſæking firſt thy kingdome, I may in the end be crowned with glozie, and ſit at the table of ioie in heauen with thæ. O Lozd grant this I beſæch thæ, Amen.

The old womans praier.

O God of our fathers, and Lozd of all grace, throughout all nations, all ages, and generations paſt, præſent and to come, and which powzeſt bountifullie vpon all fleſh the treaſures of thine heauenlie vertue and wiſedome, grant I humblie beſæch thæ not onlie vnto my ſelfe, which am now become aged, and full of daies; but alſo vnto whomſoeuer thou haſt giuen the bleſſing of long life and manie yeares, to liue in this vale of miſerie, to be mothers of manie childzen, to multiplie vpon the earth, to increaſe hære thy kingdome, and to be as ozgans and inſtruments of thæ, præſerued to ſet fozth, as we ought, the glozie of thy maieſtie: that thou wilt

vouchſafe

vouchsafe alwaies so to indue me, and all sage and ancient matrones, with the spirit of truth, vnderstanding and knowledge, with thy fatherlie wisedome, will to holines, deuotion, grauitie, temperance and constancie; that the vnexpert, the iuniors, yonger women, and inferiours, which through want of time, the affects of youth, and void of the like gifts of grace, can not deale as they should, for thy glorie in the common wealth of the Church, may yet by our sober, sound, and graue conuersation followe vs, as true patronesses of pietie, be ruled by vs, guided, instructed, wel trained vp, and christianly counselled, that vnto vs aged and graue matrones againe, by such iust desert, and clære shining light of our good example, our due honor, worthie estimation, condigne worship, humble submission and reuerence, may most amplie for thy glorie dailie redound towards vs: so shall it come to passe, that now at all times, and in all ages, from tender youth, to verie old age, through generations, and all posterities, thy holie name shall be magnified in righteousnes and true holines, with all ioifulnes, lauds, thanks-giuing, hære and for euer in the euerlasting world to come, through thine onlie fræ grace in the merits most prætious of thine onlie Sonne our Lord Jesus Christ, Amen.

Ad this Psalme, or praier.

O Lord, which worrkest wonders, which cheerest my hart with remembring thæ, and which inlightenest my youth; despise not mine old age, but make my bones to reioice, and my hoarie heares to ware fresh againe as the eagle.

Cast me not off in the time of mine age: forsake me not now when my strength faileth me, but as thy mercie hath come in the beginning of my life,

life, so helpe me now in mine old age and weaknes, and let it finish the end of my course, to thy glorie, and my comfort.

For thou, O Lord, hast bæne my trust euen from my youth, vpon thee haue I staid my selfe from the wombe. Thou art he that tooke me out of my mothers bowels, that didst helpe me in my youth, and hast preserued me euer since I was borne and conceiued.

Thou, O God, hast taught me from my youth euen vntill now; O therfore forsake me not now in mine old age, and graie head: but as thou hast begun, so continue thy benefites towards me, that thy liberalitie may haue perfect praise, & that I may tell yet of thy wonderous works, and shew thy power vnto them that shall come after me.

Haue mercie vpon me, O Lord, haue mercie vpon me: for behold, my life is wasted, my daies are spent, my yæres are past, my strength faileth, & the marrowe in my bones is consumed for age.

The beautie of youth is gone, the glorie of age and graie-head is come: I haue bæne yoong, and now am old; full of daies am I, and striken in yeres: yet haue I sæne nothing, no nor done anie good in thy sight. I haue spent my yeres as a thought, or tale that is told; my daies are gone like a shadowe, and I am withered awaie like grasse.

The time of my pilgrimage is but græfe & sorrowe, few & euill haue the daies of my life bæne: and I haue not attained vnto the yeres of the life of my grandmothers, in the daies of their pilgrimage.

The time of our life is thræscore yeres and ten, and if we liue till foure score yeres, yet is our strength then but labour and sorowe; for it is cut off quicklie, and we flie awaie: so soone canst thou turne man to destruction, and bring the sonnes of Adam to naught.

One daie with thee, O Lord, is as a thousand yeres, and

and a thousand yeres in thy sight are but as yesterdaie which is past, and as a watch in the night: and our age is nothing in respect of thee.

Thy yeres, O Lord, endure through all generations, and thy daies are without end or beginning: yea heauen and earth shall perish, but thou shalt endure, they shall all waxe old as doth a garment, and as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy yeres shall not faile.

But the daies of man surelie are determined, which he can not passe, and the number of his moneths are knowen to thee: thou hast appointed him his bounds and terme of yeres, which he can not go beyond.

Thou hast numbred all our daies, which vade awaie suddenlie like the grasse: for we are soone dispatched, and easilie consumed.

A man in this world is euen like a vapour or shadow that quicklie vanisheth awaie. For all flesh is grasse, and the glorie thereof as the floure of the field, which flourisheth in the morning, and afterward withereth and vadeth.

Behold, our daies are to be measured, they are as it were but a spanne long, and our age is nothing to speake of.

Our age is folden togither, and taken awaie from vs like a shepheards cotage: our life is cut off, and our daies shortened by our sinnes, like the thred of the weauer, which is suddenlie broken off.

We are but strangers in this world, & soiourners, as were our forefathers: our daies on earth also are but a shadowe; our life spædilie goeth awaie like the weauers shuttle, and it abideth not.

We are as nothing, Lord, in respect of thee: and verelie euerie man liuing is altogither vanitie, yea infancie, childhood, youth, middle age, and old age, all are but meere vanitie.

Where-

Wherefore, O Lord, teach me to number my daies, that I may yet applie mine hart vnto wisedome: and bring forth more fruit euen in mine old age.

O let me knowe mine end, and the number of my daies, that I may be certified how long I haue to liue, and what is yet to come.

Instruct me, O Lord, that being alwaies mindfull of my mortalitie, I neuer promise to my selfe manie yeres, nor long life in this pilgrimage of ours: so shall I not liue securelie, deferring my conuersion to thee from daie to daie, nor yet put confidence in this fraile and vncertaine life, as did that rich man, saieng, Soule thou hast much good laid vp in store for manie yeres, take thine ease, eate, drinke, and be merie; whose soule notwithstanding was taken from him the same night.

But giue me grace, that in thy feare I may dailie prepare my selfe to depart out of this prison and lothsome dungeon of my soule.

Now let me remember thee my Maker, in the daies of my old age, and in the yeres wherein I find no pleasure, but paine and greefe, whiles the sunne, the light, the moone, and starres begin to ware darke, and the clouds of continuall miserie seeme to remaine after the raine, to the increasing of my greefe.

Now let me thinke on thee my Creator, whiles [my hands] the keepers of the house [of my bodie] do tremble, and the strong men [my legs] do bow themselues, and the grinders [my teeth] do cease or stand still; because they are few, and they that looke out by the windowes [mine eies I meane] ware darke and dimme.

Now let me remember thee, my Maker, whiles the doore [of my lips and mouth] beginneth to be shut, by the base sound of the milner, or grinding, [when my iawes, I saie, are scarse able to chawe my meat.] And I rise vp at the voice of the bird, or crowing of the cocke [because I can not sleepe.] And whiles all the

daugh-

daughters of muſike [euen my windpipe and eares] are abaſed, and become deafe, and not able to heare ſinging.

Whiles I am afraid to climbe high, bicauſe of my weakneſs; and ſtoope downe, for feare leaſt anie thing ſhould hit me. Whiles feare is in the waie, & I tremble as I go, and am afraid of ſtumbling. Whiles the almon træ [my head] doth floriſh [with white heares] and the verie light graſhopper is a burden [vnto it to beare.] And whiles all luſt is paſt and driuen awaie.

Now I ſaie, O Lord, euen now yet let me call to mind thee my creator, before I go to the houſe of mine age, or long home, [the graue] I meane, and the mourners go [lamenting my death] about the ſtrætes. Or euer the ſiluer lace [the ſinewes and marowe of my backe bone] be taken awaie: and or the golden ewer or well [of that litle yellow ſkin that couereth my braine-pan] be broken: or the pitcher [of my two great veines] be crackt at the well [of my liuer:] or the wheele [my head] be broken vpon the ciſterne [of my hart, out of the which the powers of life are drawne.]

Euen now, I ſaie, at the leaſt, O my Creator, let me remember thee, before I [which am but duſt] dow returne againe to the earth from whence I came; and my ſpirit and ſoule returne to thee, O God, that gaueſt me it.

For all is but plaine vanitie, and nothing more certaine than death: though nothing more vncertaine than the houre thereof.

Therefore let me haue alwaies before mine eies an image and meditation of my departure, the better to knowe the flæting and vanitie of this comberſome and vncertaine life, that I may liue to thee my God, being ſound in faith, and ſtrong in hope, looking with chærefulnes for the daie of my departure, and the ioifull appearing of thy ſonne Ieſus Chriſt my redæmer.

And

And as long as I abide in this tabernacle of my decaied and forworne bodie, let me with all studie minister to my faith, vertue; to vertue, knowledge, to knowledge, temperance; to temperance, patience; to patience, godlines: vntill this tabernacle being laid awaie, I shall passe ouer to my long home and dwelling place, not made with hands, but euerlasting in the heauens, where I shall be clothed with eternall glorie and immortalitie, when this my earthlie house is put off, and destroied by death.

Grant also, O God, that trusting firmelie to thy promises, I may be readie, and glad to returne from this vale of miserie, to mine euerlasting and celestiall countrie: for while I am in this bodie, I wander from thee my God. For now I walke in faith, not in the full and perfect enioieng and possessing of eternall good; wherefore, whether I be at home, or from home, let me endeuour my selfe to be acceptable in thy sight.

Make me a faithfull seruant, and wise virgin, alwaie hauing the lampe of faith readie light, and with the oile of thy grace and merits prepared in my hand, and still looking for the comming of the bridgrome my Lord and Sauiour Iesus: (for I knowe not when he will come, at the euening, or at midnight; whether at the cocke-crowing, or in the dawning of the daie) least by a sudden houre of death I beeing ouertaken, and as it were caught in the fowlers trap, I be found vnreadie, and haue a repulse among the foolish virgins: but contrariwise, by prudent watching in true conuersion and repentance, I may continuallie couet to be dissolued, and to be with Christ my redeemer.

Grant also, deere Father, that at the verie point of death, hauing escaped all hardnes and temptations, I may triumph like a conquerour, & behold the presence and power of thine holie spirit: and let my last words be that, which thy sonne did vtter vpon the altar of the

crosse,

croſſe, ſaieng, Father into thy hands I commend my ſpirit: and when my ſpirit is taken from me, heare yet O God, the grones of my hart.

And the houre glaſſe of life & death being outrun and come, let thy ſeruant and hand-maid depart in peace, becauſe mine eies haue ſæne thy ſaluation, which thou haſt prepared before the face of all people: a light to be reuealed vnto the gentiles, and the glorie of thy people Iſraell; through our Lord Ieſus Chriſt, Amen.

Another praier to be vſed of old women.

O My ſweet Lord Ieſus Chriſt, my creator and reformer, which wilt that no man periſh, neither delightſt in the deſtruction of ſoules: heare me wretched woman, and inueterated ſinner, which walowe in wicked life. The whole time of my pilgrimage is threeſcore yeres: few and euill haue the daies of my life bæne, and I am now placed in the darke euening of my life: neither looke I to attaine vnto the yeres of the life of my forefathers or mothers in the daies of their pilgrimage. I am full of yeres and daies, I ſaie, O Lord; but in deed more full of vices and ſinnes. Mine offences are not a few, but an huge heape of an innumerable ſort of ſinnes; neither are they ſmall or veniall ſinnes, but great, mortall, and deadlie. My ſinfull conſcience accuſeth me, and the large abundance of mine iniquitie beateth my hart in peeces. This deceitfull world, in which I dreame, and loiter, faileth me; my forwome and withered bodie threateneth my decaie. This houſe of claie wareth berie ruinous in euerie part thereof. The graie heares, a token of my manifold afflictions for ſinnes, are plentifullie growen vpon me, and my ſtrength is quite gone; to teach me to knowe the vanitie and brittle ſtate of

this life. To conclude, my life is short, mine end doubtfull, my destruction horrible. Death now beginneth to search me out euerie where; the diuell doth laie snares for me on euerie side, time passeth awaie, the houreglas is almost run, my candle is almost burned out, and thine euerlasting iudgement draweth on.

Alas, what shall I sinfull woman do, for I haue prouoked thee my God, and all other thy creatures against me; because thou knowing my forepassed sinfull life, dowest see nothing in me without spot and offence. I haue shut my selfe out of thy presence, when thou didst call me to euerlasting life; and I haue receiued that old enimie of my grandmother Eue into my soule, which persecuteth me vnto death; my conscience (I saie) doth vexe me; the damnation to come, which I haue so deepelie and often deserued, doth feare me, which through mine owne merits or deserts I can not possiblie put awaie or auoid. When I consider it with my selfe, oh how intollerable is that horror vnto me! When I do well ponder and regard it in my selfe, oh how ineuitable is death to be differred or put awaie from me! that now am euen a figure of death it selfe, and carrie him euidentlie about me, in my pale face, and leane limbs; yea, so far am I from flieng awaie from death, that as it seemeth, I rather now post speedilie after him. Moreouer, to acquit my selfe before thee, I cannot possiblie do it; for that I haue as manie accusers as sins, as many witnesses as hoarie heares. Yea, thou thy selfe my sweet God, who best knowest me, art my iust accuser; thou art the true witnes of my deeds, thou art my righteous iudge, and if thine euerlasting iustice refuse me, then both thine enimies and also mine, with whom I haue plight the troth of my friendship, are my heauie accusers. No holie man or woman, yong or old, doth speake for me, or in the life euerlasting may speake for me, and those that might in

their

their dailie praiers in this life helpe me towards thee, I (alas) with all scornefull reproch and contempt haue cast them awaie, and vtterlie refused their good companie; but my verie mortall aduersaries I haue to willinglie receiued, euen into my bosome.

Now therefore being alone in secret, I lie flat vpon the ground, destitute of all helpe, confounded, and had in derision of all. Now in the last age of my withered life, when my glorie should be my graie head, that is, my wisedome and feare of God ioined with much experience, my reproch alas is increased by my follie; and bicause I haue not behaued my selfe iustlie and wiselie before other my iuniors, old age, that should be a crown of glorie, when it is found in the waie of righteousnes, and ioined with vertue, is now turned into infamie in me, and to be abhorred, by reason of my manifold sins and vices. For though I haue liued long, yet bicause I am wared old in wickednes, I shall be nothing regarded, and my last age shall be without honor through my doting defiled life. To conclude, there draweth on apase the daie of thy fearefull iudgements, in which all my deeds shall be tried and sifted to the vttermost and innermost secret thoughts of my hart. My reproofes shall be reuealed, and my opprobrious and shamefull works shall be brought to light and openlie seene, for that I haue beene a barren and vnfruitfull tree, and being throwne into euerlasting fire, I shall there burne for euer, and of those whom I haue lewdlie accompanied my selfe with, shall I be vexed, who also after the sentence of eternall damnation giuen vpon me, shall teare me, and without anie intermission or end most cruellie shall minister torments vnto me, whom they shall not cease crucifieng for euermore, neither will there euer at anie time anie waie of mitigation, ease, or mercie appeare, or be found at their hands.

Wherefore, O louing Lord, and souereigne Sauiour, there remaineth now no more vnto me sinfull woman, worne out with miserie, but thy branching mercie to reioice my hart, to quicken mine appaled spirits, and to renew mine age as doth the eagle; for that in the same thy mercie, and through the same thy compassion and fauour, I (almost spent, wasted, and consumed to dust) do yet breath and liue to call vpon thee, who art gentle, mild, and verie mercifull, both to old and yong, man, woman and child, and wilt not the death, no not of an old and ancient sinner as I am. O be mindfull therefore of me, my sweet God, because thou art my creator, and I thine vnworthie creature and hand-maid. Do not loose the works of thine own hands, through my greeuous sins and lewd deserts. Thou art my redeemer and sauiour, therefore saue me sinfull woman (through thy grace, mercie, and fauour) whome through thine owne iustice thou maist worthilie cast awaie into damnation. O God be mercifull vnto me a sinner, and grant pardon to hir that repenteth from the bottome of hir heart. O giue not forth (I beseech thee) the voice of thy sentence according to my demerits, but like as thy mercie before hath come in the beginning of my life, when thou tookest me out of my mothers wombe, so let it conclude the end thereof, when thou shalt turne me againe into the mother of all things, to remaine with thee for euer, world without end, Amen.

Another praier to be said of an old Woman.

O God, which continuest still the same, and dwelst remaine for euer subiect to no tearme of yeares and time, whose yeares shall neuer faile, and the remembrance of whom eternallie endureth from generation to generation, worlds without end.

Haue

Haue mercie vpon me thy sinfull hand-maid, for behold I (as all thy works else both in heauen and earth) by little and little, am waxen old, as is the garment by long vse; as a vesture am I outworne, I saie, & greatlie changed. My strength abateth more & more, I perish and consume houtelie, and am withered awaie like mowne grasse or haie. Howbeit, Lord, if praise bee seemelie in the mouth of so old a sinner, or if rottennes and dust may presume to giue thanks vnto thee; then lo, I thy wretched creature humblie laud and magnifie thy maruellous mercies extended towards mee, from my first conception in my mothers wombe, vntill this present houre; yea, would God I could tell what to render vnto thee, O Lord my God, for all thy benefits towards me, which hast not taken me awaie hastilie, nor cut off my daies by death, as I iustlie deserued, but let me run the race of this life, and suffered me to passe the tempestuous seas of this dangerous world, and liue vnto so good an age.

Now therefore, as it hath pleased thee in mercie to augment the number of my yeares, to lengthen thus my daies, and to satisfie me with long life heere vpon earth, to my comfort (for the which I offer and paie vnto thee the sacrifice of praise:) so I call still vpon thy holie name, beseeching thee to vouchsafe in like goodnes to grant me grace, that during the remnant of my race and little time of being yet to come, I may liue still to glorifie thee, by endeuouring my selfe dutifullie to further, and helpe not onlie the yonger sort of women, and my freends and kindred, but also my verie enimies, and the Common-weale, wherein I liue, with such good counsell, wisedome, and discretion, as it hath pleased thee in mercie to reueale vnto me, or by experience in this long course of my life I haue obteined; that shewing my selfe a guide vnto godlines, and an example of vertue vnto all, I may worthilie haue that honor and

dignitie attributed and giuen vnto me, which is due vnto the image and portrature of wisdome, vnto a matrone of modestie, and to an instructer or teacher of honestie and vertue.

Furthermore, take from me the foule vice of auarice, wherewith old age is most commonlie infected, and incline my hart vnto thy testimonies, and not vnto couetousnes; and grant that I may euer eschew and auoid all sloth, waiwardnes, and lasciuiousnes. Teach me yet to number my daies, that I may applie my hart vnto wisedome, and giue me grace to weigh and consider diligentlie with my selfe, what the graie heares in my head, and this my crooked and riueled bodie postulateth and requireth; euen that I vse apparantlie graue manners, and vertuous conditions. O let me remember how that I dow dailie drawe nærer and nærer vnto death; that mine out-worne bodie is bowed downe towards the ground, and that my graue is at hand, wherein by death I shall ere it be long enter to be consumed into earth and dust, from whence I was taken, that knowing this my earthlie house and tabernacle shall be destroied, I may laie aside all the vaine pleasures and delights of this wretched world, and giue my selfe wholie to looke for death, and patientlie in watching, fasting and praieng abide his comming.

And bicause my life is now lamed with age, broken with infirmitie, and oppressed with sorrowes, I come crieng vnto thee oh mercifull God, sighing in my soule, and saieng; Oh would God that thou O Christ, of thy heauenlie pitie, hauing released the heauie burthen of my sins, wouldst commaund mee thine humble handmaid, to laie aside the fardell of this flesh, that I might passe hence by death, vnto the endles ioies of paradise. For now I ware weerie of this painefull, sinfull, and corruptible life; I begin to loath and detest this queene of pride, this mistres of all mischiefe, and hand-

maid

maid of hell: yea therefore in deed I sigh and grone, desiring that this ruinous and rotten tabernacle of mine earthlie house, wherewith I am yet clothed and burdened, might be destroied, to the end I might be clothed and compassed with the building giuen of God, euen with our house of immortalitie, which is from heauen, that mortalitie might be swalowed vp in life. For I loue rather to remoue out of this fraile bodie, and to dwell with thee, O Lord: and with S. Paule I hartilie wish and desire to be dissolued, and to be with thee; for I would faine see thee. And bicause no man can see thee, and liue here, behold therefore, O Lord, I can find in my hart to die here, & leaue this life, that I may see thee. Let me see thee, that I may die here, I desire not to liue anie longer, I had leuer die, that I may liue with thee in the kingdome of heauen, which is the blessed, the chast, and holie life, prepared of thee, O father, for them that loue thee, where youth neuer wareth old, where life neuer weareth out, where there is no age, nor anie miserie or infirmitie of age, where there is no lame, crooked, or foreworne person, but all growe vp to perfect men and women, after the full measure of the age of Christ, there in happie eternitie and full suretie of the incorruptiblenes of thine euerlasting immortalitie, to reioice with thine elect saints, and praise thee for the gift of perpetuall blisse and happines: through Iesus Christ our Lord, Amen, Amen.

A praier to be said of anie woman, generallie for all women, *that they may haue in remembrance the fall of their* grandmother Eue, and be moued therby the rather *to turne to God, and liue in their calling* according to his will.

EOrasmuch, O heauenlie Father, as at the beginning when thou madest man and woman, thou didst place them both in paradise, and there blessing them in their state of inno-

cencie, didst giue them also a lawe of obedience in paine of eternall death & damnation, to be straightlie of them obserued and kept; which through the spite & sleights of Satan, was most miserably broken, working his purpose by the woman Eue, whom he foresawe to that speciall end to be an organ & most apt instrument of al mischæfe, for hir owne destruction, hir husband Adams, and their whole posteritie for euer. Because in hir, our grandmother Eue, as in the first transgressour, we are all spotted, haue lost our innocencie, and haue sinned to eternall death, and should therefore haue bæne damned for euer, vnlesse through thy mercie, O God, in the promised sæde, the sæde of the woman, Christ Jesus thy sonne, which brake the head of the serpent, we did ground our assured faith and confidence to be saued.

I beseech thee, and that most humblie, O louing Father, to haue mercie vpon thine inheritance, the whole generation and offpring of our old parents Adam and Eue; & so worke in the harts of all vs women, that we especiallie may haue in our remembrance the originall of our spot & corruption, of our frailtie, deadlie fall, and most readie inclination to all wickednes: and to crie continuallie vnto thee, to attaine such strength of thine heauenlie grace, through the working power of thine holie spirit, that the sleights of Satan may be preuented, & we inwardlie purged of all bitternes, fiercenes, lightnes, inconstancie, idlenes, pride, stoutnes, and of all impuritie, and wickednes: and to liue in our calling with meekenes, mildnes, peace, humblenes, quietnes, exercising all maner of puritie, clennes, sobernes, godlines, and holines, as becommeth vnfeigned professors, and the true daughters of holie Sara, following hir example in all obedience and well doing, to thine honour and glorie, and our eternall saluation; through Jesus Christ thy sonne our euerlasting Sauiour, who liueth

liueth and reigneth with thee and the holie ghost, in all honour and glorie, worlds without end, Amen.

A praier to be said of all deuout women, for the light of *ladie Vertues lampe, and recouerie of hir frends and hand-*maids (grace, repentance, faith, hope, and saluation) *lost, and for the ransoming of their soules from* the captiuitie of sinne.

O Most mightie God and heauenlie king, vouchsafe to haue respect vnto vs miserable women, which are so wrapped in wretchednes in this world, that we are altogither vnworthie to be comprehended within the compasse of thy compassion: O Lord of all flesh, if it be lawfull for vs disobedient seruants, to charge thee our beneficiall Lord and master, with thy frendlie & vndeserued promises; behold then we thy hatefull hand-maids craue, that thou haue no pleasure nor delight in the death of vs filthie sinners. Thou art the same God thou wert, when thou didst redeeme vs with the pretious sanguin oile of thy deere sonne: thy grace is yet as great, thy gwdnes no lesse glorious, thy power is inuincible, thy diuine Deitie not diminished, thy bountie nothing abated, and that which must be our onelie helpe, thy mercies as much manifold. It pleased thy maiestie to send messengers into the world, that they might encounter with the seruants of satan; namelie thy grace, ladie vertues pilote, to encounter with vaine desires; repentance, to banish sinne; ladie vertue, with hir frends faith and hope, to driue awaie the dread of death and desperation; and finallie saluation, to preuent the force of the hellish furies.

But alas thou seest, O Lord, how fraillie we haue dealt with thee, & with thy messengers: thou knowest likewise, that we haue not bene in readines willinglie

to

to receiue or accept the light of ladie vertues lampe, when it shined vpon vs, to guid vs in the waie to euerlasting life; but haue too retchlesslie extinguished it with worldlie vanities, and wilfullie shadowed it with our sinnes, whereby we haue fallen from vertue; not she by vs, but we by wanting hir, doo vade: faith, not by vs, but we with want of faith doo faint: hope, not by vs, but we with want of heauenlie hope doo halt: they of themselues are strong, but we without them are weaker than weakenes it selfe. Recouer vs in them, O God, that we (who now shame to shew our selues in thy presence) may find through Christ, some occasion of countenance, when we come with our lamps of pure faith, clærlie burning in our hands, to mæte the bridegrome, and imploze thy fauourable sentence in the great iudgement daie of thy comming.

O vouchsafe yet once againe to extend thy manifold mercies, for ransoming our soules from the captiuitie of sinne. We without thine aid, are miserable: we without thy fauourable regard, are moze than miserable, and woorse than woorst wretched. Suffer not the woorks of thine hands, which thou hast ordeined for the increase & multiplieng of thy kingdome, to be flames of infernall fire, and to burne in the gulfe of horrible hell, as we iustlie haue deserued, for so beastlie abusing our selues, and the gifts of nature and grace, which thou hast giuen vnto vs. It is thy power, not our priuiledge; it is thy grace, not our goodnes; it is thy mercie, not our merits, that must stand vs in stæd. To vse circumstances in our sute, O God, what auaileth it? Thou knowest our desire, before we demand; thou knowest our want, before we wish; thou knowest what we næd, before we aske; thou knowest our sute, before we sæke. O vouchsafe therefore to supplie what we sue for; heare vs, and helpe vs; make vs worthie to attaine vnto that frædome which we haue forsaken: let

thy

thy mercie preserue that which thy power hath made, and wisedome beautified. Thy glorie, O God, shall be thine; if anie benefite be ours, thou knowest our necessitie, and we hope thou dowest pitie our miserie.

Yet bicause it pleaseth thee to be praied vnto, we therefore come vnto thee, humblie in spirit, though fraile in flesh. It is thou, not our selues, that must make the flesh agreeable to the spirit. It is thou, not our selues, that must ouer-rule our nature with thy grace, our lusts with thy loue, our soules with reason. And although thou knowest how to bring it to passe, better than can be surmised in our thoughts; we craue yet, Lord, that thou wilt graffe in vs thy grace, make vs readie to repentance, let the light of ladie vertues lampe shine still on vs, to guid vs in the waie to euerlasting happines. Vouchsafe also to haue fauourable regard vnto those, on whom the light of hir lampe hath shined; and that such, on whom it hath not shined, may be at thy will and pleasure vnshadowed. Grant, I saie, that whersoeuer shee curteouslie offereth the vse of hir lightned lampe, it may be freendlie accepted both in court and countrie. Let manie buie it, but mo vse it; let manie craue it, but mo hold it; and when they haue it, let them not shadowe or extinguish it with worldlie vanities, nor quench it with the water of sinne: and when they receiue it, let them be in readines, both to vse and preserue it with all diligence & willingnes. Finallie, grant that all may mainteine the light thereof, not onelie during their naturall liues, but after to all posteritie, at the disposition of thy diuine power and prouidence. Moreouer frame in vs a fixed faith, to the fort of thy felicitie. Let hope haue onelie respect to saluation, that we may supplie the place thou hast prepared for the wise virgins. Let thy diuine power direct the discontinuing of our soules captiuitie. Let thy pitie be prest, to make thy mercie mitigate our miserie.

Let

Let thy grace guide vs, and thy mercie O God obteine fræedome for vs, that our lamps bæing replenished with the oile of thy merits, we may walke in the light thereof with hartie hope to the gates of heauen, now wide open, to mæte the great King, and all the mightie multitude of angels, who with vnspeakeable glorie shall come, readie to receiue vs most royallie, and intirelie to entertaine and accompanie vs to the celestiall palace and paradise of all pleasure, there with all the holie companie of Angels, Archangels, Powers, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Virgins, yea, & our owne parents & kindred, to enter and sing psalmes of praise, and songs of thanks-giuing to thine immortall Maiestie, to whom with thy Sonne and holie Ghost, be euerlasting laud, perpetuall praise, and greatest glorie, both now and for euer, Amen.

Another praier made vpon the similitude of the *ten virgins, Matth. 25.*

O Lord Jesu Christ, thou good spouse and heauenlie bridegroome, giue me grace like the wise virgins, both with a right intention, and vpright dealing, to dow good works, and also to perseuere and continue in the same watchfullie and diligentlie vnto the end. And bicause it is not sufficient, to haue once giuen my selfe to followe thæ, vnlesse I continue; dow thou teach me wiselie to make prouision in time, that hauing plentie of the oile of thy grace and gifts in the lampe of my soule, I may neuer contemne thine honor, nor faile in the mid-way; but being found readie and watchfull, I may be thought worthie to enter ioifullie with thæ vnto the wedding. I beseech thæ also, O Lord, make knowne vnto mæ

mine

mine end before it come, and suffer me not to depart this life, before I haue confessed my faults, and thou haue forgiuen me my sins, that in the hour of my death, neither thy wrath may fall vpon me, nor the power of darkenes hurt or inuiron me; but let me be found such a one at the daie of examination and triall, as I did appeare and shew my selfe at the day of my regeneration and baptisme, through Iesus Christ our Lord, Amen, Amen.

A generall Confession of sinnes, with a praier for *mercie and grace, verie necessarie to be* vsed at all times.

O Almightie God my heauenlie father, I confesse and acknowledge that I am a miserable and wretched sinner, & haue manifold waies most grieuouslie transgressed thy most godlie commandements, thorough wicked thoughts, vngodlie lusts, sinfull words, and detestable deeds in my whole life. In sin am I borne and conceiued, and there is no goodnes in me, inasmuch as if thou shouldest enter into thy narrowe iudgement with me, iudging me according to the same, I were neuer able to abide or suffer it; but must needs perish and be damned for euer, so little helpe, comfort, or succour is there either in me, or in anie other creature. Onlie this is my comfort, O heauenlie father, that thou didst not spare thine onlie deere beloued Sonne, but didst giue him vp, vnto the most bitter and most vile & slanderous death of the crosse for me, that he might so paie the ransome for my sins, satisfie thy iudgement, still and pacifie thy wrath, reconcile me againe vnto thee, and purchase me thy grace, fauour, and euerlasting life. Wherefore, through the merit of his most bitter death and passion,

and

and through his innocent bloud-shedding, I beseech thee O heauenlie father, that thou wilt vouchsafe to be gratious and mercifull vnto me, to forgiue and pardon me all my sins, to lighten my hart with thy holie spirit, to renew, confirme, and strengthen me with a right and a perfect faith, and to inflame me in loue towards thee and my neighbour, that I may henceforth with a willing and glad hart walke as it becommeth me in thy most holie commandements, and so glorifie and praise thee euerlastinglie.

And also, that I may with a free conscience, and quiet hart, in all manner of temptations, afflictions, or necessities, and euen in the verie pangs of death, crie boldlie and faithfullie vnto thee, and saie, I beleeue in God the father Almightie, &c.

But O Lord God heauenlie father, to comfort my selfe in affliction and temptation with these articles of the Christian faith, it is not in my power; for faith is thy gift: and forasmuch as thou wilt be praied vnto, and called vpon for it, I come vnto thee, to praie and beseech thee both for that, and for all other things necessarie for me and thy whole Church, euen as thy deere beloued Sonne our Sauiour Christ Iesus hath himselfe taught vs, and from the verie botome of my hart I crie and saie, O our father which art in heauen, &c.

A praier for the Queenes Maiestie and the *Realme.*

O God, most excellent creator and preseruer of all things, we cast our selues downe before the feet of thy maiestie, and inwardlie feeling how vnworthie we are to haue our praiers heard of thee, we dare not lift vp our eies to heauen.

Neuertheles, whereas we are conceiued in sin, and therefore (as all Adams children) deserued vntimelie death,

death, yet thy fatherlie hand hath brought vs forth, and caused vs to be borne, yea and granted vs to liue in this blessed time of thy Gospell, to the intent that dieng with Christ, we should rise againe to eternall life.

But alas (wretches that we are) we haue deserued thy iust indignation, by returning to our old vomit; and yet thy grace surmounteth our sinne, continuallie calling vs to thy sheepfold, by the voice of thy gospell. Blessed be thy holie name for sending vs that light, when we were in darknesse; that spirituall drinke, when we were in deadlie thirst; that heauenlie foode, when we were hunger-sterued. And like honour and praise be ascribed to thee onelie, O Lord, for giuing vs such, so wise, so zealous, so godlie, and carefull gouernours of thy chosen Church of England, whom thou hast raised vp by the light of thy gospell, to guid vs in the same thy light, and to feed vs with the same thy heauenlie food.

We magnifie thy name daie and night, for that inestimable benefit of thine, bestowed vpon vs thy people of England, in calling thy chosen creature, the nurse of this thy church, our Queene, and Gouernour, from worldlie vanities, to the care of thy kingdome, and into the communion of thy saints, by the preaching of thy Gospell; when we gaue not sufficientlie attentiue, and diligent eare to thy blessed word, albeit thou didst correct hir, and other ingratfull creatures of this our nation, with thy rod; yet euen in this point also thy clemencie surmounteth our double wickednes. For behold, when as thy iustice might haue depriued vs of hir, thou of thine infinite mercie didst deliuer hir out of prison, set hir free from the lions iawes, crowned hir with a diadem of gold, and put the roiall scepter of this realme in hir hand.

Moreouer, O singular and most pretious treasure of treasures,

treasures, thou through hir meanes and ministerie, hast brought againe Christ Jesus, once banished out of England.

These, most mercifull Father, be the principall iewels of thine inestimable riches bestowed vpon vs; which the more excellent they are, the lesse are we worthie of them; because we haue misbehaued our selues towards thy maiestie, in dailie sinning more and more against thee; in so much that feeling the same in our conscience, we be driuen well neere to despaire. But when we call to mind thy sure and sweet promises in Christs pretious blood, we are thereby refreshed, and recouering strength by hope, approch to thy throne boldlie, not offering anie thing for the satisfaction of our sinnes, but onelie crauing, that the oblation of thine annointed, which is the iustifier and sanctifier of all that are to be iustified and sanctified, may make vs cleane, and so receiue vs into thy tuition. And seeing obedience pleaseth thee better than the fat of sheep; and the sacrifice of our lips, better than the flesh and blood of beasts, grant that we may finish our mortall race in shewing forth thy praise, and keeping thy holie will.

And forasmuch as thou hast thought good to set vp thy seruant our Queene, a woman, and a fraile vessell, ouer vs, to gouerne this kingdome, and that she must render an account thereof (a hard thing so to do) before the iudgement seat of thy Sonne Christ: send downe, we beseech thee, O Father, send downe such grace from thy high throne, vpon thy daughter our Queene Elizabeth, as thou knowest most necessarie for the performance and execution of so great a charge.

Thou hast giuen hir Councellers; grant that she may vse their counsell happilie: indue them with godlie, righteous, and carefull harts, that they may be both

both willing and able ſimplie & faithfullie to conſult, and alſo prouidentlie to prouide, aſwell for thy church, as for hir, and vs hir people.

It is thy grace, O Lord, that we hir people renewed with thy word, dow ſuffer our ſelues to be nouriſhed with the ſame: ſend forth therfore faithfull ſhepherds, godlie and true teachers, to feed vs: and driue awaie all hirelings, and rauening woolues, from this flocke of thine, and of thy ſonne Jeſus Chriſt.

Beſides this, ſo bleſſe vs the ſheepe of thy paſture, that we may neuer denie thee the chiefe honour, our Queene thy deputie hir obedience, and our neighbours mutuall loue.

Furthermore, of thy goodnes mainteine peace and tranquillitie, defend our Queene, hir kingdome and countrie, from bloudie warres: and eſpeciallie protect hir, and vs, from hollowe harts, & from ciuill tumults and conſpiracies, which haue ſhaken the greateſt part of Chriſtendome.

And bicauſe the affliction of euerie poore creature apperteineth to hir, in ſo much as ſhe is thine; inſpire the magiſtrates vnder hir with thy holie ſpirit, that they may willinglie and carefullie mainteine iuſtice, and prouide for the releefe of Chriſts poore members, whoſe treaſures both ſhe, and we, and all others are, whom thou haſt bleſſed with thy earthlie benefites.

Heare our praiers, we beſeech thee, for the ſake
of thy ſonne Jeſus Chriſt our redeemer:
to whom with thee, and thy holie
ſpirit, bee all honour and
glorie for euer,
Amen.

Morning and Euening praiers.

A praier to be said in the morning.

ALmightie and eternall God, my Creator and louer; I praise, adore, and blesse thee, for that in mine offences and vngratefulnes thou hast so mercifullie and leisurelie forborne and suffered me to liue euen vnto this houre, wherevnto by thy benefites thou hast brought me, giuing to me thine vnworthie and reprochfull hand-maid, both life and necessaries therevnto belonging, appointing angels to be my keepers. O good God, who knoweth whether til euening my life shall be prolonged, or what death is appointed for me: Oh mercifull Lord God, and heauenlie Father, that I may with hartie repentance truelie repent my sinnes, and inwardlie bewaile that euer I offended thy godlie maiestie; suffer not my soule to depart this bodie, before it be (through thy mercie perfectlie reconciled & adopted vnto thee by thy grace) bedeckt with thy merits and vertues, inflamed with perfect charitie and acceptable vnto thee, according to thy will.

O mercifull Lord Jesu Christ, if these things which I desire, dow stand with thy pleasure, grant them, I beseech thee, although I be not worthie to be heard. Yeld and giue, I beseech thee of thine infinite mercie, that by the merits of thy passion I may be purged from all my sinnes, and that at the houre of my death I may be striken with true and vehement contrition, and being knit with thee in perfect charitie, I may immediatlie flie vnto thee my sweet Redeemer, safelie and frelie, from all damnation. Neuertheles in all these my requests,

queſts, O beſt beloued Jeſu, I dow fullie and wholie offer and reſigne my ſelfe vnto thæ, to be altogither diſpoſed and ordered according to thy will, and to ſuffer for thy glorious name ſake, deſiring this one thing at thy hands, that thou wilt remember my fragilitie, vnworthines, vnſtablenes, and miſeries; togither with thine owne goodnes and moſt charitable mercie, praieng thæ neuer to forſake or leaue me, but that thou wilt alwaies poſſeſſe and gouerne me, according to thy will, Amen.

Another Morning praier.

O My Lord my God, and moſt benigne Sauiour Jeſus Chriſt; who, when I was not, didſt creat and make me capable of the ſouereigne and onelie good, and being made a thrall and bondſlaue through my forefathers treſpaſſe, didſt redæme me with thy moſt pretious blood, and loſſe of thy ſacred life, abiding the torments due to my treſpaſſes, to acquite and rid me from the ſame. For theſe, O Lord, and all other thine ineſtimable benefites; namelie, for hauing preſerued me this night paſt, and all the time and daies of my life hitherto, I yæld thæ moſt humble, zealous, and obedient thanks, offering my ſelfe wholie to thæ, as I am wholie thine; beſæching thæ alſo of thine infinite clemencie, to preſerue me this daie, and euer, from anie waies offending thæ, and to direct all my thoughts, words, and works, to thine euerlaſting glorie. Mine eſtate and calling is, as thou knoweſt, O Lord, inuironed with manie difficulties and dangers; and through mine euill cuſtomes and wicked inclinations, hardlie can I, without thy ſpeciall aſſiſtance, paſſe this daie, no not one minute thereof, without offending thæ in manifold ſinnes. Kæpe vnder therefore,

O Lord, my concupiscence, and refresh my conscience with the dewes of thy diuine grace. O giue me strength, I praie thee, to fight the good fight of faith, more corragiouslie and perseuerantlie than hitherto I haue done, and make thou me able to subdue all wicked suggestions of the enimie.

Trulie Lord, heere in humilitie and sinceritie of hart, I protest neuer willinglie by thy gratious fauour to offend thy lawes and commandements anie more. I detest all sin, and whatsoeuer may anie waies displease thy sacred maiestie. I desire to loue thee, feare thee, and serue thee this daie and euermore, and to direct all mine actions to thine honor and glorie. Assist me Lord with thy grace, and enrich my pouertie with the plentie of thy merits, for in the vnion of that charitie, wherwith thou discendedst from heauen in the blessed virgins wombe, and afterward offredst vp thy selfe on the crosse in sacrifice for our sinnes, in the vnion of this thy incomprehensible charitie, I saie, I offer vnto thee whatsoeuer I shall do, thinke, or speake this day; beseeching thee, through thy mercifull goodnes, to accept, gouerne, blesse, and enrich me, and all that I go about, in such sort as thy glorie may be thereby procured, my neighbours welfare occasioned, and mine owne soule better fortified and prouided. To thee my sweet and onlie sauiour Christ, with the Father, and the holie ghost, be all glorie and praise euerlastinglie, Amen.

A praier for the Euening, when you go to rest.

O Most gratious Lord, and mercifull Father, I thy sinfull creature, and most vnworthie hand-maid, prostrate in my hart before thine high maiestie, most humblie beseech thee of mercie and forgiuenes of all my sinnes & iniquities that I haue this day committed against thee: yea and euer

ſith the time that I was conceiued in my mothers wombe vnto this preſent inſtant: and moſt hartilie I thanke thee, that thou haſt preſerued me hitherto from all ſuch offences, as I haue not fallen in, and whereinto anie other perſon through his owne fault and thy ſufferance hath fallen, into the which I alſo without doubt ſhould haue fallen, hadſt not thou with thy grace preuented me, ſaued me, ſupported me, and ſuſteined me. That I haue fallen manie waies, my great fault and blame it is, for the which in moſt humble wiſe I aſke mercy and forgiuenes of thee. That thou haſt preſerued me, thy great goodnes, mercie, and grace it is, for the which with all my hart I thanke thee. And now I beſeech thee moſt mercifull father, that thou wilt no more be angrie with me, neither henceforth forſake me; but that thou wilt continuallie, not onelie aſſiſt, fortifie, and ſtrengthen me, againſt the aſſaults of the diuel, but alſo be my ſuccour, and defence in this night, and alwaies to my liues end, againſt all ſinne & iniquitie. And that thou wilt vouchſafe alſo of thine abundant bountifulnes, if it be thy will, to refreſh my brittle bodie ſo with conuenient reſt this night, that I may the more readilie, freſhlie, and promptlie with all diligence ſerue thee to morow, according to that ſtate that thou haſt ſet me, and called me vnto; ſo that all my life may pleaſe thee, and through thine aſſiſtance be ſo ordered and gouerned, that after this vaine and tranſitorie life, I may attaine the life euerlaſting: through Jeſus Chriſt our Lord, So be it.

Or elſe praie thus before you go to bed.

O Lord Jeſus Chriſt, whoſe bottomleſſe goodneſſe we haue to thanke for all things, who haſt giuen the moſt cleere light of the daie time, as well to the good as to the euill, to go

about such affaires and busines as we haue to dw: and hast mercifullie giuen the louelie silence of the night for the strength of our weake and fæble bodies, to be refreshed with lieng at rest, and to put awaie the carefulnes of our minds, and for the asswaging of our harts sorrowes; whereas to all them that loue thæ, thou thy selfe doest much better accomplish and performe all those things within in the hart, to whom towards all dueties and acts of godlie conuersation, thou doest for their faith sake, much more clærelie shew the lampe of thy light, than the sunne shineth bright vnto the world, and whom thy promises dw not suffer at anie time to waxe wærie, the comfort and consolation of thy spirit doth much more effectuallie wash awaie all heauines of hart, than doth the slæpe of the bodie: so that the whole man doth not in anie more safelie, or more swætlie repose him selfe, than in thy mercie, our most gratious Redæmer. I beseech thæ, that whatsoeuer I haue this daie committed or done through humane frailtie and negligence, that hath offended thine eies, thou according to thine accustomed gwdnes forgiue it me. And also grant thou, that this night to come, thou prospering, it may be luckie vnto me; thou being my kæper, it may be pure, and thou being my defender, it may be safe from all mightie illusions of the wicked spirits: so that this rest & slæpe which I shall now take, may restore both my bodie and my soule more fresh and lustie against to morrowe, to serue thæ in the perfect obedience of a Christian woman. And forasmuch as this life hath not so much as anie one houre of assurance vnto vs, when the euentide thereof shall come, and the slæpe of this bodie and flesh shall grow vpon vs (out of the which we shall not awake, vntil such time as at the angels trumpet, euen the dead also shall be raised) I beseech thæ, that thou wilt at that time lighten the eies of my soule, so that

the

the lampe of my faith may not then be extinguished with the fiue foolish virgins, and I sleepe in euerlasting death: but contrariwise, with the fiue wise virgins, hauing my lampe of pure faith clearlie burning, I may be accepted and peaceablie rest in thee, vnto whom euen the dead dw liue, which liuest and reignest with God the father, and the holie ghost, for euer and euer, world without end, Amen. Our Father which art, &c.

Into thy hands, O Lord, I commit my spirit; for thou hast redeemed me, O Lord, thou God of truth.

Vnto him that is able to keepe vs that we fall not, and to present vs faultles before the presence of his glorie with ioie; that is, to God, onelie wise, our Sauiour, be all glorie and maiestie, dominion and power, praise and thanksgiuung, both now and for euer;

Amen, Amen.

¶ A Table conteining the ſeuerall titles of *euerie particular praier compriſed in this* fift Lampe, whereby the reader may *readilie vnderſtand the right vſe* of the ſame, and applie them *accordinglie.*

A Praier for ſilence, ſhamefaſtnes, and chaſtitie. Page. 1.
A praier to be ſaid of ſingle women againſt all euill behauiour, vice, and vanitie, and for the obteining of modeſtie, chaſtitie, and all maidenlie vertues. 2.
Another of the ſame. 5.
Another. 6.
For the grace of Gods holie ſpirit, to reſiſt all ſinfull motions, and keepe pure the ſtate of ſingle life. 7.
Another praier in the behalfe of all Virgins, or ſingle women, for the keeping of obedience, modeſtie, chaſtitie, puritie, and cleanneſſe of liuing. 9.
Another praier to the ſame effect. 10.
A praier to be ſaid for all virgins and maids generallie. 11.
A lamentation of anie woman, virgin, wife, or widowe, for hir virginitie or chaſtitie, loſt by fornication or adulterie: not vnapt alſo to be vſed of anie Chriſtian ſinner, or ſinfull ſoule, adulterated and fallen awaie by ſinne from hir ſpirituall ſpouſe Chriſt Ieſus, diuided into ſixe ſeuerall Chapters. 13, 15, 18, 20, 23, 24.
Another lamentation of a woman that hath loſt hir virginitie and chaſtitie: or of a Chriſtian ſoule polluted with ſinne. 26.
A praier of Marie Magdalens repentance. 32.
Another praier of the woman taken in adulterie. 33.
A praier to be ſaid of anie damſell, daughter, or maiden-child. 34.
Another verie neceſſarie praier to be ſaid of anie daughter, or maiden-child. 35.
A praier to be ſaid of a daughter in lawe that is married. 40.

Another

Another praier to be vſed of a daughter in lawe. 43.
A praier to be ſaid of anie woman, when ſhe is wooed of anie man to be his wife. 46.
Another praier to be vſed of anie woman, before the ſolemniſation of hir marriage. 48.
Another praier to be vſed of the man or woman, a little before they be married. 49.
Another meditation and praier, declaring how Chriſt adorneth the nuptiall feaſt with his bodilie preſence. 50.
A praier to be vſed of a virgin newlie married, togither with hir husband. 53.
A ſentence out of Tobie, worthie to be called to memorie of all new married folks. ibidem.
Another verie neceſſarie and fruitfull praier, to be often vſed of all married couples. 55.
Another praier to be vſed of married folks, to liue chaſtlie and purelie in holie matrimonie. 62.
Another praier to be vſed of ſuch married couples, as where the woman is not paſt child-bearing. 63.
Another praier for all wedded folks generallie. 65.
A praier to be ſaid of a yong married woman, or wife. 68.
Another of the ſame. ibidem.
A praier to be vſed of anie Noble woman, &c. when ſhe is married, or afterward. 70.
Another praier to be ſaid of anie Noble woman, Ladie, Gentlewoman, or modeſt matrone married. 72.
A praier to be vſed of the wife that hath a froward and bitter husband. 73.
A praier to be vſed of the wife for hir husband, before, or in his trauelling by land. 76.
Another. 77.
A praier to be vſed of the wife for hir husband being a Captaine or Souldiour, and gone a war-fare. 79.
Another of the ſame. 80.
A fruitfull praier to be ſaid with teares of all godlie women, in the time of bloudie battell, &c. 82.

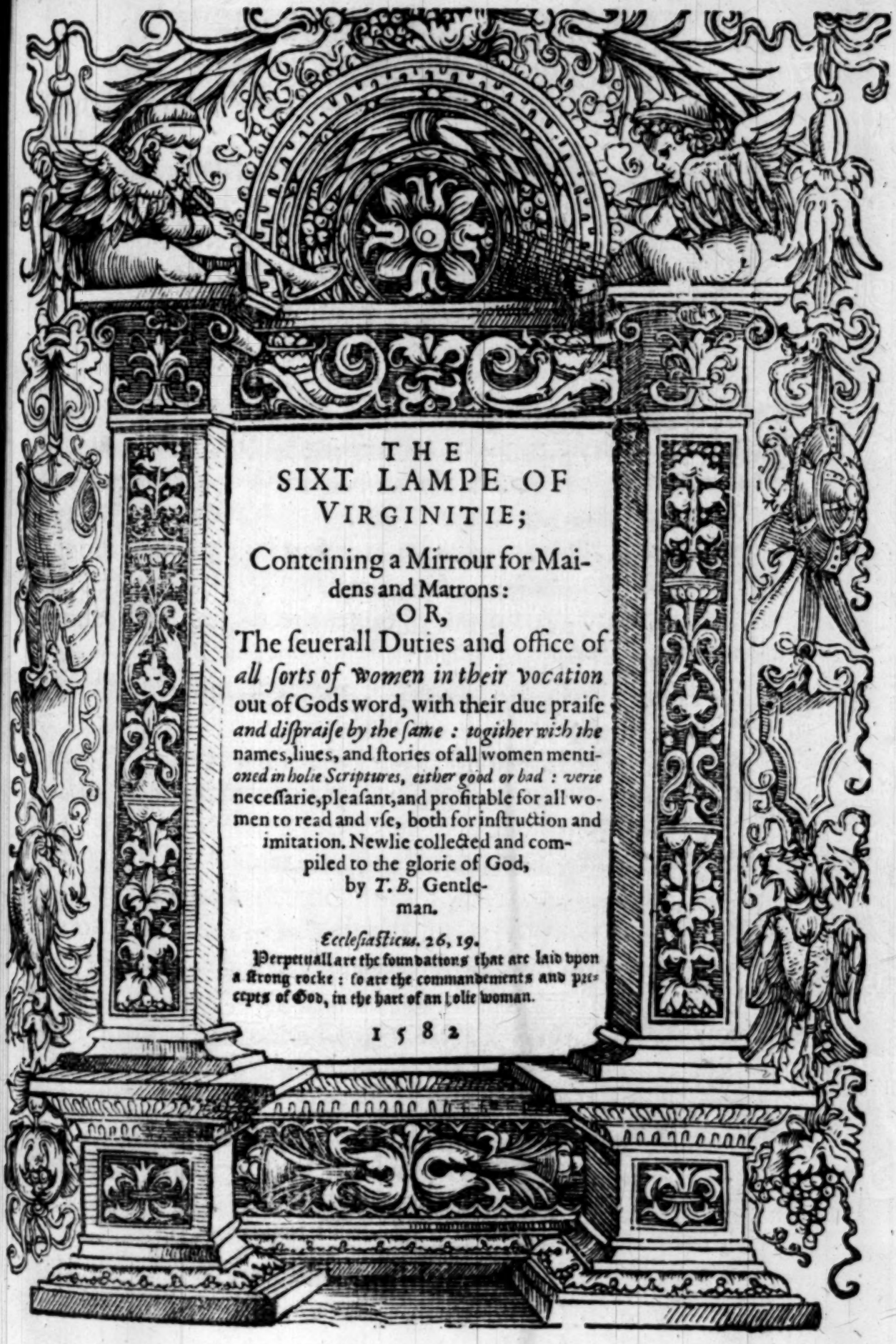
A praier to be ſaid of anie wife or daughter for hir husband or father, being a merchant-venterer. 85.
When your husband or father is come ſafe home from his iourniе. 89.
A praier and thanks-giuing to be ſaid, when your husband (or father) with his ſhip, is ſafelie come home from his voiage by ſea. 90.
When your husband, or friend, is in priſon and endurance, or otherwiſe perſecuted, or in trouble, and affliction. 91.
When your husband or other friend is deliuered out of anie trouble. 93.
A praier to be vſed of a woman with child. 95.
Another of the ſame. 99.
Another. 100.
Another. 101.
The ſame praier in meeter. 105.
Another godlie & earneſt praier to be ſaid of euerie faithfull woman in the time of hir child-bed, vſed of the vertuous Ladie Francis Aburgauennie. 106.
Another praier of a woman being in trauell. 107.
A praier in meeter to bee ſaid of a woman with child, made by W. H. 108.
A praier to be ſaid in long and dangerous trauell. 112.
Another. 117.
Praiers and thanks-giuings to be vſed of women in child-bed, after their trauell and deliuerance. 119.
Another vſed of the vertuous Ladie Francis Aburgauennie. 121.
Another. 122.
A praier to be vſed of a woman at hir purification, or Churching. 123.
Praiers to be ſaid for women with child, before, or in trauell, by the mid-wife, husband, or anie other man or woman. page. 125.
Another. 127.
Another. 128.

Another

Another praier for a Queene being with child. ibidem.
Another praier for a Queene, Noble woman, or Ladie with child. 129.
A generall forme of praier for all women with child, and in child-bed. 130.
The ſame praier more breefe for women with child generallie. 132.
A praier to be ſaid of euerie Chriſtian mid-wife for hir ſelfe, before ſhe execute hir office. 134.
Another praier to be ſaid of the midwife, when ſhe goeth about to doo hir office. 136.
Another. 137.
A praier to be ſaid of the midwife and all the women about hir, if the partie be in long and ſore trauell, and in danger of death. 138.
For a woman that trauelleth before hir time. 141.
If the woman trauelling be at the point of death. 143.
Another. 144.
A praier of inſtruction to be vſed of the women in health, attendant about the ſicke and languiſhing woman in ſore trauell. 145.
Another godlie and effectuall praier to be hartilie ſaid of the women aſſiſtant, if the woman in ſore trauell or child-bed lie in the pangs of death, & be paſſing this life. 146.
When ſhe is departing and yeeldeth vp the ghoſt. 148.
Another of the ſame. 149.
A praier to be ſaid after hir departure. 150.
A praier and thanks-giuing to be vſed of the mother, or women about hir, after the child is baptiſed. 151.
If the yoong infant be verie ſicke, and lie ſore pained with anie greefe, or whenſoeuer elſe it be viſited with anie dreadfull diſeaſe. ibidem.
A thanks-giuing and praier to be ſaid of the father, ſo ſoone as he heareth that a child is borne vnto him, and his wife ſafelie deliuered. 153.
Another thanks-giuing to be vſed of the midwife, or women

men assistant, after the safe deliuerie of a woman in child-bed. 154.
Another thanks-giuing to be said for the safe deliuerance of anie woman in child-bed, or at hir churching. 155.
The mothers praier for hir childrens good education. 156.
Another praier to be vsed of euerie godlie mother, for the godlie proofe of hir child; made for the Ladie Lettice. page. 157.158.159.
A praier to be vsed of anie mother in lawe. 160.
The mistres or dames praier, &c. 163.164.165.
The maid-seruants, or hand-maids praier. 168.169.169.
Another praier to be said of an hand-maid, waiting woman, or maid-seruant. 170.
The poore widowes mite, conteining seuen meditations or praiers in meeter, for the obteining of Gods mercie, and the forgiuenes of sin, to be said or soong, gathered by William Hunnis. 173.
A praier to be said of a widowe, immediatlie after the death of hir husband. 177.179.
A praier to be said of widowes, for widowes. ibidem.
The same more at large to be vsed generallie for all widows and orphans. 181.
The orphane or fatherles childs praier. 183.
The old womans praier. 184.185.191.194.
A praier to be said generallie for all women, that they may haue in remembrance the fall of their grandmother Eue. page. 197.
A praier to be said of all deuout women, &c. 199.
A praier made vpon the similitude of the ten virgins. 202.
A generall confession of sinnes, &c. 203.
A praier for the Queenes Maiestie and the Realme. 204.
A praier to be said in the morning. 208.209.
A praier to be said in the euening. 210.211.

FINIS.



THE SIXT LAMPE OF VIRGINITIE;

Conteining a Mirrour for Maidens and Matrons:

OR,

The ſeuerall Duties and office of *all ſorts of women in their vocation* out of Gods word, with their due praiſe *and diſpraiſe by the ſame : togither with the* names, liues, and ſtories of all women mentioned *in holie Scriptures, either good or bad : verie* neceſſarie, pleaſant, and profitable for all women to read and vſe, both for inſtruction and imitation. Newlie collected and compiled to the glorie of God,

by *T. B.* Gentleman.

Eccleſiaſticus. 26, 19.

Perpetuall are the foundations that are laid vpon a ſtrong rocke : ſo are the commandements and precepts of God, in the hart of an holie woman.

1582

THE SIXT LAMPE OF VIRGINITIE.

¶ Of Virginitie, and the ſtate of ſingle life, together with the dutie of Virgins, of Maids, or ſingle Women.

NOw concerning virgins [or the ſtate of Virginitie] I (ſaith S. Paule) haue no commandement of the Lord: yet giue I mine aduiſe & counſell, as one that hath obteined mercie of the Lord to be faithfull [or beléeued.]

I ſuppoſe therfore, that the ſingle life is good for the preſent neceſſitie, [in theſe afflictions and perſecutions of the Church] I meane that it is good for a man ſo to be [ſingle, or a woman to be a virgin.]

Art thou bound vnto a wife? Séeke not to be loſed. Art thou loſed from a wife? Séeke not a wife: but if thou marie, and takeſt a wife, thou ſinneſt not. And if a virgin marie, ſhe ſinneth not: neuertheleſſe, ſuch ſhall haue trouble in the fleſh, [as worldlie cares of their children and familie:] but I ſpare you, [in wiſhing that you men could liue without wiues, and you virgins without huſbands.]

And this I ſaie, becauſe the time is ſhort: the faſhion of this world goeth awaie, and I would haue you without care. For the vnmaried careth for the things of the Lord, how he may pleaſe the Lord: but he that is maried, careth for the things of the world, [onelie apperteining to this preſent life] how he may pleaſe his wife.

There is difference alſo betweene a virgin and a wife: the virgin, or vnmaried woman careth for the things of the Lord, that ſhe may be holie both in bodie and in ſpirit: and attaine vnto it ſooner than the maried wife, becauſe ſhe is without cares: but ſhe that is maried careth for the things of the world, how ſhe may pleaſe hir huſband.

And this I ſpeake for your owne commoditie or profit, not to intangle you in a ſnare: [not to bind your conſcience to ſingle life.] For

that were preſumption:] but for comlineſſe ſake, that ye might folowe that which is honeſt, and that ye may cleaue faſt vnto the Lord without ſeparation.

But if anie man thinke that it is vncomlie for his virgin, if ſhe paſſe the flewer of hir age or time of mariage, [then] and need ſo require, [that ſhe ſhould marie to auoid fornication] let him doo what he will, he ſinneth not: let them be maried. Neuertheleſſe, he that ſtandeth firme in his hart [and is fullie perſuaded] that he hath no need: but hath power ouer his owne will, and hath ſo decreed in his hart, that he will keepe his virgin, he doth well. [For the fathers will dependeth on his childrens will in this point of mariage, inſomuch as he is bound to haue reſpect to their infirmitie: neither can he iuſtlie require of them ſingleneſſe of life, if they haue not the gift of God ſo to liue.] So then, he that giueth his virgin to mariage doth well: but he that giueth hir not to mariage doth better [and more commodious for his children, in preſeruing them from cares.]

The wife is bound by the lawe of matrimonie, as long as hir husband liueth: but if hir husband be dead, ſhe is at libertie to marie with whom ſhe will, onelie in the Lord: but ſhe is more bleſſed, if ſhe ſo abide, in my iudgement: and I thinke that I haue alſo the ſpirit of God. 1. Cor. 7, 25, 26, &c.

[Where note, that S. Paule doth not here prefer ſingle life, as a thing more holie than mariage: but in reſpect, and by reaſon of the incommodities which mariage hath more than the other: neither doth he bind mens or womens conſciences to ſingle life or widowhood, as to that which God hath left free, and therfore it were preſumption in anie other to doo it. But ſhewing what is moſt agreeable to Gods will, according to the circumſtance of the time, place and perſons, as appeareth in that the Church was now, when he wrote this, in great perſecution: he would inſinuate hereby, that to heape one trouble or care vpon another by mariage, was not ſo profitable for men and women to go on towards godlineſſe, as behoued, during ſuch afflictions.]

If a virgin or maid vow a vow vnto the Lord [of virginitie,] and bind hir ſelfe by a bond [to liue chaſt,] being in hir fathers houſe, in the time of hir youth: & hir father [hearing of this hir vow and bond, wherewith ſhe hath bound hir ſelfe] hold his peace, and doo not gaine-ſaie, but by ſilence approue it: then all hir vowes [of virginitie] ſhall ſtand, and

euerie

euerie bond wherewith she hath bound hir selfe, shall remaine of force against hir: but if hir father disalow of this hir vow and bond, the same daie that he heareth thereof, and do not approue or consent to the vow or bond wherewith she hath bound hir selfe: then shall not that vow or bond be of value. And the Lord will forgiue hir, because hir father [who hath authoritie ouer hir] disalowed hir. Numb. 30, 4, 5, &c.

Now therefore slaie all the males among the children, and kill all the women that haue knowne man by carnall copulation: but all the virgins, and women children that haue not knowne carnall copulation, keepe aliue for your selues to marie. [Note heere the prerogatiue of virginitie in the old lawe of armes.] Numb. 31, 16, 17.

Also, when thou shalt go to war against thine enimie, and the Lord thy God shall deliuer them into thine hands, and thou shalt take them captiues, and shalt see among the captiues a beautifull woman, and hast a desire vnto hir, & wouldest take hir to thy wife: then thou shalt bring hir home to thine house, and [to signifie that hir former life must be changed, before she be ioined to the people of God] she shall shaue hir head, and pare hir nailes, and put off the garment that she was taken in, and so shall she remaine in thy house: and as she that hath renounced parents and countrie, she shall bewaile hir father and hir mother a moneth long, and after that shalt thou go in vnto hir, & marie hir, and she shall be thy wife. And if thou haue no fauour vnto hir, then thou maist let hir go whither she will: but thou shalt not sell hir for monie, nor make merchandize of hir, because thou hast humbled hir. [Note that this onlie was permitted in the warres, otherwise the Israelites and people of God could not marie strangers.] Deut. 21, 10, 11, &c.

If a man take a wife, and when he hath lien with hir, hate hir, and laie slanderous things vnto hir charge, and bring vp an euill name vpon hir, and saie: I toke this wife, and when I came to hir, I found hir not a maid: then shall the father of the maid, and hir mother take and bring forth the signes and tokens of the maids virginitie vnto the elders of the citie in the gate. And the damsels father shall saie vnto the elders: I gaue my daughter vnto this man to wife, and he hateth hir, and lo he laieth slanderous things vnto hir charge, saieng: I found not thy daughter a maid: and yet lo, these are the tokens of my daughters virginitie: and they shall spread the vesture or sheet before the elders. Then the elders of the citie shall take that man, and chastise him, and

condemne him in an hundred ſicles of ſiluer, and giue them vnto the father of the maid, becauſe he hath brought vp an euill name vpon a maid in Iſrael, and becauſe the ſhame of the fact ſhould haue lighted vpon the father, therefore the recompenſe ſhall be made vnto him that is faultleſſe: and ſhe ſhall be his wife ſtill that complained, and he may not put hir awaie all hir life time.

But if this thing be true, that the maid be not found a virgin: then they ſhall bring forth the maid to the dore of hir fathers houſe, and the men of the citie ſhall ſtone hir with ſtones to death: becauſe ſhe hath wrought follie in Iſrael, by plaieng the whore in hir fathers houſe, and loſing hir virginitie: ſo thou ſhalt put euill awaie from among you. Deut. 22, verſe 15, &c.

If a maid, damſell, or virgin betrothed vnto an husband be found lieng with an other man in the towne, they both ſhall be ſtoned to death: the maid, becauſe ſhe cried not being in the citie, [where ſhe might haue had reſcue.]

But if a man find a betrothed maid in the field, and force hir, and lie with hir, then the man onelie ſhall die, and not the maid, becauſe there is in the maid no cauſe of death. For as when a man riſeth againſt his neighbour, and woundeth him to death, ſo is this matter. For he found hir in the fields, where though ſhe cried, yet was there no man to reſiſt, helpe, or ſuccour hir againſt the violence and force. [Therefore the innocent can not be puniſhed.] Deut. 22, 23, &c.

The woman ſhall not weare that, which perteineth vnto the man: neither ſhall a man put on womans raiment. [For that were to alter the order of nature, and to deſpite God therefore.] All that do ſo are abhomination vnto the Lord thy God. Deut. 22, 5.

A maid, that in hir virginitie is defiled or gotten with child in hir fathers houſe, or otherwiſe is vnſhamefaſt, bold, licentious, and vſeth much libertie, ſhall bring both hir ſelfe, and hir friends to publike infamie and open reproch of all. Eccleſ. 42, 10, 11.

A faire maid without diſcretion or good maners, is like a ring of gold in a ſwines ſnout. Prou. 16, 22.

Maidens, damſels, or women that are ſingers and danſers, are not to be harkened vnto, or kept companie withall. Eccleſ. 9, 4.

Saie not thou, O yong woman, after the maner of the wicked, which deſperatelie boaſt, and ſaie: Come, let vs enioie the pleaſures that are

preſent,

preſent,and let vs cheerfullie vſe the creatures,as in youth. Let vs fill our ſelues with coſtlie wine and ointments, and let not the flower of youth paſſe by vs. Let vs crowne our ſelues with roſe buds,afore they be withered.Let vs all be partakers of our wantonneſſe.Let vs leaue ſome tokens of our pleaſures in euerie place. For it is our portion, and this is our lot. O be not thou,my daughter,of this number,I ſaie. For they that imagine ſuch things,go aſtraie,and their owne wickedneſſe hath blinded them to their ſudden deſtruction, which they ſhall vndoubtedlie feele and proue,[but too late to repent of.] Wiſd.2, 6.

Ye maids,damſels,and virgins, vſe not the companie of them that are ſingers,danſers,and riotous men:neither harken vnto them,leaſt you be ſnared,and taken by their craftie allurements. Eccl.9, 4,&c.

Gaze not on the beautie of anie man,leaſt thou fall by that,which is pretious in him.

Caſt not thy mind vpon ruffians in anie maner of thing, leaſt thou deſtroie both thy ſelfe, and thine heritage.

Go not about gazing in the ſtreets of the citie, neither wander thou in the ſecret corners or places thereof.

Turne awaie thine eies from a beautifull man, and looke not vpon their comlie perſonages,and feature of bodie. For manie haue periſhed by ſuch gazing: and through it,loue is kindled as a fire.

Euerie woman that is an harlot ſhall be troden vnder foot,as dung of euerie one that goeth by the waie.

Sit not at all with another womans huſband, neither lie with him vpon the bed, nor banket with him, leaſt thine hart incline vnto him, and ſo through his inordinate deſire of luſt thou fall into deſtruction with him.

Delight not thou in the things that the vngodlie haue pleaſure in: but remember that they ſhall not be found iuſt vnto their graue. Remember, I ſaie, that thou goeſt in the midſt of ſnares, & that thou walkeſt vpon the towers of the citie in the view of euerie one. Eccleſ.9, verſe 14.

He that toucheth pitch ſhall be defiled with it, and ſhe that is familiar with the proud and vngodlie ſhall be like vnto them. Eccl.13,1.

A ſhameleſſe maid is compared to a dog: but ſhe that is shamefaſt reuerenceth the Lord. Eccleſ.26, 26.

Let the yonger women therefore be ſober minded, diſcreet, chaſte,

kéeping at home, good, and subiect vnto their superiors, that the word of God be not euill spoken of. Titus. 2, 4.

Flie also from the lusts of youth, and followe after righteousnesse, faith, loue, and peace with them that call on the Lord with a pure hart. For if anie woman separate hir selfe from the wicked, and purge hir naturall corruption by Gods spirit, she shall be a vessell vnto honour, sanctified, and méete for the Lord, and prepared to euerie good worke. 2. Tim. 2, 22.

A well nourtured and manerlie maid is as a polished stone of a palace: yea, she is the beautie of the citie, and the honour of hir fathers house, as appeareth by Dauids opinion in his Psalme 144, 12.

Bicause youth is most giuen to licentiousnesse, and vaine pleasure, and wanton delights of the world: therefore the holie Prophet king Dauid chiefly warneth them to frame their liues bétimes to Gods word, saieng: Wherewithall shall a yong maiden redresse hir waies? Euen by taking héed, and ruling hir selfe according to Gods word. Psal. 119, 9.

Loue wisedome, and séeke hir from thy youth. For by hir shalt thou get glorie among the multitude, and honor among the nations, though thou be yet but yong. Yea, by hir thou shalt obtaine immortalitie, and leaue an euerlasting memoriall among them that come after thée. Wisd. 8, 2, &c.

Desire to heare all godlie talke, and let not the graue sentences of knowledge escape thée.

Let thy mind be vpon the ordinances of the Lord, and be continuallie occupied in his commandements; so shall he stablish thine hart, and giue thée wisedome at thine owne desire. Eccles. 6, 36, 38.

Loue the Lord all thy life, and call vpon him for thy saluation. Ecc. 13, verse 15.

Feare the Lord with all thy soule, and honour thine elders. Eccl. 7, verse 29.

Pride is hatefull before God and man, and by both doth one commit iniquitie. Why art thou proud, O earth and ashes? Why is earth and ashes proud, séeing when a man or woman dieth, she is the heire of serpents, beasts and wormes? The beginning of all pride is to fall alwaie from God, and to turne away thine hart from thy maker. Pride was not created in men, neither wrath in the generation of women.

Pride

Pride is the originall of sinne, and she that hath it shall powre out abhominations so long, till at last she be ouerthrowne. For the Lord destroieth the memoriall of the proud, and plucketh them vp by the roots: but loueth the remembrance of the humble, and planteth the lowlie with glorie among them. Eccles.10, 7,&c.

Dishonour not a man or woman in their old age. For they were as thou, which art not old. Eccles.8, 6.

Despise not the exhortation of the elders that be wise: but acquaint thy selfe with their wise sentences and graue maners, so shalt thou bee able to serue euen great men without complaint. Eccles.8, 8.

Do no euill, so shall no harme come vnto thee: depart from the thing that is wicked, and sinne shall turne awaie from thee. Sowe not vpon the furrowes of vnrighteousnesse: least thou reape them seuen fold. Eccles.7, 1,2,&c.

Make not manie words when thou art among thine elders, neither vse to make anie maner of lie. For the custome thereof is not good. Eccles.7, 14,13.

Stand thou in thy state, and exercise thy selfe therein, and remaine in thy worke vnto thine age. Eccles.11, 20.

Get thy selfe praise by modestie, meekenesse, and chastitie, & esteeme thy selfe least of all other. Who will count hir iust that sinneth against hir selfe? Or honour hir that dishonoreth hir owne soule? Eccles.10, verse 29.

Followe not thy lusts: but turne thee from thine owne appetites. For if thou giuest thy soule hir desires, it shall make thine enimies that enuie thee, to laugh thee to scorne. Take not thy pleasure in great voluptuousnesse, and intangle not thy selfe with such lewd riotous companie. Eccles.18, 30,&c.

Shee that companieth adulterers and riotous companie shall become impudent, rottennesse and wormes shall haue hir to heritage: and she that is too bold and impudent shall be taken awaie, and be made a publike example. Eccles.19, 3.

Who so reioiceth in wickednesse shall be punished: but she that resisteth pleasures crowneth hir owne soule. Eccles.19, 5.

A maidens garment, hir looks, hir countenance, hir excessiue laughter, and going, and pride, declare what maner of person she is. Ec.19, verse 28. and 26,9.

A maid that communeth with all men, is a ſcourge of the tongue, and a plague to hir ſoule. Eccleſ.26, 7.

There be three things hid from me (ſaith Salomon,) yea foure that I knowe not. The waie of an Egle in the aire: the waie of a ſerpent vpon a ſtone: the waie of a ſhip in the midſt of the ſea: and the waie of a maid or yong woman with a man. Prou.30, 18.

An vntamed horſe will be ſtubborne: and a wanton wench will be wilfull. Eccleſ.30, 8.

Thou maiden that art yong, ſpeake if néede be, and yet ſcarſe when thou art twiſe aſked: and when thine elder ſpeaketh, babble not much: but giue eare and be ſtill: and for thy good and modeſt behauiour thou ſhalt be loued and commended.

Before thunder goeth lightening: and before a ſhamefaſt maiden goeth fauour and grace. Eccleſ.32, 8.

To auoid fornication let euerie woman haue hir owne husband. 1.Cor.7, 2. For it is better to marie than to burne in luſt.

I will (ſaith S.Paule) that the yonger women marie and beare children, and gouerne the houſe, and giue no occaſion to the aduerſarie to ſpeake euill, as ſome do that are turned back after Sathan. 1.Tim. 5, verſe 14.

I will powre out my ſpirit (ſaith God) vpon all fleſh, & your ſonnes & your daughters ſhall propheſie, your old men ſhall dreame dreames, and your yong men ſhall ſée viſions: and alſo vpon the ſeruants and vpon the maids in thoſe daies will I powre my ſpirit. Ioël.2,28,29.

Then ſhall the virgin reioice in the danſe, and the yong men and the old men togither. For I will turne their mourning to ioie, and will comfort them, and giue them ioie for their ſorowe. Ierem.31, 13.

Can a maid forget hir ornament? Or a bride hir attire? Yet my people haue forgotten me daies without number. Ierem.2, 32.

How ſtreightlie virgins were kept in from men in the old time, yea among the heathen that knew not God, ſo that it was a verie hard thing for a man to come vnto them without leaue of their kéeper, it doth appeare by the ſtorie of Heſter.2. & of Thamar.2.Sam.13,2.

How perilous a thing it is for maidens and virgins to vſe the common méetings at bridalls, faires, danſing ſchooles, and plaies, it may well be ſéene by the ſtorie of Dinah. Iudg.21,19. and of the daughters of Silo, who therby loſt their virginitie & chaſtitie, and by Iobs daughters,

ters, who dansing and banketing, lost their liues by sudden death. Iob. 1, 13.

It was counted a great shame in Israel, in the olde time, for a virgin to die vnmaried and without childzen: and therfore the maids reioiced to be maried.

Yea the Prophet Dauid reckoneth it among the great plagues of God, for a maiden to die in hir virginitie, or vnmaried: wher he saith: The fire consumed their yong men, and their maidens were not giuen to mariage: [or had no mariage songs.] Psal. 78, 63.

Therefore, if you will see how the maidens customablie lamented & bewailed the virginitie (the space of a moneth together in the mountaines) of hir that died a virgin, you may read the storie of Iepthas daughter. Iudg, 11, 37.

Yong men and maids, old men and babes, praise yee the name of the Lord. Psal. 148, 12.

I am gelous ouer you with godlie gelousie, for I haue prepared you for one husband, to present you as a pure virgin to Christ. Beware therfore, least as the serpent beguiled Eue through his subtilty, so your minds be not corrupted from the [puritie, holinesse, perfection and] simplicitie that is in Christ. 2. Corinth. 2, 3.

O how faire is a chaste generation with vertue! The memoriall therof is immortall. For it is knowne with God, and with men. When it is present, men take example at it: and if it go awaie, yet they desire it: it is crowned, and euer triumpheth: when it hath wonne the reward of the vndefiled battels. Wisdom. 4, 1, 2.

These are they, which were not defiled with women: for they are virgins. These are they which followe the lambe, whither soeuer he goeth: these were redeemed from men, being the first fruits vnto God, and to the lambe.

Reuel. 14, 4.

❧ The dutie of husbands towards *their wiues.*

These are the ordinances, which the Lord hath *commanded betweene a man and his wife.*

The first institution of matrimonie in paradise.

When the Lord GOD formed all the creatures of heauen and earth, he brought them to man, that hee might giue them names: who accordinglie gaue names to euerie creature. But for Adam found hee not an helpe or mate meete for him, among all the creatures vnder heauen: therefore the Lord said: It is not good that the man should be himselfe alone, I will make an helpe or companion meet for him. So the Lord caused an heauie sleepe to fall vpon the man, and whilest he slept, he toke one of his ribs, and closed vp the flesh in steed thereof: and of that rib, which the Lord God had taken from the man, made he a woman, and brought hir to the man to be his mate or wife. [Signifieng thereby, that mankind was now perfect, when the woman was created, which before was like an vnperfect building. And as this first institution of matrimonie in paradise was by God: so all lawfull mariages are now also made by the same God, and therefore to be highlie had in honour.] Then the man said: This now is bone of my bones, and flesh of my flesh, she shall be called woman, bicause she was taken out of man. Therefore shall man leaue his father and his mother, and shall cleaue to his wife, and they shall be one flesh. [Whereby we may see, that mariage requireth a greater dutie of men towards their wiues, than otherwise they are bound to shew to their parents.] Gen. 2, 18, &c.

And thus in the daie that God created Adam in his owne likenesse, he created them male and female, and blessed them, and called their name (Adam) in the daie that they were created. [So that the husband and the wife are now as one man, or one person, flesh or bodie. For by giuing them both one name, he noteth the inseparable coniunction of man and wife.] Gen. 5, 2.

Of

Of pluralitie of wiues.

BVT this lawfull institution of mariage by God, which is, that two should be one flesh: was first corrupted and violated in the house of Cain, by Lamech that cruell tyrant, who toke vnto him two wiues at once: the one called Adah, the other Zillah, who greatlie feared his crueltie, as appeareth in their stories. Gen. 4, 19.

Afterward also Abraham, Elkana, Dauid, and diuers other of the holie Patriarchs and fathers had two wiues at once: but this priuiledge of hauing two wiues, came in at the first with the promise of multiplication of seed to replenish the world, as well with the heires of promise, as of the flesh. But this promise being now performed and ended in Christ, the priuiledge ceaseth, and Gods first lawe taketh place againe, which ioineth two in one flesh, and no more, as before is said, and will not haue vs breake wedlocke by pluralitie of wiues. Read 1. Sam. 1, 2.

Againe, King Salomon had seauen hundred wiues that were Quenes, and three hundred Concubines: for euerie daie three in the yere. We read also that Rehoboam Salomons sonne had eightene wiues, and three score Concubines. 2. Chron. 11, 21. And that Abiiah his sonne had fourteene wiues. 2. Chron. 13, 21. [Wherby note, that God tollerated in his people, the Israelites, in those daies pluralitie of wiues: as well for the increase of his people, as also for a mysterie that he would include and hide therein. For Hagar and Sara, Abrahams two wiues: as also Leah and Rahel, Jacobs two wiues, were figures of the synagogue, and of the true Church: of the children of reprobation, and the children of election. But Christ hath now in the time of the Gospell called vs to the first institution, as it was made of God in paradise, saieng: They shall be two of one flesh. 1. King. 11, 3. Matt. 16. Iudges 2.]

And did not he make one; that is, did not God make man and woman as one flesh, and not manie? Yet had he abundance of spirit, and by his power and vertue he could haue made manie women for one man. And wherfore one flesh? Surelie bicause he sought a godlie seede, euen such as should be borne in a lawfull and moderate mariage, wherin is no excesse of lusts. Therefore keepe your selues in your spirit, that

is,

is, conteine your selues within your bounds, and be sober in mind, and bridle your affections, & let none trespasse against the wife of his youth, saith the Lord by his Prophet. Malac. 2, 15.

A man ought to be the husband but of one wife. For to haue more than one at once is a signe of incontinencie, especiallie in a bishop or minister, as appeareth by S. Paule. 1. Tim. 3, 2.

The commendation of wedded life, and *godlie mariages.*

THE Apostle S. Paule (bicause mariage, through mans corruption, and not by Gods institution, bringeth cares and troubles to the flesh, and not so much to bind mens consciences to single life, as to answere certaine questions of the Iewes) saith: It were good for a man not to touch a woman; neuertheless, to auoid fornication, let euerie man (in generall) haue his owne wife, and euerie woman hir owne husband.

Art thou bound vnto a wife? Seeke not to be loosed. Art thou loosed from a wife? Seeke not a wife: but if thou takest a wife, thou sinnest not.

The vnmaried careth for the things of the Lord, how he may please the Lord: but he that is maried, careth for the things of the world, how he may please his wife.

And hereafter they that haue wiues, shall be as though they had none. For the fashion of this world goeth awaie, &c. Read more in virginitie. 1. Cor. 7, 2, &c.

Where no hedge is, there the possession is spoiled: and he that hath no wife wandereth to and fro mourning. Eccles. 36, 25.

Two are better than one alone. For if they fall, the one will lift vp the other: but wo vnto him that is alone. For he falleth, and there is not a companion to lift him vp. Also, if two slepe togither, then shall they haue heate: but to one how should there be heate? And a threefold or twofold cord is not easilie broken. [Where note by this prouerbe, how necessarie it is for a man to liue in matrimonie, and mutuall societie, to the intent they may be profitable one to another, and that their things may increase: and contrariwise, how pernicious and hurtfull a thing it is to be solitarie and alone, without an helper and fellowe comforter.] Eccles. 4, 9, 10.

The

The blessings of God vpon godlie mariages, and his *curses vpon the vngodlie espousals.*

BLessed are they that feare the Lord, and walke in his waies. For thou shalt eate the labours of thine hands: O well is thée, and happie shalt thou be. Thy wife shall be as the fruitfull vine vpon the wals of thine house. Thy children like the Olive branches round about thy table. Lo, thus shall the man be blessed that feareth the Lord, &c. Psal. 128.

He that findeth a wife, [or, he that is ioined with a vertuous woman in mariage] findeth a good thing, and receiueth fauour [or is blessed] of the Lord. Prou. 18, 22.

House and riches may a man haue by the heritage of his elders: but a discréet woman and prudent wife commeth of the Lord, and is his onlie gift. Read more in the praise of women. Prou. 19, 14.

Well is him that dwelleth with an huswife of vnderstanding: it is one of the ten things that Salomon iudgeth to be happie. Eccles. 25, 8.

He that hath gotten a vertuous woman, hath a goodlie possession: she is vnto him an helpe and piller, whereupon he resteth. Eccles. 36, verse 24.

Contrariwise, who so despiseth wisedome and discipline, is miserable, and their workes vnprofitable; their wiues are vndiscréet, and their children wicked, and their offspring accursed. [Marke well this sentence, O ye husbands that contemne the word of GOD, and neglect the diligent reading and hearing of the same, and repent in time, and imbrace the Gospell, that these curses may be auoided, and Gods blessings acquired to your saluation.]

It is a thing verie dangerous both to bodie and soule, to match in mariage with an idolatrous and superstitious woman, as appeareth by manie notable examples in Scripture, especiallie in Salomon, Achab, and others, whose wicked idolatrous wiues brought them to vnspeakable mischiefs and dangers, euen to their destruction and wrath of God. Read the storie of Iezabel, and such like. 1. Kings. 11, verses 16, 21. 2. Chron. 8, &c.

Also how perilous a thing it is for the husbands to permit their wiues anie thing, whereof they be not assured by Gods word. For therby they take an occasion to iustifie their doings, and their husbands

shall

shall giue an account thereof before God. Ye may read in the storie of the idolatrous women of Ierusalem. Esai.3,25,&c. where GOD plagued the husbands for suffering their wiues to commit idolatrie. The like also for permitting their wiues to prance in pride, and weare apparell past their degrée, and to liue dissolutelie, nicelie, and vainlie attired, to the tempting, alluring, corrupting, and vndoing of other men. Read Esaie 3.

Therefore saith God, If thy wife that lieth in thy bosome entise thée to commit idolatrie, and to forsake thy God; thou shalt cause hir to be stoned to death; yea thine owne hand shall cast the first stone at hir. So greatlie doth God detest idolatrie and superstition, and the maintainers thereof, be they neuer so nére or déere vnto vs. Deut.13, 6.

The prerogatiue of mariage.

A New maried man, by the old lawe of arms hath this priuiledge and prerogatiue by matrimonie: that he shall not go a warfare, neither shall be charged with anie businesse in the Common-wealth: but shall be frée at home one yéere, and reioice with his wife that he hath taken. Which was permitted them, that they might learne to knowe one anothers conditions, and so afterward liue togither in godlie puritie: as ye may read, Deut.20,7.and 24,5.

The first dutie of new maried *folks*.

NEw or yong maried folks ought not licentiouslie to go togither, before they haue first vpon their knées, secretlie in their chamber, commended themselues vnto God by praier, after the good example of Tobie and Sara, whose praier for this purpose you may read afore in the fift Lampe of Virginitie. Tob.7,17, and 8, verse 4.

The husband ought to praie vnto God diligentlie and often for his wife and children, that they may liue godlie and agrée togither. So did Isaac for his wife Rebecca, bicause she was barren, and the Lord was intreated of him, and she conceiued and bare him a sonne. Gen.25. So did Tobie for Sara, &c.

The husband ought to instruct and teach his wife the feare of God: so did Iacob his two heathen wiues, as appeareth, Gen.31,13.

Of

Of consenting to the wiues lawfull or *vnlawfull acts, &c.*

HVsbands must beware how they consent or obeie their wiues in vnlawfull things prohibited by Gods lawe. For Adam not so much to please his wife, as moued by ambition at hir persuasion, did eate of the forbidden tree in paradise, and it turned to his sore punishment. For therefore God said thus vnto him: Because thou hast obeied the voice of thy wife, and hast eaten of the tree whereof I commanded thee, saieng: Thou shalt not eate of it: cursed is the earth for thy sake. Gen. 3, 6, 11, &c.

And when they are reproued for following their wiues follies, they must not wickedlie and hypocriticallie vpbraid God, and burden him with the fault, because he hath giuen them such an euill wife, as Adam did, when he said: The woman, which thou gauest me to be with me, she gaue me of the tree, and I did eate. Gen. 3, 11, &c.

But in Gods matters: and in all things touching vertue and honestie it shall not be amisse, if the husband beare his wife patientlie, and be ruled by hir aduise, as Abraham was at the counsell of Sara, in putting awaie Hagar and hir child. For true faith must renounce all naturall affection to obeie Gods commandements: though pronounced by the mouth of the weaker vessell. Gen. 21.

Husbands ought not by vnlawfull meanes, shifts, and silence, to put their wiues in danger to saue their owne liues: as Abraham & Isaac often did, by dissembling with Pharao & Abimelech, and calling their wiues Sara and Rebecca, Sisters, for feare of killing, which turned their wiues to great danger of deflouring, and themselues to great rebuke, among the heathen. Gen. 12, 16, 26.

Of the husbands headship, power or soue-*reigntie ouer the wife.*

BVT the husband ought to be the head, vaile, and defence of his wife, to preserue and kepe hir from all dangers.

For as Christ is the head and Sauiour of his bodie the Church: so the husband is the head of his wife, and ought to nourish, gouerne, and defend his wife from all perils and dangers, as he would himselfe. Ephes. 5, 24.

Giue not the power of thy life vnto a woman, least she ouercome

thy strength, and so thou be confounded: that is, let not thy wife haue rule ouer thée. For if she once get the maistrie, then will she be contrarie vnto thée, take awaie thine hart and strength, and bring thée to confusion among thine enimies, [as did Eua to Adam: Dalila to Samson: Iezabel to Achab: Herodias to Herod, &c.] Eccles. 9.

Giue the water no passage, no not a little: neither giue a wicked woman libertie to haue hir will, or to go out of doores. For if she walke not in thine obedience, she shall confound thée in the sight of thine aduersaries: cut hir off from thy flesh, &c. Eccles. 25, 27.

Giue not thy wife power ouer thée as long as thou liuest, and hast breath. Eccles. 33, 18.

Be not ashamed to set a good locke where an euill wife is, and to locke vp things where manie hands are. Eccles. 42, 6.

Kéepe the doores of thy mouth from hir that lieth in thy bosome. Mich. 7, 5. [That is, be not hastie to reueale secrets vnto thy wife: least others plowing with thy heifer (as the Philistines did with Dalila Samsons wife, vnto whom at hir dissembling teares and impudent importunacie he disclosed his riddle) reape the fruits of thy wished haruest, and so turne thée to wrath and displeasure, as it did him.] Read, Iudg. 14.

The husband hath power by Gods lawe to approue or disapproue, breake or disalow of euerie oth, bond, promise, contract, or vow that his wife shall make, during couerture, yea though it be a vow betwéene God and hir: of mortification, by abstinence to humble hir soule, or of anie other bodilie exercises: much more anie promise, bond, or contract made betwéene hir and others, and that bicause she is in subiection vnto hir husband, and can performe nothing without his consent. Neuertheless, if the husband, hearing of his wiues vows and bonds, hold his peace, and saie nothing against it, nor warne not his wife the selfe same daie that he hath first notice of hir vowes so made: then his silence shall establish all hir vowes and bonds, which she hath made, and confirme them to be good both against himselfe and his wife. But if at any time after, the husband speake against it, and breake that vow by shewing himselfe altogither vnwilling, and vnpleased therewith, then shall it be void, and of none effect, and he shall beare hir iniquitie, and the sinne and offence for the breach thereof, shall be imputed to the husband, and not to the wife. Numb. 30.

Of

Of anger and frowardnesse.

GOdlie and zealous anger in the husband towards the wife is lawfull, and ought not to be counted frowardnesse in him, especiallie when it is to prefer the glorie and worship of God. For that is to be angrie and sinne not: so was Jacob angrie with Rahel, and reproued hir follie, as you may read, Gen. 30. in the storie of Rahel. So also was Dauid with Michol, as you may see in hir storie. 2. Sam. 6. and diuers others.

But godlinesse doth require, that the husband ought not for euerie light occasion, or by anie vngodlie meanes to trouble, disquiet, or vexe his wife, nor to take anie mo wiues beside hir. For that was a thing hatefull and detestable euen among the heathen: as you may read in Labans couenant with Jacob, concerning the good vsing and intreating of his two daughters. Gen. 31. And Ednas exhortation to Tobie. 10, 12.

For he that troubleth his owne flesh [or dealeth frowardlie with his wife] is to be reputed a cruell man, saith Salomon. Prou. 17, 11.

He that vpbraideth his wife, or deere friend [especiallie in the presence of other] breaketh friendship, and the bond of amitie. Eccles. 22, verse 20.

That man is said to abound in sinne, whose angrie mind towards his wife is hot as fire that cannot be quenched, till it be consumed: as you may read afterward. Eccles. 23, 16.

Loue thy wife as thy selfe. For if ye bite and deuoure one another, take heed least ye be consumed one of another. Gal. 5, 14.

Beare ye one anothers burden, and that with the spirit of meekenesse, considering thy selfe, least thou also be tempted. Gal. 6, 1.

Husbands, loue your wiues, & be not bitter vnto them. Col. 3, 19.

Ye husbands, dwell with your wiues as men of knowledge, by neither keeping them too straight, nor giuing them too much libertie: but giuing honour vnto them, as vnto the weaker vessels: [in taking care and prouiding for their necessities] and in liuing quietlie one with an other, euen as they that are heires togither of the grace of life, that your praiers be not interrupted. For you can not praie well as yée ought, when ye are at strife and dissention one with the other. 1. Pet. 3, verse 7.

Use thy selfe to liue ioifullie and quietlie with thy wife, which God hath giuen thée vnder the sunne, and whom thou louest all the daies of thy life, which is but vanitie. For this is thy portion in this life of all thy labour. Eccles. 9, 8.

Three things reioice me, saith God, and by them am I beautified before God and men: that is to saie, the vnitie of brethren: the loue of neighbours, and a man and his wife that agrée well togither. Eccl. 25.

Such husbands as were frowardlie and vnreuerentlie handeled and intreated by their wiues were these: Abraham of Sara: Jacob of Rebecca: Moses of Zipporah: Samson of Dalila: Tobie of Anna: Achab of Jezabel: Nabal of Abigael, &c. As you may read in their seuerall stories. Gen. 16, 30, 18. Iudg. 14, &c.

Of gelousie.

THis is the lawe of gelousie, when a wife turneth from hir husband, and is defiled by another man: or when a man is moued with a gelous mind, and is gelous ouer his wife: then shall he bring his wife before the Lord vnto the priest, and the priest shall do to hir according to the lawe of gelousie: and the man shall be free from sinne, but his wife shall beare hir iniquitie, [which prooueth that by Gods lawe the man might accuse his wife of incontinencie, and not be reproued therfore, although it be not true.] Read more in wiues dutie. Numb. 5, 11, &c. Deut. 22.

Gelousie is the rage of a man, therefore he will not spare in the daie of vengeance. Prou. 33, 34.

Be not gelous ouer the wife of thy bosome, that she shew not some shrewd point, and least thou teach hir an euill lesson against thy selfe. Eccles. 9, 1.

Aske no counsell of thy wife touching hir, of whom she is gelous. Eccles. 37, 11.

Of loue and hate.

ALthough children be a great cause of mutuall loue betweene the husband and the wife, bicause they are the gift of God, and fruits of mariage: yet the husband ought not to despise his wife, though she be barren: but alwaies to loue, cherish, and comfort hir with sweet words, and do hir all the good

be

he can, after the example of these godlie men, Abraham, Isaac, Iacob, Elcana, Dauid, Iob, &c. Who most intirelie loued their wiues whether they were barren or fruitfull, and when they perceiued them to be at anie time troubled or disquieted, deale by gentle speeches with them, and godlie intreatie louinglie comfort and releeue them, patientlie enduring all troubles, praieng vnto God hartilie for them to quiet them, and to make them fruitfull: as you may read in the seuerall stories of Sara, Rebecca, &c. Gen. 24, 6. 33, 2. 1. Sam. 1, 8.

We read of Palchiel that he so intirelie loued Milcha, that he went after hir weeping like a child, for griefe that she was caried awaie to hir husband Dauid. 2. Sam. 3, 16.

A man loueth his owne father, which hath nourished him, and his owne countrie, and is ioined with his wife, and for the woman he ieopardeth his life, and neither remembreth father nor mother, nor countrie. He laboureth, and trauelleth, and giueth, and bringeth all home to his wife: wherefore a man loueth his owne wife more than father or mother. 1. Esdras 20, 21, 25.

A man ought to loue his wife for three causes especiall: first, bicause they lead their liues togither in mutuall societie: secondlie, for that she is the weaker vessell, and therefore to be cherished and borne with; but chieflie and lastlie, bicause that God hath made them as it were fellowe-heires togither of life euerlasting: as you may read before in the 1. Pet. 3.

Husbands, loue your wiues, euen as Christ loued the Church or congregation, and gaue himselfe for it, that he might sanctifie it, and cleanse it by the washing of water through the word, that hee might make it vnto himselfe a glorious Church, not hauing spot nor wrinkle, or anie such thing; but that it should be holie, and without blame: euen so ought men to loue their wiues, as their owne bodies. He that loueth his wife, loueth himselfe. For no man euer yet hated his owne flesh; but nourisheth and cherisheth it, euen as the Lord doth the Church. For we are members of his bodie, and of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall cleaue vnto his wife, and they twaine shall be one flesh. For this is a great mysterie; but I speake concerning Christ, and concerning the Church, saith S. Paule. Therefore euerie one of you husbands, do ye euen so; let euerie one loue his wife, euen as himselfe. Ephes. 5, 25.

Neuertheleſſe, by the parable of the great ſupper, where one refuſed to come therto being called, alledging it for a lawful excuſe, becauſe he had maried a wife, it doth appeare that we ought not to loue our wiues more than God. For there Chriſt ſaith; If anie man come to me, and hate not father and mother, wife and children, brethren and ſiſters, yea and his owne life alſo, he can not be my diſciple. Matth. 14. Againe he ſaith; Whoſoeuer ſhall forſake houſe and land, wife and child for my name ſake, he ſhall receiue an hundred fold more, and inherit euerla-ſting life. Matth. 19, 29. [Where we learne to caſt off all naturall affection and deſires, euen to our deereſt friends, which drawe vs from comming to Chriſt, and to folowe and obey his will before all things.]

When to abſtaine or forbeare to ac-*companie our wiues.*

BE readie on the third daie, and come not at your wiues: [but ſanctifie your bodies, and giue your ſelues to prayer and abſtinence, that you may at this time of the publiſhing of the lawe and Sacraments be holie, and attend onelie vpon the Lord and his ſeruice] ſaid Moſes to the people. Exo. 19, 15.

Thou ſhalt not go vnto a woman to vncouer hir ſhame, as long as ſhe is put a part for hir diſeaſe, [or whileſt ſhe hath hir flowers.] Leuit. 18, 19. See more Cap. 20, 18. 12, 2. and 15, 24. [Where we ſee that the huſband might not for that time, that his wife was either in child-bed, or put apart for hir vncleanneſſe, by the old lawe reſort vnto hir to lie with hir.]

Abimelech the prieſt would not giue of the halowed ſhew-bread of the temple vnto Dauid and his ſeruants, at the firſt aſking: but ſaid; If the yong men haue kept themſelues at leaſt from women, and haue not companied with their wiues: and when Dauid anſwered, ſaieng: Certeinlie women haue beene ſeparate from vs theſe two or three daies, and the veſſels or bodies of the yong men are holie, though the waie were prophane: and how much more then ſhall euerie one be ſanctified this daie in his veſſell, or ſhall be more carefull to keepe his veſſell holie, when he ſhall haue eaten of this holie food? With this an-ſwere of Dauid, I ſaie, Abimelech being pleaſed, gaue vnto Dauid and his men of the ſhew-bread to eate: as you may read, 1. Sam, 21, 4, 5.

There is a time to loue, and a time to hate: a time to imbrace, and

a time to be far from imbracing. Eccles.8, 5.

Let the husband giue vnto the wife due beneuolence, that is, all duties pertaining to mariage. The wife hath not the power of hir owne bodie, but the husband: and likewise also the husband hath not the power of his owne bodie, but the wife. Defraud not one another (therefore by long abstinence) except it be with consent for a time, that yee may the better giue your selues to fasting and praier: and againe come together that Sathan tempt you not, for your incontinencie: but I speake this by permission, not by commandement, saith the Apostle Paule. 1.Cor.7, 5.

When and wherefore the husband may lawfullie *put awaie his wife, and where not, see* in title diuorce.

MOses as it may seeme, sent his wife Zeppora backe againe vnto hir fathers house, for hir impatiencie by the waie, [or in the iournie that they went, least she should be a let to his vocation, which then was so dangerous:] read, Exo.18,2. As the Apostles also, who though it were lawfull for them to lead about a wife being a sister, that is, a faithfull Christian woman, as the brethren of the Lord: yet it may seeme that in time of persecution and planting of the Gospell, they forsoke their wiues, and left them with their friends, as Moses did, 1.Chron.9, 5.

It was lawfull for the Israelites that had maried strange wiues to put them awaie euerie man his wife: bicause it was to auoid Gods plagues, that therefore were hanging ouer their heads, bicause they contrarie to his commandements had maried strange idolatrous heathen women: as you may read in 1.Esdr.9. Neh.9.

He that putteth awaie a good woman, putteth awaie a good thing: but he that keepeth an harlot is a fole and vnwise. Prou.18, 22.

Depart not from a wise, discreet, and godlie woman that is fallen vnto thee for thy portion in the feare of the Lord. For hir grace, and gift of hir honestie is aboue gold.

If thou haue a wife after thy mind, forsake hir not: but commit not thy selfe to the hatefull woman. Eccles.7, 19, 26.

Giue the water no passage, nor a wicked woman hir will: and if she walke not in thine obedience, cut hir off then from thy flesh. Giue

hir a bill of diuorcement, and forsake hir, that she do not alwaie abuse thée. For it is better to dwell with a lion and a dragon, than to kéepe house with a wicked wife. Eccles. 25. So did Ashuerus put awaie Vasti his wife, bicause she was disobedient to his commandement, as appeareth in the storie of Quéene Hester 1.

If thou hate thy wife, put hir awaie, saith the Lord God of Israel, [not that he doth alow diuorcement: but of the two faults he sheweth which is the lesse] as you may read more at large described. Mal. 2, 16.

Joseph being a wise man, and one that feared God, when he perceiued his espoused wife the virgin Marie great with child, before they came togither, he suspected that she had committed fornication before she was betrothed: and therefore partlie bicause he would not retéine hir, which by the lawe (if it had béene true) should haue béene maried to another: and partlie, for that by accusing hir, he was loth to put hir to open shame for hir fact, or to make hir a publike example to the world: therefore he was minded to haue put the blessed virgin awaie secretlie, vntill it pleased God to reueale the truth vnto him, and to command him to take hir home vnto himselfe: who did so, and was verie louing, tender, and carefull ouer hir continuallie, both for hir preseruation, and hir blessed babes, to the glorie of God, and both his and our euerlasting ioie: as you may read at large in the storie of the virgin Marie. Matth. 1, &c.

Art thou bound to a wife? Séeke not to be losed. 1. Cor. 7.

Yea God, to the end we should do our best to conuert our wiues, and cleaue inseparablie vnto them, though they fall into follie and vncleanesse vpon hope of amendment: sheweth by his prophet Hosea, that he loueth his Church though it erre or fall into idolatrie, which is spirituall whoredome, and doth not withdrawe his loue from vs, for all our sinnes, if we abuse not his lenitie and patience too much, but repent in time, and beléeue his Gospell. Hos. 3, 1. Ezech. 24, 16. Sée more in diuorcement.

Of Gods heauie iudgements against *wedlocke breakers.*

Thou shalt not commit adulterie: thou shalt not couet thy neighbours wife: but be pure in hart, word, and déed. Exo. 20, 14, 17.

Thou husband drinke the water of thine owne well, and the

the riuers that run of thine owne spring, [that is, content thy selfe with thine owne wife] so shall thy fountaine [that is, thy children, which shall come of thée in great abundance] be blessed. For God blesseth mariage, and curseth whoredome.

Reioice, I saie, and be glad with the wife of thy youth, which thou didst marie of a virgin, or when you were yong: let hir be as the louing Hind and pleasant Roe: let hir brests alwaie satisfie thée, and hold thée euer content with hir, and delight thou in hir continuallie. For why shouldest thou delight, my sonne, in a strange woman, or imbrace the bosome of an harlot? And knowe this, that euerie mans waies are open in the sight of the Lord, and he pondereth all their paths: yea, the wicked shall be taken in their owne iniquitie, to their vtter confusion. [Thus we see, that except a man ioine to his wife both in hart, and in outward conuersation, that he shal not escape the iudgments of God.] Prou. 5, 15.

He that breaketh wedlocke, and committeth adulterie, shall find a wound and dishonour, and his reproch shall neuer be put awaie. For gelousie is the rage of a man, therefore he will not spare in the daie of vengeance. He can not beare the sight of anie ransome, neither will he consent, though thou augment the gift. [Whereby the holie Ghost sheweth, that man by nature seeketh his owne death, that hath abused his wife, and God will vndoubtedlie punish him therefore.] Pro. 6, 32.

Take héed, O thou husband, that the Lord be not witnesse betweene thée, and the wife of thy youth, against whom thou hast transgressed. For she is thy companion, or as the one halfe of thy selfe, and the wife of thy couenant, which was ioined to thée by a solemne promise, and by the inuocation of Gods name before the congregation. Therfore keepe your selues in your spirit, & conteine your selues within your bounds, and be sober in mind, and bridle your affections, and let none trespasse against the wife of his youth. And if for hir faults thou hate hir, yet hée that is godlie, couereth the iniurie vnder his garment, and thinketh it expedient for his owne honestie to keepe his wife still, and so as it were couereth hir fault, saith the Lord by his Prophet. Malac. 2, 14, &c.

There is two sorts of men that abound in sinne, and the third bringeth wrath and destruction. A mind hot as fire that can not be quenched till it be consumed: an adulterous man that giueth his bodie no rest, till he haue haue kindeled a fire to lust, and a man that breaketh wed-

wedlocke, and thinketh thus in his hart: Tush, who seeth me? I am compassed about with darknesse, the wals couer me, no bodie seeth me, whom need I to feare? The most high will not remember my sinnes. Such a man onelie feareth the eies of men, and knoweth not that the eies of the Lord are ten thousand times brighter than the Sunne, beholding all the waies of men, and the ground of the deepe, and looking euen to mens harts, in the most secret places. The same man shall be openlie punished in the streets of the citie, and shall be chased abroad like a yong horse fole, and when he thinketh least of it, he shall be taken, and openlie punished. Thus shall the adulterous man that breaketh wedlocke be put to shame of euerie man, bicause he would not vnderstand the feare of the Lord. And thus shall it go also with euerie wife that leaueth hir husband, and getteth inheritance by a strange mariage. Eccles. 23.

Flie fornication and adulterie. For dw ye not knowe, that he which coupleth himselfe with an harlot is one bodie. For two shall be one flesh. 1. Cor. 6, 16.

Mariage is honourable among all men, and the bed vndefiled: but whoremongers and adulterers God will iudge. Heb. 13, 4.

If mine hart, said holie Iob, hath beene deceiued by a woman, or if I haue laid wait at the dore of my neighbour: then let my wife grind vnto another man, and be made a slaue, and let other men bow downe vpon hir. For this is wickednesse and iniquitie to be condemned: yea this is a fire that shall deuoure to destruction, and which shall rote out all mine increase. Iob. 31, 9.

Finallie we haue manie notable examples, how greatlie the breach of mariage displeaseth God, and how in all ages men were persuaded, that Gods vengeance should light vpon wedlock-breakers, as it may appeare euen in the heathen kings, Herod and Abimelech, who toke Sara and Rebecca the wiues of Abraham & Isaac, to be their wiues, and had almost lien with them: for which GOD plagued them with great plagues, as appeareth, Gen. 12, 20, 26, &c.

The dutie of wiues towards their *husbands.*

THe woman was created of man, to the end she should be an helpe and comfort meet for him: but bicause she first transgressed Gods commandement, and intised hir husband to dw the same, therefore vnto hir God inioined this punishment of sorowe and subiection, saieng vnto Eue,

Eue, and in hir to all wiues:

I will greatlie increase thy sorowes, and thy conceptions: In sorowe shalt thou bring forth children, and thy desire shall be subiect to thy husband, and he shall rule ouer thée. Gen. 2, 20, 3, 6, 16.

This difference was betwirt the wife and the concubine in the old time: The wife was taken with certaine solemnities of mariage, and hir children did inherit as lawfullie begotten: but the concubine had no solemnities in mariage, neither did hir children inherit, but had a portion of goods or monie giuen them, as appeareth by Sara and Hagar, and others. 1. Chron. 2, 46.

Harken O daughter, and consider, and incline thine eare, forget also thine owne fathers house and people: so shall the King (thy husband) haue pleasure in thy beautie. For he is thy Lord, and him oughtest thou to reuerence. Whereby is signified, that the wife is blessed, if being an heathen or infidel, she can renounce hir idolatrous and irreligious people and kindred, and the loue of hir owne nation and countrie, and giue hir selfe wholie to hir Christian husband, to loue him hartilie, and worship God aright, as he doth. For most perfect loue ought to be betwéne the husband and the wife, euen such and so great, as is betwirt Christ and the Church his spouse. Psal. 45, 10, 11.

Thou wife, forsake not the husband of thy youth. For he is thy head, baile, defence, and guide to gouerne thée, and with whom thou shalt be preserued from all danger, and from whom thou oughtest not to depart to anie other man, but to liue with him, and remaine in his subiection. And forget not the couenant of thy God, that is, thy promise made in mariage before God and his Angels. Prou. 2, 17.

Let the husband giue vnto the wife due beneuolence, and likewise the wife vnto the husband: that is, all duties pertaining to mariage. 1. Cor. 7, 3.

Let euerie man haue his owne wife, and let euerie woman haue hir owne husband. 1. Cor. 7, 2.

The wife hath not the power of hir owne bodie, but the husband: and likewise the husband also hath not the power of his owne bodie, but the wife. 1. Cor. 7, 4.

Defraud not one another (therefore) except it be with consent for a time, that ye may giue your selues to fasting and prayer: and againe, come together that Sathan tempt you not for your incontinencie. 1. Cor. 7, 5.

Wiues, submit your selues vnto your husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church,

Church, and the ſame Chriſt is the Sauiour of his bodie the Church: euen ſo ought the husband to gouerne and nourish his wife from perils. Therefore as the Church is in subiection to Chriſt, euen ſo let the wiues be to their husbands in euerie thing. Epheſ. 5, 22, &c.

Let the wife ſée that ſhe feare hir husband. Epheſ. 5, 33.

Wiues, submit your ſelues vnto your husbands, as it is comlie in the Lord. Coloſ. 3, 18.

Let the wiues be subiect to their husbands, that euen they which obeie not the word, may without the word be won, by the conuerſation of the wiues, while they behold your pure conuerſation, which is with feare. Whoſe apparelling, let it not be outward, as with broided heare, and gold put about, or in putting on of (gorgious) apparell: but let the hid man of the hart be vncorrupt, with a meeke and quiet ſpirit, which is before God a thing much ſet by. For euen after this maner in time paſt did the holie women, which trusted in GOD, tire themſelues, and were subiect to their husbands. As Sara obeied Abraham, and called him Sir, or Lord. Gen. 18, 12. Whoſe daughters ye are, whileſt you do well, not being afraid of anie terrour, but willinglie doing your dutie. For your condition is not the worſe for your obedience. 1. Pet. 3, 1, &c.

The wiues of Biſhops or Miniſters alſo muſt be honeſt, not euill ſpeakers, but ſober, and faithfull in all things. 1. Tim. 3, 11.

Teach the yonger women to be ſober minded, that they loue their husbands, that they loue their children, that they be diſcréet, chaſte, kéeping at home, not running to and fro without neceſſarie occaſions, which is a ſigne of lightneſſe, that they be good, huſwifelie, and subiect vnto their husbands, that the word of God be not euill ſpoken of. Tit. 2, verſe 4.

I will, ſaith S. Paule, that women araie themſelues in comlie apparell, with ſhamefaſtneſſe and modeſtie, not with broided heare, or gold, or pearles, or coſtlie apparell; wherby alſo curioſitie, pompe, and wantonneſſe is condemned, which women vſe in platting, criſping, folding, or curtouſlie curling their heare, or trimming their heads. But as becommeth women that profeſſe the feare of God: ſo let them adorne and decke themſelues with good works. 1. Tim. 2, 9.

Let the woman learne in ſilence with all ſubiection. For I permit not a woman to teach, neither to vſurpe authoritie ouer the man, but to be in ſilence. For Adam was firſt formed, then Eue, and Adam was not deceiued (firſt,) but the woman was (firſt) deceiued, and ſo became the inſtrument of Sathan to deceiue the man, and was giltie of

the

the transgression. Notwithstanding, though therefore God punisheth them with subiection, and paine in their trauell: yet through bearing of children, if they continue in faith, and loue, and holinesse with modestie, and be faithfull and godlie in their vocation, they shall be saued. 1.Tim. 2, 11.

Againe, saith S. Paule: Let your women kéepe silence in the Churches. For it is not permitted vnto them to speake: but they ought to be subiect, as also the lawe saith, Gen. 3. before. And if they will learne anie thing, let them aske their husbands at home. For it is a shame for women to speake in the Church or congregation, and a great disorder therein to suffer the woman to vsurpe that, which is peculiar to men. 1.Cor. 14, 33.

She that is maried careth for the things of the world, how she may please hir husband. 1.Cor. 7, 34.

Raguel exhorted Sara his daughter, saieng: Honour thy father and mother in lawe: loue thine husband: rule well thine household: kéepe thy familie in good order, and shew thy selfe faultlesse. Fiue notable points to be obserued of euerie godlie wife, towards God, hir husband, friends, familie, and neighbours. Tob. 10, 12, 13.

The wife is bound by the lawe of matrimonie as long as hir husband liueth to cleaue vnto him without separation. Read more, title diuorce. 1.Cor. 7, 39. Rom. 7, 2.

So then, if while hir husband liueth she take another man, she shall be called an adulteresse. Rom. 7, 3.

The wife that is found lieng with another man, shall die for it, because she hath broken wedlocke, &c. Deut. 22, 22. Leu. 20, 10.

If anie mans wife turne to euill, and commit a trespasse against hir husband, by breaking the bond of mariage, and plaieng the harlot, so that another man lie with hir fleshlie, and it be hid from the eies of hir husband, and kept close, and yet she be defiled, and there be no witnesse against hir, neither she taken with the maner: if hir husband be moued with a gelous mind, so that he is gelous ouer his wife, which is defiled: then shall the man bring his wife to the priest with hir offerings with hir: namelie, the tenth part of an Ephath of barlie meale, but he shall not powre oile vpon it, nor put incense thereon. For it is an offering of gelousie, and for a remembrance, calling the sinne to mind, and making it knowne, and not purging it. And the priest shall bring hir, and set hir before the Lord. Then the priest shall take the holie water of purification or sprinkling in an earthen vessell, and of the dust that is in the floore of the tabernacle shall he take, and put it into

the

the water. After the priest shall set the woman before the Lord, and vncouer the womans head, and put the offering of the memoriall in hir hands, which is the gelousie offering, and the priest shall haue bitter and cursed water in his hand, to declare that she is accursed, and turned to destruction if she be found faultie. And the priest shall charge hir by an oth, and saie vnto the woman: If no man haue lien with thee, neither thou hast turned to vncleanesse from thine husband, be free from this bitter and cursed water: but if thou hast turned from thine husband, and so art defiled, and some man haue lien with thee besides thine husband; then the priest shall charge the woman with an oth of cursing, and saie: The Lord make thee to be accursed and detestable, for the oth among the people, and the Lord cause thy thigh to rot, and thy bellie to swell, and that this cursed water may go into thy bowels to cause thy bellie to swell, and thy thigh to rot (both bicause thou hast committed so heinous a fact, and forswore thy selfe in doing the same.) And the wife shall answer Amen, Amen: that is, be it so, as thou wishest.

After, the priest shall write these curses in a booke, and shall blot them out with the bitter water, and wash those curses, which are written, into the water in the vessell, and shall cause the woman to drinke the bitter and cursed water, and the cursed water turned into bitternesse shall enter into hir. Then the priest shall take the gelousie offering out of the womans hand, and shall shake the offering before the Lord, and offer it vpon the altar. And the priest shall take an handfull of the offering, for a memoriall thereof, and burne it vpon the altar, (where the incense was offered) and afterward make the woman drinke this water. So when he hath made hir drinke the water, if shee be defiled, and haue trespassed against hir husband, then shall the cursed water turned into bitternesse, enter into hir, and hir bellie shall swell, and hir thigh shall rot, and the woman shall be accursed among hir people. But if the woman be not defiled, but be cleane, she shall be free, and shall conceiue and beare.

This is the lawe of gelousie, when a wife turneth from hir husband, and is defiled, &c. And the man shall be free from sinne, but the woman being found giltie shall beare hir iniquitie: so that you see the man might accuse his wife, and not be reproued by Gods lawe. Numb. 5, verse 12, &c.

The woman shall not weare that, which perteineth to the man, neither shall the man put on womans apparell. For all that do so are abhomination vnto the Lord, and alter the order of nature to despite God

God as it were. Deut.22,5.

When two men fight, or strive togither: if the wife of the one come nere for to rid hir husband out of the hands of him that smiteth him, and put forth hir hand, and take him that smiteth hir husband by the priuie members: then shalt thou cut off hir hand, thine eie shall not spare hir. Which lawe of God importeth, that godlie shamefastnesse is to be preserued. For it is an horrible thing to see women past shame. Deut.25, verse 11.

If a woman that hath an husband, either by open vow or solemne promise, pronounce ought with hir lips, wherwith she bindeth hir selfe to mortifie hir selfe by abstinence, or other bodilie exercise: if hir husband heare it, and hold his peace concerning hir, the same daie he heareth it, then hir vow shall stand, and hir bonds wherewith she hath bound hir selfe shall remaine in effect: but if hir husband disalow hir, the same daie that he heareth it, then shall he make hir vow, bond, promise, and that she hath pronounced with hir lips, and bound hir selfe, of none effect, and the Lord will forgiue hir. For she is in subiection of hir husband, and can performe nothing without his consent during couerture. Read more in the chapter, Num.30,7,&c.

Unto the maried I command, not I but the Lord: let not the wife depart from hir husband, but and if she depart, let hir remaine vnmaried, or be reconciled vnto hir husband, and let not the husband put awaie his wife saue for whoredome.

But to the remnant I speake, and not the Lord: If anie brother haue a wife that beléeueth not, if she be content to dwell with him, let him not forsake hir. And the woman which hath an husband that beléeueth not, if he be content to dwell with hir, let hir not forsake him. For the vnbeléeuing husband is sanctified by the beléeuing wife, and the vnbeléeuing wife is sanctified by the beléeuing husband, else were your children vncleane: but now are they holie. But if the vnbeléeuing depart, let him depart. A brother or a sister is not in subiection in such things, but God hath called vs in peace.

For what knowest thou, O wife, whether thou shalt saue thine husband? Or what knowest thou, O man, whether thou shalt saue thy wife? &c. 1.Cor.7,10,11,&c.

The wife, which is in subiection to a man, is bound by the lawe of matrimonie to cleaue inseparablie vnto hir husband while he liueth: but if he be dead she is deliuered from the lawe of the man, and at libertie to marie whom she will in the Lord: as ye may read more in diuorcement, and second mariages. Rom.7,2.1.Cor.7,39.

Read

Read more of the wiues dutie, &c. In
- Virginitie.
- Mothers and mistresse dutie.
- Praise and dispraise of women.
- Threatnings against women.
- Widowes.
- Diuorcement, and
- Second mariages.
- Liues and stories of women.

That the wife ought to be sorie for hir husbands trouble, and seeke by counsell, and all godlie meanes to comfort him, and preuent those euils hanging ouer his head: we haue example in the two wiues of Lamech, as ye may read in their liues. Gen.4, 23. In Michal, Esaie 19,11. In Abigael, Esaie.25. In Ieroboams wife, 1.King.14,2. Yea and in respect of hir husband, though to a wicked end, in wicked Iezabel, 1.King.21,5. 2.King.9,30. In Cleopatra, Dan.11,17. And in Pilats wife, Matth.27, 19.

The dutie of mothers and parents towards *their children.*

THE mother ought not to baptise hir owne children. For though Zipporah circumcised hir owne sonne, as forced so to do to please God, and turne awaie his wrath then conceiued against hir husband Moses, whom for neglecting so necessarie a sacrament, the Lord had smitten with sickneſse almost to death, so that he could not do it; and the Lord euen then required it to be done: yet for because this was an extraordinarie and particular act in hir, therefore it is no generall example for another to followe, or for anie other woman to baptise hir children. Read, Exo.4,24,25. 1.Macc. 1, verse 63.

The mother may giue the name to hir child that is to be christened, as well as the father. For so did Elizabeth, the wife of Zacharie, and mother to Iohn Baptist. Luk.1,60. And manie other women in scripture: as Hanna, who named hir sonne, Samuel, 1.Sam.1,20. Rahel and Leah, Gen.30,6,8,&c.

It is the mothers dutie especiallie to nurse hir owne children, after the good example of old mother Sara, Gen.21,7. Of Hanna, 1.Sam.1, 23. Of the virgin Marie. Luke.2,7,16. 11,27.

And when the daies of hir purification are accomplished, by the old lawe, she was to bring hir child to the Church, there to present it to the

the Lorde by prayer, and to offer hir oblation of thankesgiuing and prayse vnto God for it, & that it may be holy vnto him. So did Hanna, the virgin Marie, &c. Luke 2.22.

The tender heart, that the mother shoulde beare vnto hir litle childe or infant, ought not to see it to perish vnder hir hande for want of sustinãce; as Hagar did. Gé. 21.14.15. read Iochabds storie. Exo. 2.3.

Yet the mother ought so farre forth to tender and loue hir child, that in benefiting it shée vse not any vnlawful meanes to tempt God, as did Rebecca, Gen. 27.9.

It is the parents duetie to pray heartily and often for their children, both in sickenesse and in health: and also to praise and laude God for them as his giftes. For so did Eua; Gen. 4.1. Abraham for Ismael. Gen. 17.18. Sara. Gen. 21.6. Manoah, Iudg. 13.8. Dauid. Hanna, 1. Sam. 2. all. Zacharie, Luk. 16.8 the virgin Mary Luk. 1.46. and diuers other both men and women in the old & newe Testamẽt. Math. 15.22. Mark. 7.14.

It is the duetie of parents to blesse their children and wish them al good, a paterne whereof they haue in Gene. cap. 48.15.20. Iacob. Numb. 6.24.

It is the mothers office, as well as the fathers to instruct hir children with preceptes & good doctrine: so did Bethshiba teach her sonne Salomon. Prouer. 31.1. as you may reade in hir storie.

The mother, that hath a diseased or sicke childe, ought first with the woman of Canaan, and Dauid, the Shunamatesse, &c. to carrie it to Christ to be cured. Math. 15.22. 1. Sam. 12. 16. 2. King. 4.18.

The mother ought not to aske preheminence at Gods hande for hir children, as did the mother of Zebedyes sonnes, Math. 20.20.

No small sorowes, grœues, crosses, and aduersities doe peerce the heartes, and accompany the bodies and mindes of a naturall & louing mother for their children: as may appeare in the blessed virgin Mary, Hagar, &c. Iocabed, Exod. 2.3. Luke 2.35.41. Gen. 21.16.17. &c. read after Eccle. 42.

The mother ought to comfort hir sorowfull childe with swéete words, and to wipe their teares off from the eyes of their daughters that are afflicted: so did Edna to hir daughter Sara. Tob. 7.17. The parents of Susanna, &c.

Can a mother forget hir chylde that she bare, and not haue compassion on the sonne of hir wombe, Esai. 49.15.

No: Rachel can not chuse but weepe and take on for hir children, neither can shée be comforted if they be not aliue Iere. 31.15. Math. 2, 18.

Wretched is the state of that mother, that is forced to curse, complaine, and findeth fault with her owne children: as appeareth in. 2, Esdra. 2. 2.

Thou shalt not discouer the shame of thy daughter in lawe, nor of thy sonnes wife, nor of thy sõnes daughter, nor of thy daughters daughter. For the man that doth so, they both shall die the death; because they haue wrought wickednesse and abhomination in Israel, their blod shall bée vpon them. Leuit. 18. 10. 20, 12.

Shée that lieth with her sonne in law, shalbe burnt to death with fire. Leuit. 20. 14.

Thou shalt not make thy daughter common, to cause her to bée a whore; least the lande also fall to whoredome, and be full of wickednesse & abomination: (as did the Cyprians & Locrenses.) Leu. 19. 29.

Thou shalt not giue thy children vnto Molech, or any kinde of Idoll For whosoeuer hee bee, that offereth his children to Molech, and bringeth them vp in superstition and idolatrie: he shall die the death; and I will set my face against that father or mother, and cut him off from among my people; because he defileth my Sanctuarie, and polluteth my name in so doyng Leuit. 20. 2.

If thy sonne or thy daughter entise thée secretely to commit Idolatrie, thou shalt not consent vnto him or hir, nor heare them; neyther shall thine eye pitie them, nor shewe mercy, nor kéepe their secretes: but thou shalt euen kill that Idolatrous child, thyne hande I say shall bée first vpon him to cast the first stone at him, to put him to death: because he hath gone about to thrust thée away from the lord thy God. &c. Thus we sée that all naturall affection must giue place to Gods honour. For God is honoured in destroying them that rob him of his honour. Deut. 13. 6.

And he that loueth sonne or daughter more then me, saith Christ, is not worthy of mee. Math. 10. 37.

And whosoeuer shall forsake house, and lande, wife, and childe for my names sake, he shall receiue an hundred folde more, and shall inherite euerlasting life. Math. 19, 29.

Yea the father ought not to spare the child, nor the child the father in Gods matters: as we haue example in Leuy, who preferring Gods glory

glory to all naturall affection, spared not his owne children and kindred that committed Idolatrie, but slewe them at Moses commaundement. Exod. 32. 30.

And in Asa, who put downe Macha his owne mother the Queene from hir Royall estate and dignitie; because shee had made an Idole in a groue, and worshipped it contrarie to Gods lawes. 1. King. 15. 12.

It is abhomination before God, for parentes to make their sonnes priests of purpose to worship idols, and commit idolatrie in their own houses, as that idolatrous woman Michas mother did. Iudg. 17.

Thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maide seruant, nor thy beast, nor thy strãger that is within thy gates, shal do any worke vpon the Saboth day: but shalt remember to keep it holy to the Lord. Exo. 20. 10. Read Deut. 4. all, 6. all, 12. all, 16. all. Exod. 10. all.

Howe the parents shall first instruct, then chasten, and lastly complaine to haue an euill child taken away by death, according to iustice. Read in Children. Deut. 21. 18.

Fathers & mothers ought both to know Gods iudgemẽts & laws, & to declare thẽ to their childrẽ; after the example of Abraham, of whom God thus sayde, I knowe him, that he wil commande his sonnes and his household after him, that they keepe the way of the Lorde to doe righteousnes & iudgemẽt, ỳ the Lord may bring vpõ him that blessing that he hath promised. Gen. 18. 19.

Ye parents prouoke not your children to anger, by austeritie, or too much rigour, or straight keeping, least they be discouraged: but bryng them vp (not in wantonnesse or idlenes) but in the feare, instruction, and information of the Lord. Ephe. 6. 4. Colos. 3. 21.

Ye parents teach your children, to knowe the holy scriptures from their childehood. For they are able to make them wise to saluation, through faith in Christ Jesus. 2. Timo. 3. 15.

S. John highly commendeth a certaine Lady in his epistle, for that shee so vertuously brought vp her children in the trueth of Gods word. 2. Iohn 1. 1. 4.

A Matron of maydens ought to be one, that can rule her owne house well, hauing children vnder obedience with all honestie; such as are faithfull & which are not slandered of ryot; neither are found disobedient. 1. Timo. 3. 4. Titus. 1. 6.

Chastise thy childe betimes, while there is hope, & let not thy soule spare for his murmuring or cryes. Prou. 19. 18.

For hee that spareth the rod, hateth his childe: but hee, that loueth him, chasteneth him by times. Prou. 13. 24.

The rod and correction giueth wisedome, and deliuereth the soule from destruction: but a childe set at libertie and left to his owne will; bringeth his mother to shame. Prou. 29. 15.

Shee, that delicately bringeth vp hir childe from his youth, shall make him hir master at the length. Prou. 29. 21.

Folishnes is bounde in the hart of a childe, (for he is naturally giuen vnto folly;) but the rod of correction shall driue it away from him. Prou. 22. 15.

Withholde not correction from thy childe. For, if thou beatest him with the rodde, hee shall not die thereof. Thou shalt smite him with the rodde, and shalt deliuer his soule from hell and destruction. Prou. 23. 13.

If thou haue sonnes instructe them, bryng them vp in nourture and learnyng, and holde their neckes in awe from their youth vp.

If thou haue daughters kepe their bodyes, and shewe not thy selfe cherefull towardes them. Mary thy daughter, & so shalt thou performe a waightie matter: but giue hir to a man of vnderstanding. Eccles. 7. 23. &c.

A man after his death shalbe knowen by his children: Eccle. 11. 28. And as is the mother, so is hir daughter. Ezech. 16. 44.

An euill nourtured sonne is the dishonour of the father, and the daughter is least to be esteemed. Eccle. 22. 3.

If children liue honestly, and haue wherew̃, they shall put away the shame of their parents: but if children be brought vp proudly with hautinesse and foolishnes, they will defile the nobilitie of their parents and kindred. Eccle. 22. 3. 8.

If thy daughter be not shamefast, holde hir straightly; least shee abuse hir selfe throwe too much libertie.

Take heed of her, that hath an vnshamefast eye, and maruaile not if shee trespasse against thee. Eccle. 26. 10.

The mother, that flattereth or cockleth hir children, byndeth vp their wounds, and hir heart is grieued at euery crie.

An vntamed Horse will bee stubborne: and a wanton childe will

wilbe wilfull.

If thou bring vp thy childe delicately, hee shall make thee afrayde, and if thou play with them, they shall bring thee to heauinesse.

Laugh not vpon them, least thou weepe and be sory also with them; and least thou gnashe thy teeth in the ende.

Giue the childe no liberty in his youth, and winke not at his folly.

Bowe downe his necke while hée is yong, and beate him on the sides while he is a childe, least he waxe stubborne and be disobedient vnto thee; and so bring sorrowe to thine heart.

Chastice thy childe and be diligent therein, least his shame grieue thée. Eccle. 30. 7.

Beware of thine owne children, and take héede of them that bée of thine owne household. Eccle. 32. 22.

The daughter maketh the father and mother to watche secretely, and the carefulnesse, that the parentes haue for her, taketh away their sléepe, least in her youth shée shoulde passe the flower of her age, & when shée hath an husband, least shee should bée hated: In her virginitie, least shee should be defiled or gotten with childe in her fathers house: And when shée is marryed, least shée misbehaue her selfe towardes her husbande, or continue vnfruitefull. Eccle. 42. 9. So there is no ende of the parents care ouer a daughter.

If thy daughter bée vnshamefaste, kéepe her straitely; least shée cause thine enemies to laugh thée to scorne, and make thée a common talke in the citie, and defame thée among the people; and bring thée to publike shame. Eccle. 42. 10.

It is the mothers duety, as well as the fathers, to prouide a godly husbande for her daughter, or a vertuous wife for her sonne. For so did Hagar for her sonne Ishmael, when he was grown to mans state, and diuers other godly women in scripture. Gen. 21. 21.

The mother ought to haue great care in the marrying and bestowing of her children, to the children of God and such as be of a good religion, and therein to yéelde her consent to the ordinaunce of GOD, as diuers holie men and women haue done. Gen. 24. 4, 50, 57, 27. 46, 28, 1, 29. 21, 38, 6. Deut. 7. 3. Ezra. 9. 12. Exod. 34. 16.

What authoritie the father or mother hath ouer their daughter concerning the breache of virginitie, and marrying her to a man of vnderstanding. Reade tit. virg. at large. 1. Cor. 7. 36.

If thy daughter vnbetrothed be defloured by a man, that hath entised hir, and thou refuse to giue hir vnto him in marriage to be his wife, then thou shalt take of him money according to the dowrie of virgins. Exod. 22. 16. Deut. 22. 28.

Howe the parentes are to trie and prooue the honestie and chastitie of their daughter that is married, and accused of adulterie: and howe the father shall be recompenced, if his daughter be found faultlesse by tryall; read in the chapter of virginitie or maydes. Deut. 22. 19.

That parentes haue not authoritie to marrie their chyldren of a couetous intent for their owne gaine, whiche in dede is to sell them for seruice to their seruantes: as Laban did his two daughters Rahel and Leah to Jacob. Gen. 29. 19. or as Shesham did his daughter to his seruant Jarha. 1. Chron. 2. 35. moe of a diuelish purpose to seeke reuenge by hypocrisie: as Saule, who gaue his daughter Mychal to Dauid to betray him. 1. Sam. Nor yet lastly, without the consent of the parties themselues; it is manifest by the example of the godly, especiall of the mother and brother of Rebecha: where they sayd, wee will call ỹ maide & aske her consent. Gen. 24. 57. And as Raguel did Sara his daughter. Tob. 7. 13. Yea, so soone as the parentes perceiue, that it is the ordinance and worke of God, that their childe should bee bestowed, they ought forthwith to yeelde and giue their consentes, to auoyde further inconueniences, and to commit the matter to God: as the parents of the said Rebecha did. Gen. 24. 50.

And howe dangerous a thing it is, for parentes to be negligent and careless in bestowing their daughters in marriage, it may well appeare by the storie of Tamar, that was defloured by her father in law Juda. Gen. 38. 26.

If a woman vowe a vowe vnto the Lorde in hir fathers house in the time of hir youth, and hir father heare hir vowe and hold his peace concerning hir, then all hir vowes shall stande, and hir bonde be good; because hir father hath approued hir vowe and bonde by holdyng his peace: but if her father by not approuing, or consentyng to her vowe disalowe hir the same daye, that hee heareth of hir vowe or bonde, then they shall not bee of value, and the Lorde will forgiue hir: because her father disalloweth hir vowe, so made to humble hir soule and to mortifie it by abstinence, or other

bodyly

bodyly exercise. Whereby we see, howe the father hath authoritie to breake the vowes of his children, made euen to God so long as they are single & vnder his tuition: but being married he hath no such authoritie. For then the husband is to approoue or disproue the same: as appeareth, Leuit. 30. 4.

Giue not thy sonne, thy wife, thy brother, nor friend power ouer thée while thou liuest, and giue not away thy substaunce and goods to any other in thy life time; least it repent it, and thou be fayne to aske the same of them againe: as long as thou liuest (I say) and haste breath, giue not thy selfe ouer to any person. For better it is that thy children shoulde praye vnto thée; then that thou shouldest bée faine to looke vp to the handes of thy children.

At the time, when thou shalt end thy dayes and finishe thy lyfe; distribute thine heritance. Eccle. 33. 18. &c. reade Gene. 25. 5. Tob. 8. 21.

If a man die and haue no sonnes, then hée shall leaue his inheritaunce vnto his daughters, and for default of daughters to his brethrē, & for lack of brethren, to his fathers brethren: &c. Leuit. 27. 8. read more Deut. 21. 15. Galat. 4. 36.

The fathers vse to lay vp and prouide for the childrē, and not the children for the fathers. 2. Cor. 12. 14.

That parents may modestly mourne for the losse, death, or calamitie of their children, so farre forth, as they preferre not naturall affection to gods will: it may appeare by many examples in holy scripture: namely in Iacob. Gen. 37. 3. 43, 36. Aaron. Leuit. 10. 19. in Dauid. 2. Sam. 19. in the Shunamyt. 2. King. 4. 18. In Iob. 15, 20. before Iere. 31. 16. in Rachel.

The father being a Priest, might not mourne for his daughter; if she were married. For being married she seemed to be cut off frō his familie: but béeing a virgin, and so dying hée might by Gods lawe mourne and lament for her death: as appeareth. Leuit. 21, 3.

Finally, it is the duetie of all godly parentes, as in their life to instructe and teache them Gods lawe: so likewise when they lye in their death beddes to call their children before them, and to blesse them, and to giue them ghostly admonitions, and godly lessons; to the glory of God and the amendement of their liues: after the example of Iacob. Gē. 48. & 49. of Dauid. 1. King. 2. 2. of Iob. 15. of Tob. 4. 2. 5. 16.

of Mathathias, 1. Mac. 2. 49. of Antiochus, 1. Mac. 6. 14. The mother of the seuen brethren, &c. 2. Mac 7. 20. and many moe.

The Daughters and childes duetie to *her Parentes.*



Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee. Deut. 5. 16, Exod. 20. 12.

Shee, that smiteth her father or mother, shall die the death; and be slaine for it. Exod. 21. 15.

Shée, that curseth her father or mother, shall bee put to death for it. Exod. 21, 17. Leuit. 20. 9.

If a priestes daughter fall to playe the whore, shée polluteth her father: therefore shall shee be burnt with fire. Leuit. 21. 9.

The daughter, that worketh follie in Israel by playing the harlot or whore in her fathers house, and is not founde a virgin, shall bee brought forth to the doore of her fathers house, and the men of the Citie shall stone her with stones to death. Reade tit. virg. Deut. 22. 21.

Shée, that mocketh her father or mother, bringeth the curse of God vpon her selfe: as did Cam. Gen. 27. 12.

Thou shalt not vncouer the shame of thy father by lying with him: the childe that so doth shall die the death: her blood shall bée vpon her. Leuit. 18. 7. 20, 11. Lottes two daughters did so, of whom came the wicked & cursed generation of the Moabites & Benammyts. Gen. 19.

Cursed is shée, that lyeth with her father in lawe, and committeth such villanie. Deut. 27. 23. so did Tamar. Gen. 38. 9.

Cursed is shée, that curseth or contemneth her father or her mother, Deut. 27. 16.

Ye shall feare euery child your father and your mother. Leuit 19. 3.

If a man haue a daughter, that is stubborne and disobedient, which will not hearken vnto the voyce of her father and mother, and they haue instructed her and chastened her, and shée will not obey them, nor be ruled by them: then shall her father and mother take this their stubborne daughter, and bring her out to the elders of the citie, and vnto the gates of the place where shée dwelleth: and shall say vnto the

Elders

elders of her citie: This our daughter is stubborne, insolent, and disobedient, and shee will not obey our admonitions; shée is a riotour, and a drunkard, a gadder abroade, and of a shameleſſe behauiour: Then all the men of the citie shall stone her with stones vnto death [in token that to disobey the parents is most horrible:] so thou shalt take away euill from among you, that all Israel may heare and feare my iudgements or lawes. Deut. 21. 18. 19. &c.

Woe bée to that childe, that disobeyeth and rebelleth against father or mother, refusing to bée corrected for amendement. Esay. 45. 10.

Woe bée to that daughter that riseth vp or rebelleth against her owne father. Gen 30. 14. And woe also bée to that daughter in lawe, that striueth with her mother in law. Mich. 7. 6. Such were Iudith, & Bashmath the two daughters in lawe of Isaack and Rebecca. Gen. 26. 35.

The child that robbeth father or mother, & saith it is no sinne, the same child is ỹ companion of a murderer or destroyer. Prou. 28. 24. So did Rachael steale away her fathers Idols. Gen. 31. 19.

The child that robbeth the father, or shutteth out the mother, is a lewde, and an vnworthy, & shamefull child. Prou. 19. 26.

Pouerty & shame is to that child that refuseth instructiõ, & will not abide correction: but that childe that regardeth discipline, and geueth eare to the information of the parents, shal come to honour. Pro. 13. 1. 18.

Who so laugheth their father to scorne, and set their mothers commandement at nought: the rauens of the valley plucke out their tyes, and deuoured bée that childe of the young Eagles. Prouerbs 30. 17.

Shée that curseth her father or mother, her light shalbe put out in the depth of obscure darkneſſe. Prou. 11. 20.

Shée that is a companion of riotous men, and vseth banqueting with gluttons, shameth her father. Prou. 7. 28. so did Dinah. Gen. 34. 4. and Lots two daughters. Gen. 19. 32. Solomon, Mark. 6. 27.

The child may make a vowe to God to humble her soule by abstinence: but the father hath authoritie to breake and anull it. Num. 30. 4.

A wise child maketh a glad father: but a foolishe and vndiscreete daughter is an heauines vnto her mother. Prou. 1. 10.

My daughter heare thy fathers instruction, and forsake not thy mo-

thers teaching. Prou. 1.8.

Yeare O yée children, the instructiõ of your fathers, & geue eare to learne vnderstãding whẽ he doth teach you good doctrine in the way of wisedome, and leade you in the pathes of righteousnes: so shall yée walke at libertie without offence. Prou. 4.1.11.

A wise childe reioyceth the father, but a foolishe daughter despiseth hir mother, and is the calamitie of her parentes. Prou. 15.2. 13.19.

Yeare your fathers iudgement O children, and doe thereafter. For God will haue the father honoured of the children, and hath confirmed the authoritie of the mother ouer the childrẽ: & loke what a mother commaundeth hir children to doe, the Lord will haue it done and kept. Eccle. 3.2. &c.

Who so honoureth hir parents, hir sinnes shalbe forgeuẽ hir, & shée shal abstaine frõ thẽ & shall haue hir dailie desires. And she, that honoreth hir mother, is like one that gathereth treasures.

Shée that honoureth hir father, shall haue ioye of hir own childrẽ, and when shée maketh hir prayers, it shalbe heard.

She that honoreth hir father, shall haue long life, & shée that is obedient to the Lord, shall comfort, and cherish hir mother.

Shée that feareth the Lord, honoreth hir parents, & doth seruice vnto them as vnto Lords & Ladies. So did Rachel call hir father Labã Lord in great reuerence. Gen. 31.35.

Honour thy father and mother, in déede and in worde, and in all pacience, that thou maiest haue Gods blessing & that his benediction may abide with thée in the end. For ỳ blessing of the Father establisheth the houses of the children, and the mothers curse roteth out the foundations thereof, as appeareth in Ham, whõ his father Noah cursed, but blessed his brother Sem and Japhet &c. Gen. 9.22.

Reioyce not at the dishonour of thy father, or mother, whẽ they are repraued. For it is no honour vnto thée, but shame: séeing ỳ the childs owne glorie cõmeth by his fathers honor: and the reproch of the mother, is dishonour to the children.

My daughter make much of thy father in his old age, and grieue him not as long as he liueth: and if his vnderstanding faile, haue pacience with him, and despise him not when thou art in thy full strẽgth, and lustie youth. For the good intreatie of thy father, and the good déed that thou shewest vnto him shall not be forgotten, but it shall be a fortresse for thée against sinnes: and when thou thy selfe wantest, it

shall be rewarded thée. And for thy mothers offence thou shalt be recompensed with good: yea it shall bée founded for thée in righteousnes, and in the day of trouble thou shalt be remẽbred, thy sinnes also shall melt away, as the yce in the faire weather.

But shée, that forsaketh hir father, shall come to shame, and shée, that angreth or displeseth hir mother, is cursed of God.

Honour thy father from thy whole heart, and forgette not the sorowfull trauayle that thy mother had with thee. Remember (I saie) that thou wast borne of them, and howe canst thou recompence them the things that they haue done for thee. Eccle. 7.27.

An euill or misnurtured child is the dishonor of the father, and a foolishe daughter shall be little regarded. 22.3.

A wise daughter, is an inheritage vnto her husbande, but shee, that liueth dishonestly bringeth her father and mother to sorow and care.

A daughter that is bold, impudent, or past shame, dishonoreth both hir father & hir husband: and is not in fauour to the vngodly: who shall regarde hir? but they both, that is, the father and husband also shall despise and abhorre hir. Eccle. 22.5.

If children be proude with hawtinesse, & foolishnes, they blot out and defile the nobilitie of their kindred. 9.1.

If Miriams father had spit in hir face in his displeasure, should shée not haue bẽne ashamed seuen dayes: yea shée might not presume to come in his presence till he were reconciled. Num. 12.14.

Remẽber thy father and mother whẽ thou sittest among great mẽ, least God forget thée in their sight, & least thou doting in thy custome, become a fole and suffer rebuke, & wish ỳ thou hadst not bẽn borne, and so curse the day of thy natiuitie. Eccle. 23.14.

The children that boast of their riches and nobilitie, seeme but to reproche their father, who was base borne, and of lowe condition. Hosea 12.L.

An vntamed horse will be stubborne, and a wanton childe will be wilfull. Eccle. 30.8.

Be ashamed of whoredome, before father or mother. 41.17.

Honor thy father & thy mother in law, which are now thy parẽts, that thou maist get thy selfe a good report of all. Tob. 10.12. So was Sara the wife of Tobie, Ruth, Rachel, &c.

My daughter, heare the words of thy father, & laie them vp in thine heart

heart as a foundation. Despise not thy mother: but honour her all the dayes of thy life, and doe that which shal please her, and anger her not. Remember my daughter how many daungers shée sustayned, when thou wast in her wombe, & when thy parents dye, close thē their eies, and bury them together honestly.

My daughter set thou our Lorde God alwaies before thine eies, & let not thy wil be set to sinne, or to transgresse the commaundements of God. Tob. 4. 6.

But kéepe thou the lawe and commaundementes of the Lord, and shew thy selfe mercifull, pitiful, and iust, and loue the Lorde thy God in trueth and iustice, so shalt thou reioyce, and all things goe wel with thée. Tob. 14. 9.

Doe vprightly I say all thy life long, and follow not the way of vnrighteousnes. For if thou deale truely, thy doinges shall prosperously succéede to thée, and to all them which liue iustly. Bee liberall to the iust, and giue almes of thy substance chérefully, & when thou giuest almes, let not thine eyes be enuious, neither turne thy face from anie poore man, least that God turne his face also from thée, &c.

Beware of whoredome, adultery, and al vncleannesse, & take thé an husband in the feare of the Lord, that thou maist be blessed in thy children, and thy séede inherite the lande.

Also loue thy brethren and sisters, kinred and friendes: and despise not in thine heart, the sonnes of thy people, in not taking an husband of them. For in pride and disdaine is destruction, and much trouble, & in fiercenes is scarcitie and great pouertie. For fiercenesse or vnprofitablenes is the mother of famine.

Serue God diligently day and night: be circumspect in all things thou doest and be well instructed in all thy conuersation.

Doe that to no man which thou hatest. Drinke not wine to make thée drunke, neither let drunkennesse goe with thee in thy iourney.

Aske counsell alway of the wise, and despise not any counsell that is profitable.

Blesse thy Lorde God alway, and desire of him that thy way may be made streight, and that all thy purposes and counselles may prosper.

Feare not my daughter, if thou be poore. For the Lorde giueth all good thinges, and he humbleth whom he will, and as he will. Content thy selfe (I saie) with thy poore estate. For thou hast many thinges if thou

thou feare God and flie from sinne: and doe the thing which is acceptable vnto him.

Now therfore my daughter, remẽber these cõmaundements & precepts, neither let thẽ at any time depart out of thy mind. Tob. 4. all. A vertuous child shal haue rule vnder her mother, & gouerne by hir authoritie: so did Sara Raguels daughter, rule and guide hir fathers house: as mistresse, and correct and beate his maides for their faultes. Tob. 3. 9.

She that loueth father or mother more then me (saith Christ) is not worthie of me. Mat. 10. 37.

Whosoeuer shall forsake house and lande, father or mother, husbande and children, for my names sake (saith Christ) shee shall receiue a hundered folde more, and shall inherite euerlasting life. Math. 19. 29.

Woe be to those children, that fulfill the measure of their fathers iniquitie. Mat. 23. 32.

God hath commaunded, saying: Honour thy father and mother. And he, that curseth father and mother: let him die the death. Mat. 15. 4.

Geue to all men their dutie: feare, to whom feare is due: honor, to whom yee owe honour. Rom. 13. 7.

Saint Paule reckoneth those children, that are without all naturall affection and disobedient to their Parentes, among the wicked ones and reprobate that know not God: whom God hath deliuered vp vnto a reprobate minde, to commit all maner of sinne and wickednesse. Rom. 1. 30.

Know this, ỳ the law is geuen vnto ỳ lawlesse & disobedient, to the vngodly, & to murderers of fathers & mothers, to whoremongers, harlots, & liers, &c. to take vẽgeance on al such workers of wickednes, cõtrarie to wholesome doctrine and admonition. 1. Tim. 19.

This knowe, that in the last daies shall come perillous times. for men shall bee disobedient to parentes, without naturall affection. 2. Tim. 3. 1. The sonne shall be at variance against the father, and the daughter against the mother: & the daughter in law against the mother in law, and a mans enemies shall be they of his owne household. Math. 10. 34.

What childe is it whõ the father chasteneth not, if then ye be not vnder correction, then are yee bastardes and not children: Geue

thers.

therefore due reuerence vnto those your naturall parentes of your bodies, which haue begotten you, & despise not their chastisement, which correct you & chasten you a few daies, euē after their owne pleasures, for your profite. Heb. 12.5.

Yée children obey your parentes in all things, which are in the Lord. For this is well pleasing vnto the Lorde and right. Col. 3.20.

Honour thy father and mother, which is the first commandement with promise, that it may be well with thée, and that thou maiest be long on earth. Ephe. 6.1.

That the childe ought not to marie or make priuate contracts, without the consent and knowledge of the parentes: it is manifest by manie examples in holie Scripture: as in Rebecca, Gen. 24. 49. Sara the wife of Tobit. Tob. 6.12. &c. in Dinah. Gen. 34.4. Thamar. Gen. 38.9.

It is the duetie of that childe, whom the father or mother dearelie loueth, as most déere vnto him, or chiefe of the kindred to laie his or hir hande vpon hir fathers, or mothers, or kinsmans eies in their departure, and to shut or close them vp when he dieth: for so did Ioseph as it was prophesied vppon his father Iacob. Gen. 46.4. So did also Tobit close the eyes of his father and mother in lawe. Tob. 14.15.

The office and duetie of Maisters, and Maistresses, or Dames *towardes their seruantes and maides.*

IF thy brother an Hebrue, or an Hebruesse, (or euen Christian) sell or hire himselfe to thee, and serue thee sixe yeeres, euen in the seuenth yéere thou shalt let him or hir goe out free from thee, (paying nothing for their freedome or libertie:) if he came himselfe alone, not hauing wife nor children, hee shall goe himselfe alone; if hee were maried, then his wife shall goe out with him free: if thou his maister haue geuen him a wife, and shee hath borne him sonnes and daughters, the wife and her children shall bée thine till hir time of seruitude bée expired, which is till the seuenth

seuenth yeere, or the fiftieth yeere beeing the yeere of Jubilie: but her husbande thy seruaunt hee shall goe out himselfe alone, if hee will. But if the seruaunt say this, I loue my maister or mistresse, my wife and my children, I will not goe out free alone: then thou his maister shalt bring him vnto the Iudges, and set him to the dore, or to the postes where the iudges sitte: and shalt bore his eare through with a naule, in tokē that he shall serue thee vntill the yēre of Jubilie, that is for the terme of 50. yēres. And vnto the mayde seruant thou shalt doe likewise. Exod. 21.2. Deut. 15.12.

Likewise if a man (constrayned eyther by pouertie, or els to the ende that the maister shoulde mary her:) sell his daughter to be a seruant, shē shall not goe out as the men seruantes doe. For if shee please not hir maister, who hath betrothed hir to himselfe, then shall he cause another man to buy hir of him, by geuing him money so to doe. For he shall haue no power to sell hir to a strange people, sēing he dispised or defloured hir. But if he haue betrothed hir vnto his sonne: he shall deale with hir according to the custome of the daughters and geue hir dowry: and if afterward he take for his sonne another wife, yet shall he not diminish hir fode, hir rayment, and recompence of hir virginitie: but if he doe none of these three, that is, neyther mary hir himselfe, nor geue another money to buy hir, nor bestow hir vpon his sonne: then shall shē goe out frē, paying no money. Exod. 21.7.8. &c.

If thy brother also that dwelleth by thē, bē impouerished and be solde vnto thee, thou shalt not compell him to serue as a bond seruant; but as an hyred seruant, and as a soiourner hee shall bee with thee, hee shall serue thee vnto the yēre of Jubilie, that is 50. yēres, & then shall he depart from thē, both him and his children with him, & shal returne vnto his familie & possessiō of his fathers. For they are my seruants whom I brought out of the lande of Egypt, they shal not bee solde vnto perpetuall slauery, as bondmen are sold, neither shalt thou rule ouer them cruelly: but shalt feare thy God. Leuit. 25.39.

Thy bond seruant also and thy bondmayd, which thou shalt haue, shall be of the heathen and strangers, ỳ are rounde about thē, of them shall yē buy seruants & maids to be bōdmen or bondwomē, & not of thine owne people or natiō. Moreouer of ỳ children of the strangers, that are soiourners amōg you, of them shall yē buy, and of their

famy-

familes, that are with you, which they begate in your land, these shal be your possession and inheritance to you & your children after you to vse their labours and inheritances for euer: [for they shall not be bought out at ỹ yére of Jubilie: but ouer your brethren the children of Israel, yee shall not rule one ouer another with cruelty: nor take them as inheritance to possesse their seruice for euer. Leuit. 25.44.

And if thy brother, being impouerished by a straunger dwelling or soiourning with thee: sell himselfe vnto that stranger or soiourner, or to the stocke of the strangers familie: he shalbe with that stranger yére by yére as an hired seruant, vntill the yére of Jubelie: neither shalt thou suffer that strãger to intreate him rigorously, if thou know it: and if he be not indowed, he shall goe out both he and his children with him in the yére of Jubilie from that stranger. For vnto me the children of Israel are seruants: they are my seruãts whom I brought out of the land of Egypt. I am the Lord your God. Leui.

But if either he himselfe, or anie of his kindred be able, they after he is sold may buie him out and redéeme him frõ that strangers seruice, by monie according to ỹ number of yéres, that he hath yet to serue: be they more or lesse, &c. Leuit. 25.47.

Thou shalt not deliuer thy brother, (seruant to an heathẽ maister, and fledde from and escaped his maisters crueltie, to embrace thy true religion) vnto his heathen maister againe: but shalt suffer him to dwell with thée, or among you: that are his brethren in what place soeuer he shall chose in euery of your cities, where it liketh him best; thou shalt not vexe him. Deut. 23.15.

Thou shalt not oppresse an hyred seruant, that is néedie and poore, neither of thy brethren, nor of the stranger that is in thy lande within the gates. Thou shalt geue him his hire for his day: neither shall the sunne goe downe vpon it. For he is poore, and therwith sustayneth his life: least he cried against thée vnto the Lorde, & it be sinne vnto thée. Deut. 24.14.15. Leuit. 19.13.

Bring not euery man into thine house. For the deceiptfull haue manie traines and laie waite diuerslie: they are like stomakes that belche stinkingly. For after they knowe thy secretes, they will not feare to vtter them with filthie railing to thy discredite. Eccle. 11.29.

If

If thou takest an aliant vnto thée, or lodgest a stranger, he shall destroy thée with vnquietnesse, and driue thée from thine owne. Eccl. 11.34.

Burden not thy selfe aboue thy power, while thou liuest, with vnprofitable and abundance of idle seruants, neither bee thou familiar with the proude and scornefull: but those that bée for thy profite, vse them and make much of them. Eccl. 13.2. &c.

Forsake not an old seruant for a new: for the new shall not be like him, [delight not in change, for seldome cõmeth a better.] Eccl. 9.12.

Thou shalt not couet thy neighbours manseruant, nor his maidseruant, nor his oxe, nor his asse, nor any thing that is his. Exod. 20.17.

Entertaine such into thy seruice, as nére as thou canst, which are approued to bée true, faithfull, & honest: so shalt thou be sure to haue thy businesse well done: so did Tobias and prospered. Tob. 5.8. Abraham. Gen. 24. Pharao. Gen. 41.47.

A faithfull seruant is a medicine of life & immortalitie, they that feare the Lord shall finde him. Eccle. 6.16.

That maister or mistres, that feareth God, & séeketh his glory, God will prouide for thẽ such faithfull seruants to doe their busines, whõ they may trust with all their goods wheresoeuer they goe: as hee did good king Iosias. &c. 2. King. 22.7.

The maister or mistres ought both to know both gods iudgemẽts & lawes, & also to declare thẽ vnto their familie: & to bee in their houses as Preachers to their children & families, that frõ the highest to the lowest, they may all obey the will of God: so did Abraham. Gen. 17. 23.18.19. So did Jacob also, exhort his household to repentance, and outward profession of the same, & reformed it of all superstition and idolatrie: as appeareth. Ge. 36,2. And notwithstãding the corruption and idolatrie of Egypt, yet Joseph taught his owne family to feare God, and know God: though he could not reforme the whole Realme: as appeareth. Gen. 43.23.

Yea by Gods owne cõmandement, the maister & mistres is bound not only to be holy & religious thẽselues, but also to sée that all vnder their charge & rule be so likewise, where it is said: remẽber the seuenth day to kéepe it holy, sixe daies shalt thou labour and do all thy worke: but the seuenth day is the Sabboth of the Lord thy God, in it thou shalt doe no maner of worke, thou, nor thy sonne, nor thy daughter, thy manseruãt, nor thy maidseruant, nor thy beast, nor thy stranger

that is within thy gates, &c. Exod. 20. 8.

Againe, thou shalt kéepe my feastes, and reioyce in them, thou and thy sonne, and thy daughter, and thy seruant, & thy maid, & the Leuit, & the stranger, and the fatherlesse, and the widow, that are within thy gates, &c. Deut. 16. 14.

Againe, Thou shalt bring of thy first fruites of the lande vnto the Lord, & offer them before him by the hands of the Priest, & thou shalt worship before the Lord thy God, & thou shalt reioyce in all the good things, which the Lord thy God hath giuẽ vnto thée, & to thine household, thou and the Leuit, and the stranger ý is among you (signifying by this that God giueth vs not goods for our selues only, but for their vses also which are committed to our charge.) Deut. 26. 2. 11.

All maisters & dames ought with Iosua to say, I and my house will serue the Lord: for he is our God, & his voyce will we obey though all the world els goe away from him and forsake him. Iosua. 24. 15.

So Dauid after hée had made an end of praying for his people, he then returned to blesse his house, and pray for his family: to declare ý after our dutie done to God and his Church, we are chiefly bounde to our owne house and family, for the which as for all other thinges we ought to pray vnto God, and instruct our families to praise his name. 1. Sam. 6. 20. 1. Chro. 16 43.

The Centurion brought his seruant vnto Christ to be cured, and praied earnestly for his health. Mat. 8. 5. So did S. Iohn Baptist send his disciples to Christ, to teach all maisters to do the like by hearing of his worde, and learning of his lawes. Mat. 11. 2.

The ruler of Capernaum beléeued in Christ and all his houshold. Iohn. 4. 53.

Cornelius the Italian captaine was a deuout man, and one that feared God with all his houshold. Act. 10. 1.

Lydia a woman worshipped God, and was baptized with all his houshold at the preaching of the Gospell. Act. 16. 14.

The kéeper of the prison also, where Paul was in bonds, beléeued, and was baptized, with all his houshold at Paules preaching: so that both he and all his houshold were saued. Act. 16. 31. The like did Iustus and Chrispus. Act. 18. 7. 8. that worshipped god & all their household, to the good example of all godly and christian maisters & dames.

Euery particuler maister and christian housholder ought often to Dauid to say and repeate the 101. Psalme. For therein is conteined briefly

briefly the dutie of all godly masters both towards God & their seruãts: so shall they walke in their house with a perfect heart. Psal. 101.

A wise master will instruct his seruants & family with discretion: the gouernance of a prudent man or woman is well ordered. As the master is, so are his seruants, & loke what maner of man the good man of the familie is, such are all they that dwell with him: and like mistres, like maid. Eccle. 10. 1.

An vnwise ruler or master destroieth his houshold and seruants: but where a wise mã hath gouernãce, there ỹ family prosper. Ec. 10. 3

Let him that gouerneth or ruleth, do it with diligence, and wait on his office and calling, doing his dutie in the feare of God, saith Saint Paule. Rom. 12. 8.

Thou shalt not rule ouer thy seruant or maid cruelly: but shalt feare thy God, and remember that thou wast a seruant thy selfe. Leuit. 25. 43. Deut. 15. 15.

If thou smite thy seruant or thy maid with a rod, and he or she die vnder thy hand presently, thou shalt surely bee punished for it, but if thy seruant so beaten continue a day or two and then die: thou shalt not bee punished [by the ciuill magistrate: but before God thou art a murtherer] for he is thy monie.

Also if a man smite out his seruants toth or perish his eye, he shall let his seruant goe out free for his blemish and hurt, so God reuengeth cruelties of masters or dames in most little things. Exodus 21. 27.

If an oxe goare a mans seruant or maid, the owner of the oxe shall giue vnto the master thirtie shekels of siluer, and the oxe shalbe stoned. Exod. 21. 32.

If iniquitie be in thine hand, put it farre away, and let no wickednes dwell in thy tabernacle: that is, renoũce thine owne euill workes, and see they offend not God, ouer whom thou hast charge: then shalt thou lift vp thy face without spot, and shalt bee stable, and not feare any miserie. Iob. 11. 14. 15.

Giue thy hired seruant some rest and ease, for they that labour truly, are worthie of refreshing. Iob. 7. 2.

Hee that troubleth his owne house shall inherite the winde, and like a fole shal become seruant to the wise. [That is the couetous man that spareth his riches, to the hindrance of his family shalbe depriued thereof miserably, and become poore and needie, yea, a slaue

to the godly, which are the true possessours of the gifts of God]. Pro. 11.29. For there is a time to spare, and a time to spend. Eccle. 3.6. doe all things therefore in due order.

A wise and huswifely woman buildeth her house [by taking paine to profit hir familie, and doing that which concerneth hir dutie in hir house diligently:] but the foolish dame destroyeth it with hir owne idle hands. Prou. 14.1.

As a bird that wandreth from hir nest, so is a woman that gadeth from hir owne house, & is oft flitting frō place to place, nothing carefull of hir familie. Pro. 8.27.

Accuse not a seruant vnto his master, least hée curse thée, & speake euill of thée, and so hurt thy selfe, and offend by accusing him without a cause. prou. 30.10.

Take no héede to euery word that is spoken, neither care for thē, nor credite them, least thou heare thy seruant cursing: therfore thine owne heart knoweth that thou thy selfe also hast oftentimes cursed and spoken euill by other men. Ecclesiastes. 7.22.

Bée not as a Lion in thine owne house: neither beat thy seruant for thy fancie, destroying thy houshold folkes, nor oppresse them that are vnder thée. Eccl. 4.30.

Whereas thy seruant worketh truly, intreate him not euill, nor the hyreling that bestoweth himselfe wholy for thée, and is faithfull vnto thée. Eccl. 7.20.

Let thy soule loue a faithfull and discréete seruant, and defraud him not of his libertie, neither leaue him a poore man: as Laban would haue done Iacob. Eccle. 7.21.

Blame nor condemne not thy seruant before thou haue inquired, and tried out the fault: vnderstand the matter or complaint first, and when thou hast made inquisition, then reforme thy houshold righteously (if Potipher had kept this rule, Ioseph had not bin so rashly cast in prison, at the wrongfull complaint of his lecherous mistres.) Eccl. 11.7.

Reproue thy seruant, least he doe euill: and if he haue done it, reproue him also that hee doe it no more. Tell thy seruant of his fault, least he bée ignorant, and say, I haue not done it, & so a slander be raised vpon thee: and giue no credite to euery worde. Giue thy seruant warning I say before thou threaten him, and being without anger, giue place to the lawe of the most high. Eccl. 19.13, &c.

Take

Take héed of thē that bée of thine owne houshold, (for a mans enemies are they of his owne houshold) Eccle. 32, 22. Mat. 7. 6.

The yoke and the whip bow downe the hard necke: so tame thine euill seruant with the whip and correction. Set him to worke, for that belongeth vnto him: if hée bée not obedient put on more heauie fetters, and binde his féete to a clogge: but bée not too excessiue, nor punish him not too muche in any wise, nor without discretion doe nothing. Eccle. 33. 23. &c.

Bée not ashamed to beate an euill seruant to the blood: for so were slaues vsed in olde time. Eccl. 42. 5.

Some masters there bée, saith Christ, that binde heauie burdens & grieuous to bée borne, and lay them on their seruants shoulders: but they themselues will not moue them with on finger, Matthewe 23. 4.

Hée that ruleth, let him do it with diligence, & discretion, & waite on his office. Rom. 12. 8.

Yée Masters and dames, doe yée the same thinges vnto your seruants, that are good and right in the sight of God and men, putting away threatning: and knowe that euen your master also is in heauen, neither is there respect of person with him: whether hée be bond or frée, seruant or master. For the cruell master, that doth wrong, shall receiue for the wrong that hée hath done. Ephe. 6. 9. Collos. 4. 1. 3. 25.

A master must bée one, that can rule his owne houshold honestly, hauing children and seruants vnder obedience with all honestie: no fighter, no striker, nor giuen to wickednesse. For if any cannot rule his owne house, howe shall hée bée a profitable member in the church of God?

If there bée any, that prouideth not for his owne house and familie; and namelie for them that bée of his owne houshold, he denieth the faith, and is worse then an infidell. Learne therefore to shewe goodnesse towardes your owne house, that you may bee blameleslie. For that is an acceptable thing before God. 1, Tim. 5, 8. So did that heathen King Pharao make prouision for his house against the time of dearth, Gene. 41. & 42, by the counsell of Joseph.

Sara dealt roughly with Hagar hir hand maid, for despising hir dame, which forced Hagar to flie away: but the angell of the Lorde comforted hir, and made hir returne to hir dame againe. Gene. 16. 6. &c.

Howe friendly Saint Paule wrote to Philemon in the behalfe of Onesimus his seruant, that had runne away from Philemon: & exhorted him, louingly to receiue him again, and forgiue him al faults: appeareth in his Epistle to Philemon written only for that purpose, and vpon that occasion. 1.10.

How greatly God doth and euer hath detested the cruelties of masters towards their seruants, it appeareth in the Prophete Esay: who saith, The Lorde himselfe will rise against the wicked and frowarde man, and all his household. Esay. 31.2. And in the Prophete Malach. The Lord will cut off the master that doth transgresse his his holy lawe. Mala. 2.12. Againe, I will come nére to iudgement and bée a swift witnesse against those that oppresse the stranger, & wrongfully kéep backe the hirelings wages: and feare not me saith ỹ Lord. Malach. 2.12.3.5.

Yea how gréeuously God plagued both Prince and people for their crueltie towards their seruãts: it may appeare, if you will vouchsafe to reade the 34. Chapter of Ieremie the Prophet.

A righteous man regardeth the life of his cattell (much more the life of his seruants,) but the vngodly haue cruell heartes both to the one and the other. Prou. 12.10.

Bée diligent to know the state of thy flock & cattell, & looke well to thy heards: for riches remaine not alwaies, nor the crowne endureth for euer. Pro. 27.23. For if thou be diligent to preserue ỹ gifts of God, which he doth giue thée of his goodnes towards thée, then thy hay shall grow, & the grasse come vp, and hearbes to gather in the mountaines: yea thy lambes shall beare wooll to cloath thée, & for thy goates thou shalt take money, to maintaine thy huswiferie. Thou shalt haue goats mylke enough, I say to fede thée, and to vphold thy household, and to sustaine thy maidens. Pro. 27.25.

If thou haue cattell, looke well to them: and if they bée for thy profite, kéepe them with thée. Eccle. 7.42.

Be not ashamed to set a good locke, where many hands are: and if thou giue any thing by nũber or waight, to put all things in writing, both that ỹ is giuen out, & that which is receiued againe. Eccl. 42.7.

Take héed of them, that be of thine owne household, and looke wisely about thée. Eccle. 32.22. For a mans enemies are they of his own household, Mich. 7.6. Mat. 10.36.

Aske no counsaile of the slouthfull for any labour, nor of an hyreling,

for

for the finishing of a worke: nor of an idle seruant for much busines. Eccle. 37. 11.

The fodder, the whip, and the burden belong vnto the asse: & meat, correction, and worke vnto thy seruant. If thou set thy seruant to labour, thou shalt finde rest, but if thou let him goe idle, hee shall seeke libertie. Send him to labour therefore, that he goe not idle about. For idlenesse bringeth much euill. Eccle. 33. 23.

Giue not thy seruant too much preheminence ouer those thinges which he cannot vse aright. For pleasures are not comely for a fole, much lesse for seruants to haue rule ouer their betters. Prou. 19. 10.

Hee that delicately bringeth vp his seruant from his youth, at lẽgth hee will bee euen as his sonne or master. Prou. 29. 21.

Through slouthfulnes the rofes of the house goe to decay, and by ỹ idlenesse of the hands, the house droppeth through, or it rayneth into the house. [Therefore keepe thy seruants euermore well occupied in some good exercise to cõmon or priuate profits] Ecclesiastes. 10. 18.

The hand of the diligent shall beare rule, but the idle shall be vnder tribute. Prou. 12 24.

Masters ought to bee affected towards their seruants, as towards their children: and to loue them vnfeignedly for vertues sake: as appeareth. 2. Kin. 5. 13. &c. And as the Centurion did. Mat. 8. 5.

The Master or Dame ought not to thinke scorne of their seruãts aduise, nor to refuse their counsell, if it tend to the glory of God, and their profite: after the example of Pharao, who followed Iosephes counsaile in prouiding corne against dearth, Gen. 41. 47. Of Naamã the Syrian, who went & washed himselfe at their request as the prophet bade him. 2. King. 5. 13. And of Abigail Nabals wife, who with all spæde followed her seruants counsell, to pacifie the wrath of Dauid conceiued against hir husband and all his houshold. 1. Sam. 25. 17. And of Iob, who neuer contemned the iudgement or good counsaile of his seruants or maidẽs, neither did oppresse them, nor stand in contention with them: but being alwayes moued with Christian pitie towards them, as hee that remembred his seruants were made of the same earth, and cast in the same mould of the woman with him, he alwaies vsed thẽ as Gods good creatures, lent vnto him for his necessitie, & neuer either in word or dæd would euer abuse thẽ. Iob. 31. 13.

If thou haue a good seruant, intreat him as thy brother. For thou hast nede of him as of thy selfe: if thou intreat him euill, and bee

runne away, as Hagar did from Sara, wilt thou seeke him? Eccle. 33.24.

If thou haue a faithfull seruant: let him bee vnto thee as thine owne soule. For in blood hast thou gotten him: so was the Centurions seruant vnto him, as appeareth in that hee prayed Christ so heartily for him, Mat. 8.5.

For God oftentimes blesseth and prospereth the wicked for the godly seruants sake; as hee did Laban for Iacobs sake, Gen. 30.27. and Potipher for Iosephes sake. Gen. 39.5. Saul for Dauids sake. Achab for Obadias sake. 1. Kin. 18.7.

The master may require an oth of obedience, loyaltie, and faithfulnesse in his businesse of his seruant. So did Abraham Gen. 24.2 41.

But they must not looke to bee obeyed in all their wicked and vngodly commandementes, no more then Saul was obeyed of his seruants, at what time hee commaunded them to kill all the Lordes Priestes. 1. Sam. 22.17. Or of his Page that was commaunded to thrust him through. 1. Sam. 31.4. More then Potiphars wife that commaunded Ioseph to lie with her. Gen. 39.13.

It is an horrible fault for the Master or mystres to entice or solicite their seruants to sinne in adulterie: as Potiphars wife did hir man Ioseph. Gen. 39.13. Or to eate the gaynes gotten by their seruants lying tongues: as many doe in the world at this day, ℣ which thing Dauid would in no wise do. For hee said, that that is to eate ℣ drinke the blood of their seruauntes, and to make merchandize of their bodies and soules, reade. 2. Sam. 23.17. 1. Chro. 11.19. Or to rage against the professours of ỹ Gospell, ℣ seeke to doe them all the hurt and mischiefe they can possibly deuise or procure: as wee reade Alexander the Coppersmith did. 2. Tim. 4.14. And also the Sorceresse of Phillipie, who when Paul cast out the euill coūning spirite of the Diuell out of her maide, that cryed after him, shee thereby perceiuing ỹ hope of hir gaynes to bee gone, which her maid was wont by that spirit of diuination to get hir Mystres: ran furiously vpon Paule and Silas, and brought them before the Magistrates, who whipped and beate them with rods, as troublers of their citie. Reade Act. 16.16.

If a master or mystres delight in lyes, all hir seruants are wicked and vngodly. Prou. 29.12.

Vul

But Elisha like a godly man punished the briberie, couetousnesse, and lying of his seruant Gehezi: as appeareth, 2. King. 5. 27.

It is a thing yrkesome to men, burdensome to the earth, and intollerable in a common wealth, for the master to marry his maid, and make hir heire to hir mystres: or the mistres to marry hir man and cause hir seruant to beare rule, yet too too much vsed in these our corrupt daies. Pro. 30. 22. But the offender by Gods secrete iudgments is well punished therefore, as dayly experience proueth.

Beware of a talebearer, a blasphemer, and a contentious seruant, of an idle body, & flitting fellow that vseth to haue many maisters, and rid such quickly out of thy house. Prou. 6. 20. 8. 27.

Cast out also the skornefull person out of thy dwelling, so shall strife go out with him, yea all variance, contention, and slander shall cease. Prou. 22. 10.

Hate such as are vnfaithfull, and let the froward in heart depart from thée. Know thou no wicked person. Who so priuily slaundereth his neighbour, him reiect. Who so hath a proude looke and haughtie stomacke, doe not suffer him to rest with thée: let thine eyes looke vpon such as bée faithfull among thy seruants, and let them dwell with thée who so leadeth a godly life, let him bée thy seruant. Suffer no deceitfull person to dwell in thy house. Hée that telleth lyes permit him not to tarry in thy sight. Giue thy selfe wholie to wisdome & vprightnesse, shewe thy selfe a fauourer of vertue and vertuous seruants, & a foe to all vice and vicious persons, and doe thy best to punish vice, both in thy self and those that thou hast care of, & that betimes without all delay, so shall all inconueniences be preuented, Gods plauges auerted, and thy selfe and his Church benefited, to his glorie, and thy perpetuall praise in Christ. Psal. 101.

Those that are faithfull and diligent in thy seruice, are to be cherished, and made much of, yea to haue more authoritie committed to them: but those that thou findest loyterers and negligent in doing their dutie, those thrust out of thy doors as vnprofitable, as ỹ noble man did in the parable. Luk. 19. 12.

It is a thing very necessary & profitable for all masters to loke well to their affaires: and to call their seruants that haue charge vnder them often to an account and reckoning before they runne too farre in arrerages: and if they finde any faultie, yet to deale charitablie, liberally, and conscionably with those ser uants that are behind in their accounts

accounts, & not able to pay or discharge their debt: as wee may reade in the parable of the King. Mat. 18. 23. And as wee haue example in that Heathen king Pharao, who toke occasion euery yeere once (as vpon his birth feast day, which hee made accustomably euery yeere vnto all his seruants,) to examine their trespasses and faultes done against him: to the end that those whome hee found faultie, he might punish thē accordingly: and those that had not offended him, he might promote to higher offices, & giue them greater rewardes to encourage them in well doing: which example would God all maisters & rulers would imitate to the glory of God. Gene. 40. 20. Then should wee not haue our houses so full of idle seruing men, nor our prison so farced with condemned debters, nor our Countrie so full of idle Roges and beggers.

It is the part of all godly maisters to beare charitably with their seruants infirmities, and to vse them courteously and gently at the first, the better to winne them by little and litle to their obedience, after the example of Christe. Mat. 9. 14.

Some maisters being moued with couetousnes, had rather vēture their liues by posting after a runnagate seruant, then lose the worldly profite, which they had by their seruants: as Shimei did. 1. King. 2. 36.

A Godly man or woman will neuer bee perswaded or counsailed by their seruants, to doe any wicked or vngodly thing against the will of God and his prince: after the example of Iob, whose seruants could not moue him to bee reuenged of his enemies. Iob. 31. 31. And of Dauid. 1. Sam. 26. 9. 24. 5. 6.

Finally, the maister or mistres, ought not through couetousnesse to esteeme more of his owne profite, then of his honestie, and vpright dealing towardes his seruants: as by crueltie or deceite to defraude, to withhold their wages from them, that haue dealt faithfully with them. For that rather sauoureth of crueltie then of equitie: to change the seruantes wages, to withholde it vpon light occasion, or to require at their seruants handes to make good and restore, whatsoeuer is torne & lost, stollen or embeseled, through others default, or otherwise not through their seruants negligence: as did Laban to Iacob. Gen. 31.

But at the ende of the seruants terme, the maister ought to let him depart quietly, and liberallie to pay him all his wages: specially if

be

hée perceiue that God hath blessed him by his seruants faithfull seruice, that the seruant may trauell for his owne house another while also, knowing that the order of nature so requireth, that euery one prouide for his owne family. Neither will God haue the seruant defrauded of his iust reward, nor to bée hurt vniustly any maner of waies, either in deceiuing them of their wages, cõpelling thẽ to serue longer then it is couenãted or their terme lasted, or when their yéres are expired, to send them away emptie handed. For that God that saw all the couetous dealing of Laban to Jacob doth still behold all vngodlinesse and wrong, and his eye euermore obserueth what iniurie soeuer that maisters thinke or doe towards their seruants. Wherfore yée maisters take héede I say, that yée do nothing to your seruãts but that which is iust, lawfull, & right. For surely the maister whose conscience is giltie of the contrarie, & of such misbehauiour towards their seruants, without satisfaction and amends made vnto their seruants shall vndoubtedly bée punished and rebuked of the Lord to his shame: as that cruel hypocrite, hard and couetous man Laban was. Gen. 31. 12.

Yea God hath cõmanded thee, saying: the workmans hire and seruants wages, shall not abide with thée vntill the morning. Leuit. 19. 13.

When thou sendest thy seruant out free, thou shalt not let him goe away emptie, but shalt giue him a liberall reward of thy shéepe, and of thy corne, and of thy wine, and of that wherwith the Lord hath blessed thée, and remember that thou wast a seruant thy selfe in the lande of Egypt, &c. Deut. 15. 12. Exod. 21.

Thou shalt not oppresse an hired seruant that is néedy and poore: by withholding his wages from him, that hée hath earned by his work: neither of the stranger that is in the land, nor of thy brethren. Thou shalt giue him his hire for his day: neither shall the sunne goe downe vpon it. For hée is poore, and therewith sustaineth he his life, least hée cry against thée vnto the Lord, and that turne to be sinne vnto thée. Deut. 24. 14. Leuit. 19. 19.

If I haue withholden their wages (saith holy Job:) that laboured for me, or gréeued the soules of the men of my tabernacle, or be an extorcioner, or briber, or cruell man: then let mine arme rot from my shoulders. Iob. 31. 13.

Let not the wages of any man, which hath wrought for thée, tary

with

with thée, but giue him it out of hand. For if thou serue God hée also will pay thée. Tob. 4.14. Yea Tobit rather added and increased the wages of his man, then diminished one iote for his faithfull seruice; as a most thankefull master, requiting so painefull a seruant in his businesse. Tob. 5.8. 12.1. 13.1.

Judith also at her death made hir maid Abia frée, because she had faithfully and truly serued hir all hir life. Iudith. 16.23.

Alexander king of Macedon also in his death bed distributed his kingdome liberally among all his chiefe seruants, whom hée had brought vp of children, and they raigned after his death in his rome: as appeareth. 1. Macha. 1.7.

For equitie and liberalitie is to bée vsed indifferently to all seruants, as appeareth in the parable of the housholder. Matthewe. 20.1.

And to him that worketh, the wages is due, not by fauour, but by debt, and to bée paide therefore vnto thy seruant without grudging. Rom. 4.4. Because the workeman is worthie of his meate. Math. 10.10. And the labourer is worthie of his wages. Neither shalt thou mosell the mouth of the oxe that treadeth out the corne. 1. Timoth. 5.18.

Finally, I will come nére to iudgement and bée a swift witnesse against those that wrongfully kéepe backe the hirelings wages: and oppresse the stranger, and feare not me saith the Lord of hostes. Malach. 3.5.

The dutie of handmaides and seruants towardes their *Masters and Dames.*

LEt euery one abide in the same vocation wherein hée is called: art thou called being a seruant, care not for it. [For although god hath called thée to serue in this life, yet thinke not thy condition vnworthie for a Christian, but reioyce that thou art deliuered by Christ from the miserable slauerie of sin and death] But if thou mayest bée frée vse it rather. For he or shée that is called of the Lord being a seruant, is the Lords freeman or freewoman: Likewise hée or shée that is called being frée is Christes seruant. Yée are bought with a price, bée not seruants of men.

men. Brethren, let euery man wherein he was called, therein abide with God sincerely, as in the presence of God. 1. Cor. 7. 20.

Let euery seruant be subiect to his gouernour. For there is no power but of God, of whom the powers and gouernours that be are ordeined. Whosoeuer therefore resisteth the authoritie of ỹ gouernour or master, resisteth the ordinance of God, and they that resist, shall receiue vnto themselues iudgement, euen both the punishment of the Iudges and Magistrates, and also the vengeance of God: neither are masters or gouernours to be feared of seruants for good workes, but for euill: wilt thou then bee without feare of thy Master or gouernour, do well then, (and be faithfull & diligent in thy seruice) so shalt thou haue praise of the same. For hee is the minister of God for thy wealth: but if thou doe euill (and bee stubborne & rebellious,) then feare, for God hath not giuen him authoritie ouer thee in vaine. Wherfore yée seruants must be subiect & obediẽt vnto your masters, not because of wrath or for feare only, but also especially for loue & conscience sake. Rom. 13. 1.

Seruants, be obedient vnto them that are your bodily masters, according to the flesh, (and haue dominiõ ouer your bodies, but not ouer your soules: and that) in all things with feare & trẽbling, in singlenes of heart, as vnto Christ: not with seruice to the eye as mẽ pleasers, but as the seruants of Christ, doing ỹ will of God frõ the heart, with good will: and whatsoeuer yée do, do it heartily as to the Lorde, and not vnto men: knowing that of the Lord yée shall receiue the reward of the inheritance, whether yée be bond or free. For yée serue the Lord Christ: but he that doth wrong, whether he be master, or seruãt, shalbe sure to receiue (punishmẽt) for ỹ wrong ỹ hée hath done. For there is no respect of persons with God. Ephe. 6. 5. Col. 3. 22.

Yée seruants giue ye dutie, to whom ye owe dutie: feare, to whom feare belongeth: honour, to whom yée owe honour: and seruice, to whõ seruice appertaineth: and owe nothing to any but loue. For hée that loueth fulfilleth the law. Rom. 13.

Let as many seruants, as are vnder the yoke (of seruitude:) count their masters and dames worthie of all honour, that ỹ name of God & his doctrine be not euill spokẽ off: & they that haue beléeuing masters, let them not despise thẽ, because they are brethren: but rather do seruice, because they are faithfull and beloued, and partakers of the benefite, that is, of the grace of God: as their seruants are,

and

and hauing the same adoption. 1. Tim. 6. 1.

Obey them that haue the ouersight of you, and submit your selues; for they watch for your soules as they that must giue an accounts, that they may doe it with ioy, and not with griefe: for ý is vnprofitable for you. Heb. 13. 17.

Let seruants bée subiect to their masters, and please them in all thinges, not answering againe, neither pickers, filchers, or stealers from them: but that they shall shew all good faithfulnesse and truth towards them, that they may adorne the doctrine of God our Sauiour in all things. Tit. 2. 9.

Seruants, bée yée subiect to your masters and mistresses with all feare, not only if they bée good and courteous: but also though they bée froward and testie, for this is thanke worthie, if you for conscience sake towards God knowing, that God laieth this necessitie or charge vpon you, endure griefe, and suffer wrongfully. For what prayse is it if when yée be buffetted for your faultes, yée take it patiently (knowing that yée haue well deserued it) but if when yée doe wel, yée suffer wrong, & take it patiently (at your masters or dames hand, without any murmuring, grudging, resisting, taunting or answering againe) this is acceptable to God (your reuenger) for hereunto are yée called. Yea Christ himselfe also suffered for vs, leauing vs an exaple, that wée should follow his steps, who did no sinne, neither was there guile found in his mouth, who when he was reuiled, reuiled not againe: when hée suffered, he threatned not, but committed it to him, that iudgeth righteously. 1. Pet. 2. 18. Euen so doe yée, knowing that Gods eye obserueth what iniurie soeuer your masters or dames either thinke, say, or doe against you, to reuenge it.

Yée seruants, let your loue to God and man whome yée serue, bée without dissimulation, abhorre that which is euill, & cleaue diligẽtly vnto that which is good. Bée not slouthfull to doe your seruice, but be faithfull in heart, and feruent in spirit seruing the Lord, reioysing in hope of Gods blessing, patient in your sufferings, & continue in feruent prayer, both for your selues & your masters. &c. Rom. 12. 9. &c.

O yée seruants, know yee not, that to whomsoeuer yée hire & giue your selues, as seruants to obey, his seruants yée are, to whome yée obey: whether it be of sinne vnto death, or of obedience vnto righteousnesse: yes, bée yée well assured, that yée cannot be iust, which doe not obey God, and in him your bodily masters and dames, and that euen

from

from the heart vnfeignedly, as the true seruants of righteousnes: and as those ẏ wholy giue thē their mēbers as seruants to holines, cleanenesse, & all maner of godlines, remēbring that the wages of sinne is death to all ẏ giue their mēbers as seruants to vncleannes, disobedience, and iniquitie, to commit iniquitie vpon iniquitie. Rom. 6.16.

No man can serue two maisters. For either hée shall hate the one, and loue the other: or els leane to the one and despise the other. Mat. 6.24.

The eyes of a manseruant must euer looke vnto the hand of his maister, and bée diligent to attend vpon them: and the eyes of an hand maiden must looke vnto the hand of hir mistres, to wait attentiuely vpon hir: and they both ought continually to waite vpon the Lorde their God, and call vpon him for mercy and grace, to accōplish their duties to his glory. Psal. 123.

A discréete seruant shall haue rule ouer a lewd sonne, and he shall deuide the heritage among the brethren: that is, shalbe made gouernour ouer the children. Pro. 17.2.

That seruant that honoureth not the sonne, the same honoureth not the father his maister which hath entertained him. Iohn. 5. 23.

Hée that kéepeth the fig trée, shall eate the fruite thereof: so hee that waiteth diligently vpon his maister shall come to honour. Pro. 27.18.

Séest thou not that they which bée diligent in their businesse, stande before Kinges, and not among the simple people. Prou. 23.29.

Vnto the seruant that is wise, shall they that are frée doe seruice. Eccle. 10.26.

Hée that is wise in his businesse, shall finde good: and hee that trusteth in the Lord, he is blessed. Prou. 16.20.

Who so is a faithfull and wise seruant, him shall his maister make ruler ouer his household to giue them their portion of meate in due season: yea, blessed shall that seruant be whom his maister when hée commeth shall find diligent, watchfull, and faithfull in doing his dutie. For verily hée shalbe made ruler ouer all his maisters goods. Mat. 24.45.

But as for the euill & froward natured seruant, which saith in his heart: tush, my maister doth deferre his cōming, & beginneth to smite

his

his fellow seruants and maides, & to eat and drinke with the drunke, and to bee drunke also with tipling & banqueting in his maisters absence: that wicked seruants master will come in a day when he thinketh not, & at an houre when he is not aware of, and will cut him off, and thrust him out of his doores, and giue him his portion with hypocrites and rebels. Math. 24. 25. Luke. 12. 42.

The good seruant, that hath bẽn faithfull ouer litle of his maisters goods, & employed it to ẏ best commoditie & most profite of his master, that he could in way of honestie & good dealing, shalbe made ruler ouer much, & be receiued into his maisters house to bee partaker of ẏ same true gotten goods & commoditie with ioy. But that euill & vnprofitable seruant, ẏ shall impudently say thus: master, I know ẏ thou wast an hard mã, reaping where thou sowedst not, & gathering wher thou strowedst not: I therefore being afraide of thy cruell & hard dealing, went & hid my talent, or goods which thou deliueredst me, in ẏ earth, behold yet hẽre is thine own, but wout any increase or profite. That slothfull and idle seruant, I say, that hath bẽn nothing profitable to his master, nor aduantaged him ought towards his meat, drinke & wages, shall haue that taken away, which was giuen him to vse, and he shalbe cast out as an vnprofitable mẽber, into vtter darknes: wher shalbe wẽping & gnashing of tẽth, as it is in the parable. Math. 25. 14. Luke. 19. 12.

The diligence of the seruants to please their maisters, causeth thẽ to become most deare vnto their maisters & dames, & to lacke nothing that may do them good: as yee may reade of the Centurion, who gaue this good report of his seruants for their diligence, that hee could not so sone bid them goe, but they ran: come, but they made hast & came: doe this, or ẏ, but they did it faithfully: and therefore he made his earnest prayers vnto God for them when they were sicke to heale them: neither did they want any thing that was necessarie for their preseruation or maintenance. Mat. 8. 9.

A seruant or labouring man ẏ is giuen to drunkennes, shall not bẽ rich, & he that maketh not much of small thinges committed to his charge, shall fall by litle & litle into pouertie himselfe. Eccle. 19. 1.

The Ceremonie, that was vsed in olde time, ẏ the seruant shoulde put his hand vnder his maisters thigh, & sweare vnto him fidelitie, declareth ẏ seruãts obedience towards their maisters, ẏ they should bow to be faithfull, loyall, & true vnto thẽ in al their affaires: as appeareth

Abrahams

Abrahams seruant did Gen.24.2.9. And that they should diligently pray & praysse God for their master, & all his: they haue example in the same Abrahams seruant, who did so. Ge.24.12.47.

The fidelitie, that all godlie seruauntes owe to their masters and dames, ought to cause them euer to preferre their masters businesse and affayres to their owne necessitie: as did that good olde seruant of holie Abrahã, who would neither eate nor drinke vntill hée had done his masters affaires thoroughly. In whom also is liuely set forth the condition and obedience of all faithfull and trustie seruants, for imitation and example to be followed of them. Gen.24.33. As also in the persõ of Jacob, that serued Laban so faithfully many yéeres. Gen.30. And in the person of Joseph, ý faithfull, vertuous, & chast seruant of Potiphers: Gen.39.41. And in the holie man Dauid, that so oftẽ endured the crueltie of his master king Saul. 1.Sam.20. &c.

That they are blessed, which haue their education with good men and serue them faithfully: it doth appeare by Josua that godlie seruaunt of Moses, who béeyng brought vp euer vnder so holie a Prophet of God, was by that meanes, and the prouidence of God made méet for the high calling of gouernourship, after the death of his Master Moses ouer all the people of Israel: as yée may reade Iosua. 1.1.

A good seruant will both honor & feare his master: as the child doth his father, saith the Prophet. Malach. 1.6.

He that hath knowledge will not grudge when he is reformed, or corrected for his faults: & the ignorant and retchlesse seruant shall not come to honour. Eccle. 10.26.

A soft answeare, & mild word, geuen by the seruant putteth away the wrath of an angry master: but grieuous & reprochful words, with taunt for taunt, stirreth vp strife more & more to their further punishment and Gods displeasure. Prou. 15.1.

A foolish seruant despiseth his masters instruction: but hee ý regardeth correction and will amend for it, is prudent. Prou. 15.5.

A scorner loueth not that master that rebuketh him for his faults: neither will he tarrie with the wise. Prou. 15.12.

He ý refuseth instruction, despiseth his owne soule: but he that obeyeth correction getteth vnderstanding. Prou. 15.32.

A seruant, that is of a seruile & rebellious nature, will not be chastened with wordes: though hee vnderstande and know what to doe,

yet he will not regard the pacience of his maister nor seeke to please him by doing his duetie. Prou. 19. 19.

He that hateth to be reformed, his life shalbe shortened: and that seruant that abhorreth babling & repeating of words quencheth wickednesse.

He that refraineth his tongue may liue with a troublesome man, and he that hateth babling, & murmuring shall haue lesse euill done vnto him. Eccle. 19. 5. 6.

Declare not thy maisters or mistres secrets or maners, neither to friend nor foe: If thou knowest ought amisse by them, let it dye with thee, & reueale it not for anie opportunitie: so shalt thou be sure to find fauour both before God & man. Eccle. 19. 7. 8. It was a great griefe & shame to Sulannas seruants to heare their mistres slandred or reproched with any dishonestie or incontinencie of life: as appeareth, Susan. 1. 27.

If a seruant say stubbornely vnto his maister, I will not doe as it pleaseth thee, though afterward he doe it, yet shall hee displease him that nourisheth him. Eccle. 19. 21.

That seruant, that knoweth his maisters will and doth it not accordingly, shalbe beatē with many stripes: but he ẏ knoweth it not, & yet doth commit faultes worthie of stripes, shalbe beaten but with a few strokes. Luke. 12. 47.

It is much better to reproue, thē to beare euill will: and he that acknowledgeth his fault, shalbe preserued from further hurt.

O how good a thing is it, whē thou art reproued to shew repētance and humilitie, and to promise amendement and obedience: for so shalt thou escape wilfull sinne. Eccle. 20. 2. 4.

Who so hateth to be reformed is in the way of sinners: but he that feareth ẏ Lord, cōuerteth ẏ heart, & abhorreth stubbornes. Eccle. 21. 6.

A foolish seruant will not suffer himselfe to be taught, and there be some too wittie to encrease bitternesse. Eccle. 21. 12.

For a seruant, that is oft punished cannot be without some scarre, no more then he, that nameth and sweareth by God continually, cānot be faultlesse Eccle. 23. 10.

A murmuring and grudging seruant, ẏ is enuious at his maisters liberalitie towardes his fellow seruants, deserueth due reprehension & rebuke, as appeareth in the parable. Math. 20. 11. 13.

Yea, it is vile impudencie and malapert arrogancie, & a thing vt-

terly

terly to be abhorred of all maides, and seruants to reproch their masters children with their faultes to their faces, and to checke or taunt them with vnsemely termes: as Raguels maydes did his daughter Sara: much more impudencie is it for the maide to vse reprochfull wordes to hir mistres hir selfe, reade the storie of Sara Tobit. 3.9.

Seeke not excuses when thou shouldest doe thy worke, neither be ashamed thereof through pride in the time of aduersitie: for better is he that laboureth and hath plentie of all thinges, then he that goeth gorgeously & seekes his dinner, or wanteth bread. Eccle. 10.27.

He that is slouthfull in his worke, is euen the brother of him that is a great waster. Prou. 18.9.

Solomon deriding them that inuent vaine excuses, because they would not doe their duetie, saith: The slouthful seruant saith, O there is a Lion without, I dare not goe for feare least I bee slaine in the streete. Prou. 22.13. 26.13.

As the dore turneth vpon the hookes or hinges, so doth the slouthfull seruant vpon his bedde, and is loth to rise early to goe about his busines. Prou. 26.14.

A slouthfull hyreling hideth his hand in his bosome, and it greeueth him to put it out againe to his mouth. Prou. 26.15.

The sluggard is wiser in his owne conceite then seuen men that can render a reason. Prou. 26.16.

As Vineger is to the teeth, and as smoke is hurtful to the eyes, so is the slouthfull seruant to them that he serueth: for he is but a trouble and greefe vnto his master or mistresse, that setteth him about any busines. Prou. 10.26.

It is a shame for the seruãt to be idle, & liue at pleasure & in delights when hee seeth his master worke and take paines: such an honest seruant was Urias, who vtterly refused to liue at ease in Dauids court, so long as his captaine Joab trauelled in warfare, reade 2. Sam. 11.11.

The diligent and faithfull seruant, that truelie dischargeth the trust that his master hath put him in, shall bee well rewarded: but the idle and sluggish seruant that neglecteth his duetie and is voyde of all care to doe his businesse faithfully is without all excuse, and shalbe iudged of his owne euill deedes: as appeareth in Luke. 17. 17.22.

Seruants, be cõtent with your wages: & accuse not your fellowes falsely or vniustly. Luke. 3. 14.

For the vnmercifull, brawling, and currish natured seruant, that hath no pitie on his fellowes, but most cruelly & despitefully vseth and intreateth thẽ both within & without his maisters house, shall surely be cast out a dores, and put in prison: where hee shall become slaue to the gayler, till his crueltie be wel reuenged: as appeareth in the parable. Math. 18. 28.

Wicked seruantes doe manie euils vnknowen to their maisters: as did the seruants of Abimelech that stopped Abrahams welles of water, vnwitting to their Lord & maister, whereby grew great strife & contention: as appeareth. Gen. 21. 26.

The seruant, that through vile couetous bribery & lying, slandereth the word of God and profession of his Gospel, shall surely bee plagued as was Gehezi, that lied vnto his maister Elisha, &c. as appeareth. 2. Kig. 5. 21.

A theefe is better then a seruant accustomed to lye: but they both shall haue destruction to heritage. Eccle. 20. 24.

The conditions of a lying seruant are euer vnhonest, & their shame is euer with them. Eccle. 20. 25.

That seruant which either of malice with Judas, or of rashnes with Peter (or Dauids seruants 1. Sam. 24. 5.) shal perswade his maister to resist the will of God, & to doe anie thing contrary to his word, is to be accounted as a limme of Sathan, & an vtter enemie to his maister & all godlinesse: reade Math. 16. 22.

Yea the day shal come that I will visite all those that daunce vpon the threshold so proudely, which fill their maisters houses by cruelty and deceipt, saith the Lord: who hereby threatneth the seruants of ỳ rulers & magistrates, which inuade other mens houses & possessions, & reioyce & leape for ioy, whẽ they can get anie pray to please their maister withal. Zephani. 1. 9.

It is playne robberie and theft for the seruant to take away the good name of his maister, or the honor & praise that hee hath deserued, or is due vnto him: this would not Joab take from Dauid, as appeareth. 2. Sam. 12. 28.

That seruant, ỳ is put in trust with all his maisters goodes, & yet deceiueth him, is a most vnthankful wretch, & shall surely be plagued: this would not Joseph do for no temptation, as appeareth. Gen. 39. 8

The

The seruant that feareth God, and standeth in awe of his iudgementes as Ioseph did, shall doe no wicked nor villainous act towards his master or mistresse for anie temptation or allurements, reade Potiphers wife. Gen. 31.8.

No seruant is bound to obey the wicked commaundements of his Lorde or master, but stoutly in the feare of the Lorde hee ought to resist and refuse them, because there it is better to obey God, thē man: as did the seruants of Saul, who refused to kill the priests of ỹ Lorde at their kings cōmandement. 1. Sam. 32.17. & as did his armour bearer, who refused to thrust him thorow. 1. Sam. 31.4.

A faithfull seruant will not sticke to venture & hazard his life and limmes for his masters preseruation, health, & safegard: so did Dauids mē, as appeareth. 2. Sam. 23.16. And also Ittay his seruāt. 2. Sam 15.21. and Peter Math. 26.35. Iohn. 18.10.

The seruant that betrayeth his master for rewards, or conspireth the death of their master or mistresse, or otherwise riseth vp against them to hurt or molest them, shall be sure neuer to escape Gods heauie iudgements, but for their rebellion and treason come to a fearfull and horrible end with Iudas. Math, 26. & 27.5. Act. 1.18. and with Iohn. 22. King. 9.14. and Zimri. 1. King. 16.9.

Yea rather it is the part of euery faithfull seruant, if they shall see or vnderstand of anie perill, dangers, or mischiefe to be comming towards their maisters: forthwith to tell & vtter them to their master and geue them the best counsell they can to the end he may wisely in time preuent them to his further safegarde: for so did the good seruāts of Bethsaba. 1. Sam. 25.14. and of Naaman. 2. King. 5.13. & of Dauid 2. Sam. 18.3. and as Ioseph did to Pharao. Gen. 41.33.

Pleasure is not seemely for a foole, much lesse for a seruant to haue rule ouer princes. Neither is the free vse of things to be committed to him that cannot vse them aright. Prou. 19.10.

Yea, it is a thing hatefull both to God & man, for an handmayde to presume to be heire to her mistresse: reade more Eccle.

Art thou forced with Hagar to start or run away from thy Dame for hir rough dealing with thée: O yet with the same Hagar, call to God for helpe & succour, & returne home againe to thy Dame, & humble thy selfe vnder her hād as she did, or at least procure some good friēd to write in thy cause to reconcile thée again to thy master, as Onesimus did. S. Paul to his master Philemon. 1. 10. For the seuerity of ỹ

dame or maister should not make ẏ seruaunt desperate, nor to neglect hir duety, nor to renounce all obedience, but pacientlỹ to endure correction, and by all meanes to seeke reconciliation: as Hagar did. Gen. 16.4.9.

Yea, though thy maister change thy wages neuer so oft, & be somewhat sharpe and hard vnto thee: yet serue thou cõstantly & faithfully, & haue pacience, neither doe thou starte away for anie light occasion offred: but call vpon God & trust in him: so shall he not suffer thy maister or dame to hurt or abuse thee. Gen. 31.7.

For surely, the propertie of all good seruants is, pacientlỹ to tarie out all their terme of yeeres, for which they are bound: yea to endure correctiõ, labour and hardnes, as the heate by day & the cold by night, vtterly to abandon all niceneste, & to forbeare all vaine pleasures & idleneste. Moreouer, to loke diligentlỹ to their maisters goodes, that nothing perish vnder their charge by their negligence or default, if anỹ thing be wasted, stolen, or lost by their careleſneste, to make it good & restore the same, or the value therof to their maisters contentmẽt. To vse no churlish or bitter speech vnto their betters & gouernors, to content thẽselues with their wages, & whẽ they depart, to go away quietly & carrie nothing with them of their maisters goodes: but that which is their owne. Thus did that godly mã Iacob, as ye may read at large, Gen. 31. 38. whose example I woulde wish all godly seruantes to imitate: So should God testifie for their righteous seruice by rewarding them, and blessing them in their owne houses: as he did ẏ same Iacob, & manie others. Gen. 30.26. Yea, so should God for their sakes also, bleste & prosper their maister & all his household, as he did Labans for Iacobs sake. Gen. 39.5.8. & Pharao for Iosephs sake. Gen.

For vpon the faithful seruants and maidens, in those dayes will I powre out my spirite saith God. Ioel. 2.29.

But the seruant, that wasteth his maisters goods wilfully, shall sodenly be called to an account of his Lord & maister, and beeing founde faultie and culpable, shalbe vtterly thrust out of seruice, and bee forced to make this, or the like pitifull mone, and woeful lamentation: & say, alas, alas what shal I doe, for my maister hath put me away: I can neither digge nor labour with my handes to get mine owne lyuing, and to begge I am ashamed, to steale I dare not, alas what shal I now do, what shall I most wretched caitiffe doe: and who will now receiue me into their house and seruice, &c. Luke. 16.1.

The

The ſeruant abideth not in the houſe for euer, but is made frée at the terme of his yéeres : but the ſonne abideth euer, this is the and difference betweéne a ſeruant a ſonne. Ioh. 8. 34.

Happie is he that hath not ſerued ſuche as are vnworthy of him. Eccle. 25. 8.

Yée ſeruants, ought not to looke for thankes at your maſters hãds, as though he were bound ſo to do, becauſe yée haue done ẏ which your maſter commanded you to doe: for whẽ yée haue done all thoſe things which are commanded you: yet ſay, we are vnprofitable ſeruants, we haue but done that which was our duetie to doe. Luke. 17. 9. 10.

Of diuorcement iudiciall and voluntarie ſeparation, and for *what cauſe a woman may or ought to be diuorced and for what, not by Gods worde.*

When a man taketh a wife and marrieth hir, if ſo be ſhée finde no fauour in his eyes, becauſe he hath eſpied ſome filthineſſe in hir: then let him write hir a bill of diuorcement, and put it in hir hand, and ſẽd hir out of his houſe, whereby God approoueth not that light diuorcement, but permitteth it to auoyde further incõuenience & miſchiefe, as appeareth afterward in. Math. 5.

And when ſhée is departed out of his houſe, and gone hir way, and marrie with an other mã: and if the latter huſband hate her (alſo) & write hir a letter of diuorcement, and put it in hir hand and ſend hir away out of his houſe: or if the latter man dye which toke her to wife: then hir firſt huſband may not take hir againe to be his wife, after ẏ ſhe is defiled, and ſéeing that by dimitting hir, he iudged hir to bée vncleane and polluted. For that is abhomination in the ſight of ẏ Lord: and thou ſhalt not cauſe the land to ſinne, which God hath geuen thée to inherite. Deut. 24. 1. &c.

They ſay, according as it is written. Deut. 24. 4. before. If a mã put away his wife, & ſhée goe frõ him, and become another mãs wife, ſhall he returne againe vnto hir? ſhall not that lande be polluted, if he take ſuch one to wife againe: but thou haſt playd the harlot with manie louers, yet turne againe to me ſaith the Lord. &c. Iere. 3. 1.

It hath béene saide. Deut. 24. before, (whosoeuer shall put away his wife, let him geue her a testimoniall of diuorcement: but I saie vnto you: whosoeuer shall put away his wife, (except it bee for fornication) causeth her to committe adulterie, (in that hee giueth her leaue to marrie another by the testimoniall.) And whosoeuer shall marrie hir that is diuorced committeth adulterie. Math. 5.31.

The Pharasies came and asked Christ if it were lawfull for a man to put away his wife, and tempted him, and hee aunswered and saide to them: what did Moses Deut. 24. commaunde you? And they saide: Moses suffered to write a bill of diuorcement, and to put hir away: then Iesus replied and saide. For the hardnesse of your hearte, he wrote this precept vnto you: but at the beginning of the creation, it was not so. For in the beginning GOD made them male and female, saying, for this cause shal man leaue his father and mother, & cleaue to his wife, and they twayne shalbe one flesh, so that they are no more twayne, but one flesh. Therefore what GOD hath coupled together, let not man separate. Marke 10. 2. &c.

Againe, in the house his Disciples asked him of this matter of diuorce: and he saide vnto them, whosoeuer shall put away his wife, and marrie another, committeth adulterie against hir, for the secõd is not his wife, but his harlot.

And if a woman put away her husbande, and bée married to another shée committeth adulterie against him. Mark. 10. 12. For the second is not her husband.

The woman is in subiection to the man, and bond vnto him by the law vnto him so long as he liueth. So that if while the man liueth, she take an other man, shée shalbe called an adultéresse. Rom. 7. 2. 3.

Vnto the married I commaunde, not I, but the Lorde: let not the wife depart from hir husband. But and if shée depart for hatred, dissention, anger, or anie such light occasion, let hir remaine vnmarried, or bée reconciled vnto hir husband: and let not the husband put away his wife.

But to the remnaunt I speake, and not the Lorde, if anie brother haue a wife that beléeueth not, if shée be content to dwell with him, let him not forsake hir: and the woman which hath an husband

that

that beleeueth not, if he be content to dwell with hir, let hir not forsake him. For the vnbeleeuing husband is sanctified by the beléeuing wife, and the vnbeléeuing wife is sanctified by the husband, else were your children vncleane: but nowe are they holy. But if the vnbeleeuing depart, let him depart; a brother or a sister is not in subiection in such things done without cause: for God hath called vs in peace. For what knowest thou O wife, whither thou shalt saue thine husbande? Or what knowest thou O man, whither thou shalt saue thy wife? &c. But as God hath distributed to all, and called euery one, so let him walke: for so ordaine I in all churches. 1. Cor. 7. 10.

A woman ought to bée the wife but of one husbande at once, and therefore being iustly diuorced from hir first husbande, shée ought not to marrie againe: for that were to the slander of the Church, as appeareth in widowes. 1. Tim. 5. 9.

Thou, saith God speaking to priestes, shalt not take to wife an whore, or one polluted, or haue an euill name, or are defamed, neyther shalt thou marrie a woman diuorced from hir husbande, because thou art holy vnto God. &c. Leuit. 21. 7. 14. Ezech. 44. 22.

Euery vowe of hir that is diuorced, shall stande in effect with hir, because shee is not vnder the authoritie of man. Numb. 30. 10. Sée more in the dutie of husbandes.

Of Widowes and seconde *Marriage.*

Shée that is left alone, and to be counted in the number of true widowes in déede, trusteth in God and continueth in supplication and prayers night & day. 1. Timo. 5. 5. For so did Anna, the prophetesse as yee may reade, Luke 2. 36. and Judith the wydowe of Manasses, Iudith. 16.

Furthermore if any widowe haue children, or nephewes, or kinsfolkes, that are able to relieue and comfort hir, shee ought not to put the Churche to any charge: but to seeke comfort at hir childrens or kinsfolkes handes: who as nature bindeth them, ought to nourishe their mother, and to recompence their kindred. For that is an honest thing, acceptable before God, for the children & kinsfolke, to shewe godlynesse

linesse and liberalitie towards their owne house and familie. 1. Tim. 5. 4.

Also a widowe, sayth Saint Paul, ought not to be taken into the number of true widowes in déede, vnder threescore yeeres olde, and that hath béen the wife but of one husbande, and well reported of for good workes, and vnlesse shee haue nourished her children, and lodged strangers, washed the Saintes féete, ministred vnto them that are in aduersitie, and except shee haue bin continually giuen to euerie good worke. For such things are commanded vnto widows, that they may bée blamelesse, and worthy the name.

But the younger widowes, which begin to ware wanton against Christ, and will marrie to liue in pleasure and delites, or which being ydle, learne to go about from house to house, to prattle like busiebodies, and speake things which are not comely. Such wanton and ydle widowes, I say saith S. Paul, are dead being aliue: because they are altogether vnprofitable.

Yea, they haue all readie damnation, because they haue broken their first faith, that is, they shall bée punished with euerlasting death and destruction both of body & soule: because they haue not only thereby done great dishonour to Christ, in slaundering his Church, and leauing their charge or vocation: but also broken their faith, and forsaken their religion professed. 1. Tim. 5. all.

Euery bowe, othe, or bonde of a widowe wherewith shee hath bounde hir selfe during hir widowhood, to mortifie hir selfe, and humble hir soule by abstinence, or other bodily exercise, shall stande in effect against hir, (because the widowe is not vnder the authoritie of man.)

Also euery bowe, bonde, or othe, that shée hath made in hir husbands life time, whereunto hir husbande did consent and agree too, by holding his peace, and not disallowe of it when hée first heard thereof: shall likewise stande and bee of force agaynst hir after the death of hir husbande: but if hir husbande in his life tyme did euer disanull, or disagrée vnto any such bowe, or bonde of his wife, then after his death, his wife nowe being a widowe, may lawfully breake these bowes and bondes, so by hir made in hir husbandes life tyme, and it shall not bée any sinne for hir so to doe: for the Lorde will forgiue hir: As appeareth, Num. 30. 10. &c.

Of

Of second Marriage.

The woman is bounde by the lawe of Matrimonye vnto the man, while hée lyueth: but if hée bee deade, shée is deliuered and frée from the Lawe of the man, so that though shée take an nother man to husbande: shée is no adultresse. Rom. 7.2.

I woulde that all men were euen as I my self am: but euery one hath his proper gifte of God, one after this maner, and another after that. Therefore (by permission, not by commaundement) I say vnto the vnmarried, and vnto the widowes, it is good for them if they abide euen as I doe: but if they can not abstaine, then to auoyde fornication, let them marrie: and euery womã haue hir owne husband. For it is better to marrie then to burne (with ỹ fire of concupiscence and lust). 1. Cor. 7.6,7.

And the wife is bounde by the lawe of Matrimonie, as long as hir husbande liueth: but if hir husbande bée dead, shée is at libertye to marrye with whome shée will, onely in the Lorde: but shee is more blessed if shee so abide in my iudgement, & I thinke that I haue also the spirite of God. 1. Cor. 7.39.

Refuse the younger wydowes (from taking the liberalitie of the poore) for when they haue begunne to ware wanton agaynst Christe (forgetting their vocation) they will marrie hauing damnation, because they haue broken their first fayth.

Where note that the apostle meaneth suche wydowes, whiche being iustly diuorced from their firste husbandes, marry agayne to the sclaunder of the Churche, and leaue their vocation: for else he doth not reproue the widowes that haue bẽn oftener married thẽ once, where he saith: let not a widowe be taken into the number vnder threescore yeere olde, that hath been the wife of one husbande. Yea I will therefore that the younger women marrie and beare children, and gouerne the house and giue none occasion to the aduersarie to speake euill. For certaine are alreadie turned backe after Satan. 1. Tim. 5.11, &c.

No

No wydowe, saue the widowe of a priest, might not bee permitted to marrie with any priest in the old lawe: as appeareth, Leuit. 21. 14. Ezech. 44. 22.

Naomie being not verye olde, and the wife but of one husbande, yet after the death of hir husbande shée would marrie no more, but saide shée was to olde to haue an husbande: as appeareth. Ruth, 1. 12.

Ruth also being a widowe, and a yong woman, was commended by Boaz, because shée followed not young men to marrie them, were they poore or riche, reade hir story. Ruth. 3. 11.

To conclude, many men desired Judeth, when shee was a wydowe, but none had hir company to hir dying day, after the death of hir first husbande manasses, shée gaue hir selfe to contemplation, prayers, and good workes, to the benefiting of hir countrey and people: as appeareth. Iudith. 8. 4. 16, 12.

Likewise Anna the prophetesse, hauing been married but seuen yéeres from hir virginitie, after the death of hir husbande, continued a widowe fourscore and foure yéeres, seruing God in the temple, with fasting, and prayer day and night: as ye may reade in hir life. Luke. 2. 36.

Contrarywise, wydowhoode was a burden to Thamar the wife of Er, therefore shee cast awaye hir wydowes apparell, and decketh hir selfe braue to play the nought with Juda, hir father in lawe: as appeareth in hir story more at large, Gene. 38 11.

That

That widowehood is a plague of God vpon

the vngodly, & therfore to the comfort of the godly widows and orphans: let them reade these comfortable sentenses of the scripture following, gathered to this ende, that therby they seeing what care the Lorde hath ouer them in this their desolate condition and state, as people least esteemed in the world, may the better attende vnto their vocation in prayer and good workes of the spirite, to the glory of his name, and their perpetuall praise, and euermore fully trust and hang vpon his prouidence, whiche neuer decayeth.

IF my wrath be kindled, saith the Lord, against you for your oppression, then will I kill you with the swoorde, and your wiues shalbe widowes, and your children fatherlesse. Exod. 22. 22.

The children of the oppressour, though they bee many, shalbe destroyed with the swoorde, &c. and his widowes shall not weepe nor lament for him. Iob. 27. 13.

Let the children of the oppressour and extorcioner be fatherlesse, and his wife a widowe, &c. let the iniquitie of his father be had in remembrance with the Lorde, & let not the sinne of his mother be done away, &c. Psal. 109. 8, 13.

Therefore shall the Lorde haue no pleasure in their yong men, neyther will he haue compassion of their fatherlesse, and of their wydowes. For because euery one is an hypocrite and wicked. Esai. 9. 17

The foolishe woman saith in hir heart, I shall bee a Lady for euer, I am & none els, I shall not sit as a wydowe, nor desolate, againe neither shall I knowe the losse of husbande, or children, but shall be a lady and wise for euer: but heare, O thou nice and dilicate dame, thou careless and retchlesse woman, that art altogether giuen to pleasure and vanitie: for because thou hast not set thy minde to godlines, nor remembred the latter ende thereof. Therefore, both these two things shal come to thee sodainly on one day: namely, widowhood or disolatiō,

and

and the losse of childrē, euen in their perfection I say, shal they mightily fal and come vpon thee for the multitude of thy sinnes and offences. Esai.47.8,9.

I haue walked and destroyed my people (saith the Lorde) yet they woulde not returne from their (sinnefull) waies. Their widowes are increased by me aboue the sande of the Sea (because I haue slaine their husbandes) I haue brought vpon them the destroyer at noone day, &c. Shee also that hath borne many children hath bēn made weake, and lost all; hir heart hath fayled hir, the sunne hath fayled hir whiles it was day, shee hath bēn confounded and ashamed: yea vterly dismaide in the middes of her prosperitie, &c. Iere.15.7.8.&c.

Howe doe I remayne solitarie, and alone like a widowe, we are vnderlings, euen fatherlesse without father: and our mothers are as wydowes, &c. Therefore our heart is heauie for these things. Lamen.1.1.5.3

The widowes of the wicked and rebellious people, shall eyther be slayne, or neuer lament their husbands death, but sodenly be taken captiues, & led away prisoners by their enemies: so that they shal haue no time to lament and mourne for their desolation and widowehood. Psal.78.6.4.

Yee shall not trouble any wydowe, nor fatherlesse childe, if you vexe or trouble such, and so shee call and crye vnto mee, I will surely heare hir cry, saith the Lorde: and then shall my wrath bee kyndled, and I will kyll you with the swoorde, and your wyues for a iust plague vpon such oppressours, shall bee widowes, and your children fatherlesse. Exod.22.22.

Thou shalt not peruert the right of the straunger, nor of the fatherlesse, nor take a widowes raiment to pledge. Deut.24.17.

They that cast out widowes emptie, and breake the armes of the fatherlesse (that is, that not only doe not shewe pitie vnto the widowe and fatherlesse, but oppresse them) euen snares shall compasse them rounde about, and manifolde afflictions shall vexe them. Iob. 22.9,10.

Some wicked ones there bee, that leade away the asse of the fatherles, and take the widowes oxe to pledge, and that doeth euill entreate the barren, neyther doe they any good to the widowe. Therefore suche mercilesse men, shall not bee pitied nor lamen-

ted,

ted when they fall, because they neuer pitied others. Iob.24.3. 21.

This is the heritage and portion of a wicked tyraunt, and oppressour of widowes and orphans with God: namely, his children, though they be many in number, shall be destroyed with the sword, and his posteritie shall begge their bread: his remnant shall be buried in death and oblivion, and his widowes shall not weepe, nor any lament for him. Iob.27.13.15.

I deliuered the poore that cryed; and the fatherlesse, and him that had none to helpe him. The blessing of him, that was ready to perish, came vpon me, and I caused the widowes heart to reioyce, saith Iob, to signifie what we ought to do also, if we will be counted in the number of the godly. Iob.29.12.13.

Yea, if I restrayned the poore of their desire, or haue caused the eyes of the widowe to fayle by long wayting for hir request, or haue eaten my morselles alone, and the fatherlesse haue not eaten thereof: for from my youth, he hath gone vp with me, as with a father, and I haue nourished him: and from my mothers wombe, I haue been a guide vnto the widow, and maintained hir cause, I haue seene none perishe for want of clothing, nor any poore, without couering: If I haue lift vp my hande against the fatherlesse and widowe in the gate, to oppresse them, and to doe them iniurie, when I sawe that I myght helpe them: then let me be counted for a most wicked man, and let myne arme rotte off, and bodye fall in pieces. Iob.31.16.

GOD he is a father of the fatherlesse, and a iudge of the wydowes, euen GOD in his holy habitation, maketh the solitarie to dwell in families, and deliuereth them that are oppressed. Psalm. 68.5,6.

I will surely blesse their widowes with increase, and will satisfie the poore with bread. Psal.132,15. This was performed in the poore wydowe of Sarepta. &c.

Let the children of the oppressour and extortioner bee fatherles, and his wife a widowe, let his children be vagabondes, and begge their breade out of desolate places, let the extortioner consume all that hee hath, and the straunger spoyle his labour: let there bee none to extende pitie and mercie vnto him, neyther let there bee any

any to shewe compassion vpon his fatherlesse children and widowe. Let his posteritie be destroyed, and in the next generation following, let their names be quite put out. Finally, let the iniquitie of his father be had in remembrance with the Lorde, and let not the sinne of his mother be done away, but let them alway bée before the Lorde, that he may cutte off their memoriall from the earth. Psal. 109. 9.

The Lorde kéepeth the straunger, hée releeueth the fatherlesse and widowe: (euen all them that are destitute of worldly meanes and succour) but he ouerthroweth the way of the wicked. Psalm. 146. 9.

The Lorde will destroy the house of the proude men: but hée will stablish the borders of the widowe that feareth and loueth him. Prou. 15. 25.

Learne to doe well, seeke iudgement, relieue the oppressed iudge the fatherlesse, and defende the widowe. Esai. 1. 17.

Woe bé vnto them, that decree wicked decrees, and write grieuous thinges to kéepe backe the poore from iudgement, and to take away the iudgement of the poore of my people: that widowes may bé their pray, and that they may spoyle the fatherlesse. Esai. 10. 1.

They execute not iudgement for the fatherlesse and widowe, nei for the poore of the lande, and shall I not visite them for these thinges sayth the Lord: to be auenged of such wicked doers. Ieremie. 5. 28.

Thus saith the Lorde, Execute yée iudgement and righteousnesse, and deliuer the oppressed from the hande of the oppressour, and vex not the straunger, the fatherlesse nor the widowe. Doe no violence, neither shed innocent blood in this place, &c. Iere. 22. 3.

The wicked like Lyons catch the pray, rauishe widowes, and deuour men. Ezech. 19. 6. 7.

In thée, O wicked citie Ierusalem, in thée I say, haue they despised father and mother, in the middes of thee haue they oppressed the straunger, in thée haue they vexed the fatherlesse and the widowe. Ezech. 22. 7.

Thus sayth the Lorde, Execute true iudgement, and shewe mercy and compassion euery man to his brother, and oppresse not a widow, nor the fatherlesse, the straunger nor the poore. &c. Zacha. 7. 9.

I will bee neere to you to (beauie) iudgement, and I will bee a swift witnesse against the soothsayers, and all the adulterers, and against false swearers, and against all those, that wrongfully keepe backe

backe the hirelings wages, and vexe the widdowes, and the fatherlesse, and oppresse the stranger, and feare not me saieth the Lorde of hostes. Mala. 3. 5.

Come say the wicked, let vs oppresse the poore that is righteous, and let vs not spare the widdowe, nor reuerence the white haires of the aged. Wisd. 2. 10.

Woe bee vnto you Scribes and Pharisées, Hyppocrites, for yee deuoure widdowes houses, euen vnder a colour of long prayer: wherefore yee shall receiue the greater damnation. Mat. 23. 14. Mark. 12. 40.

There are a sort of hypocrites (saith Saint Paule) which crépe into houses, and leade captiue simple women laden with sinnes, and led with diuers lustes, which women are euer learning, and neuer able to come to the knowledge of the truth. 2. Tim. 3. 6.

I tell you of a truth, (saith Christe) many widdowes were in Israel in the daies of Elias, when heauen was shut thrée yéeres and sixe monethes (and the men dyed by reason of the great famine, that was generally ouer all the land:) but vnto none of those widdowes was Elias the Prophet sent, saue vnto a certaine poore widdowe in Sarepta, a Citie of Sydon. Luke. 4. 25. Whome God had commaunded there to sustaine him, as 1. Kings. 17. 9.

Honour widdowes that are widowes indéede, that is, take care for them that are left alone, and haue no maner of worldlie meanes to helpe themselues with. But if any widowe haue either children or nephewes, let them her children, friends, and kinred, learne first to shew godlinesse and kindnesse towardes their owne house, and to recompence their kinred, for that is an honest thing, and acceptable before God. Contrariwise, if there be any that prouideth not for his owne, and namely for them of his housholde and kinred, he denieth the faith, and is worse then an infidel. 1. Tim. 5. 3.

Moreouer, let not a widowe be taken into the number of those, that shall haue the reliefe of the Congregation, and be chargeable to the Church, vnder threescore yeere old, that hath béen the wife of one husband, & well reported of, being continually giuen to euerie good worke. And refuse the younger widowes.

But if any faithfull man or faithful woman haue widowes, let them minister vnto them, that is, let the childe nourishe his mother being a widow, or the kinsman or kinswomã, relieue her poore kins-

woman, as nature bindeth them to their abilitie : and let not the Church bée charged with relieuing such widowes that haue wealthie friends, that there may be sufficient for them that are widowes indéede, and lacke friendes and kinsfolkes, & all other worldly helpes and meanes, to succour them. 1. Tim. 5. all.

When the number of the Disciples grewe, there arose a murmuring of the Grecians towards the Hebrewes, because their widowes were neglected in the dailie ministring and distributing of the almes among the poore. Acts. 6. 1.

Pure religion and vndefiled before God, euen the father, is this, to visite the fatherlesse and widowes in their aduersities, and to kéepe himselfe vnspotted of the worlde. Iames. 1. 27.

The Lorde accepteth not the person of the poore, but hée heareth the prayer of the oppressed. The most high despiseth not the desire of the fatherlesse, nor the widowe when shee powreth out her prayer. Doth not the teares runne downe the widdowes chéekes? and her crie is against him that caused them, or wrong thē out by violence, iniurie, and oppression, [for from her chéekes doe they goe vpp into heauen, and the Lorde which heareth her, doth accept them, and put those teares into his bottell.] And the Lorde [which is a Iudge of widowes] will not bée slacke, nor the almightie [which is the God of vengeance] will not tarrie long from them: til he haue smitten in sunder the loines of the vnmercifull, and auenged himselfe of the vngodly: till he haue taken the multitude of the cruell, and broken the scepter of the vnrighteous: til he haue iudged the cause of the widow, and comforted the fatherlesse and oppressed with his mercie, and rewarded their enemies according to their déedes. Eccle. 35. 13.

The dutie of olde women.

THe elder women likewise, teache and exhort, as mothers or matrones, that they bée sober, honest, discréete, sound in faith, in loue, and in patience, and that they bée in suche behauiour as becommeth holinesse, not false accusers, nor giuen to much wine: but teachers of honest things: that they may be able [both with doctrine and good example of life] to instruct the young women to be sober minded also, and that they loue their husbandes, that they loue their children, that they be discréet, chaste, kéeping at home, not running to and fro,

without

without necessarie occasion, which is a signe of lightnesse: that they bee good, vertuous, and subiect to their husbands, ỳ the word of God bee not euill spoken of, &c. Titus. 2.3.

Cast away prophane and olde wiues fables, & exercise your selues vnto godlinesse. 1. Tim. 4.7.

Yee shall not vse witchcraft, nor obserue times. Leuit. 19.26.

Let none bee founde among you, that maketh her sonne or her daughter to goe through the fire, or that vseth witchcraft, or is a regarder of times, or a marker or obseruer of the flying of foules, or a sorcerelle, or a charmer, or that counsaileth with spirites, or a soothsayer, or that asketh counsaile of the dead, [as the witch of Endor did] for all that doe such things are abhomination vnto the Lorde, and shalbe stoned to death. Deut. 18.10.11.

Thou shalt not suffer a witch to liue. Exod. 22.18.

Soothsaying, witchcrafte, and dreaming is but vanitie, and a minde that is occupied with fancies is as a woman that trauelleth. Eccle. 34.5.

The witches children, and the séede of the adultresse and the whoore, are both alike abhominable and detestable to GOD. Esay 57.3.

Thrée sortes of men [or women] my soule hateth, and I vtterlie abhorre the life of them: A poore woman that is proude, and a riche woman that is a liar, and an old woman that doteth in lust, and is become an adultresse. Eccle. 25.2.

Age is a crowne of glory, when it is founde in the way of righteousnesse: [and is ioined with vertue] els the wickedder they are, the more they are to bée abhorred. Pro. 16.31.

The crowne of the aged & old folkes is to haue much experience, and the feare of God is their glorie. Eccle. 25.34.

Oh howe comely a thing is wisdome vnto aged folke, and vnderstanding and prudencie to men and women of honour. Eccle. 25.4.5.

Speake thou that art the elder, for it becommeth thée: but yet so that it be with sounde iudgement, and hinder not musicke: powre not out great sentences, or words of importance, where there is no audience, & shew not forth wisdome out of time. Eccle. 32.3.

Oh howe pleasaunt a thing is it when gray headed folkes can behaue them selues iustlie, and when the elders can giue

good counsaile. Eccle. 25. 5.

The beautie of young women is their strength, and the glory of the aged is the gray head. Pro. 20. 29.

They that haue gathered nothing in their youth, how should they finde releefe & sustenance in their age. Eccle. 25. 3.

They that are olde in wicked life, the sinnes that they committed in their youth, shall come to light to their distruction, as in Daniell 13. 52. appeareth in the storie of the two olde leacherous Iudges.

Though the wicked liue long, yet shall they bee nothing regarded, and their last age shalbe without honour. Wisd. 3. 17.

But though the righteous bee preuented with death, yet shall hee bee at rest. For, the honourable age is not that which is of long time, neither that which is measured by the number of yeeres: but wisdome is the gray haire, and an vndefiled life, is the olde age. Wisd. 4. 7 8. 9.

Therefore better is a poore and wise childe, then an old and foolish woman that will not bee admonished. Eccle. 4. 13.

Yea, it is no shame for the aged to learne of the young: but a great shame and rebuke for olde folke to contende with youth, and to disdaine to be instructed of them. Eccle. 42. 8.

Your strength is deuoured and spent, yet yee know it not: yea gray haires are here and there vpon you: yet will yee not know them to be tokens of your manifold affliction for your sinnes. Hosea. 7. 9.

The worthie praise and due commendation of *all godly wise women, with their vertuous properties*, and commendable conditions.

WHo so findeth a vertuous woman, and is ioined with her in marriage as his wife, findeth a good thing, and is blessed, or receiueth fauour of the Lord. Prou. 18. 22.

House and riches may a man haue by the heritage of his fathers or elders: but a prudent wife, and discrete woman is the gift of the Lorde, and commeth of him. Pro. 19. 14.

A vertuous woman, is a noble gift of God, which shalbe giuen for a good portion vnto such as feare God. Eccle. 26. 3.

A faith-

A faithfull, honest, shamefast, and manerly woman, is a double grace and a gift aboue other gifts: and there is no weight to be compared to her continent minde. Eccle. 26. 15.

A woman of few words, of a good heart, and a wife that is peaceable and wise, is a speciall gift of God: and there is nothing so much worth as a woman well instructed and nurtured. Eccle 26. 14.

A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lorde. Eccle. 26. 24.

Hée that hath gotten a vertuous woman hath a goodly possession, shée is vnto him an helpe like vnto himselfe, and a piller to rest vpon. Eccle. 36. 24.

A wise woman is an heritage vnto her husbande. Eccle. 22. 4. 5.

A wise and good woman is a rich portion of the Lorde, yea her grace is aboue golde, and the gift of her honestie not to bée valued. Eccle. 20.

Happie and blessed is the man that hath a vertuous wife, for the number of his yéeres shall bée double. Eccle 26. 1.

Well is hée that dwelleth with a woman of vnderstanding. Eccle. 25.

A friende and a companion come together at opportunitie: but aboue them both is a wife that agréeth with her husbande. Eccle. 40. 23.

Thrée things reioyce my heart, and by them am I beautified before God and men. The vnitie of brethren, the loue of neighbours, and a man and wife that agrée well together. Eccle. 25. 1.

Children and the building of the citie, maketh a perpetuall name: but an honest woman is counted aboue them both. Eccle. 40. 19.

An honest woman maketh her husband ioyfull, and shée shall fill the yeeres of his life with peace. Eccle. 26. 2.

Whether the man bee riche or poore, hée may haue euer a merie heart, and a chéerefull countenance towards the Lorde, that hath a good wife. Eccle. 26. 4.

For the grace of a good and louing wife reioiceth her husband, and fatteth his bones with her wisedome and vnderstanding. Eccle. 26.

Yea, as the Sunne when it ariseth, is an ornament in the high heauens of the Lorde: so is the vertuous woman and wife the bewtie of her house. Eccle. 26. 16.

A faire woman reioiceth her husband, and a man loueth nothing better. Eccle. 36. 22. Especially, if there be in her tongue gentlenes, meekenesse, and wholesome talke. For then is not her husband like other men. Eccle. 36. 23.

For as the clere light is vpon the holy candlestick: so is the bewtie of the face vpon an honest body. Eccle. 26. 7.

And like as the golde pillers are vpon the sockets of siluer, so are the faire feete of a woman that hath a constant mind. Eccle. 26. 18.

The feare of the Lorde is the beginning of wisdome, & was made with the faithful in the mothers wombe: it shall goe with the chosen women, & shalbe knowen of the righteous and faithfull. Eccle. 1. 15.

Perpetuall are the foundations that are laide vppon a strong rocke: so are the commandementes of God in the heart of an holie woman. Eccle. 26. 19.

A good woman is a fountaine of blessednesse, and ioy of life, shee will bee as the louing Hinde & pleasant Roe, delighting her husband continually. Prou. 5. 18.

A gracious and modest matron atteineth honour: and the strong men get riches, Prou. 11. 16.

An holy woman will worship the Lorde: and she that is shamefast will reuerence her husband. Eccle. 25.

For a woman that honoureth her husbande shalbe iudged wise of all: but shee that is shameless, and despiseth her husband shalbe blased for her pride. Eccle. 26. 27.

A holy woman that is married, is counted as a tower against death to her husband. Eccle. 26. 23.

Yea, a vertuous and huswifely woman is the crowne of her husband. Pro. 12. 4.

A wise woman buildeth her house, by taking paine to profite her familie, and to doe that which concerneth her dutie in her house: but the foolish wife plucketh it downe, and destroieth it with her owne idle handes. Pro. 14. 1.

For where no hedge is, there the possession or goods are spoiled: and where no huswife is [there the husband and family lacketh, and the] friendlesse mourneth. Eccle. 36. 25.

Therefore, who so findeth a vertuous, honest, faithfull, and a painefull woman, saith Bethsabe to her sonne Solomon, he is blessed of God, for she is far more worth then pearles & precious stones. Pro. 31. 10. &c.

For the heart of her husband may safely trust in her (whersoever hee goeth:) so that hee shall bee sure neither to fall into poverty, nor to haue need to fall to robbing and spoiling of other, nor to vse any vnlawfull shifts, or wicked meanes to get his liuing. Pro. 31.

Yea, shée will doe him good, and not euill all the dayes of her life.

Shee occupieth woll and flaxe, and laboureth gladly and chéerefully with her handes.

Shee is like a Merchants ship, that bringeth her victuals from a farre countrie,

Shee is vp in the night season to prouide meate betimes for her household, and worke and fode for her maidens.

Shee considereth lande, and purchaseth it with the true gotten gaines of her sore trauell: and with the fruite of her handes, shee planteth a Vineyarde.

Shee girdeth her loynes with strength, and fortifieth her armes to labour, and if shée perceiueth that her huswiferie or merchandize doth good: her candle goeth not out by night.

Shee laieth her fingers to the spindle, and her handes taketh holde of the distaffe.

Shee openeth her hands to the poore, yea shée stretcheth forth her hands to such as haue need [and relieueth them with her liberalitie.]

Shee feareth not the cold and snowe of the Winter, neither shall the stormes thereof hurte her, or her household: for all her familie, and household folke (by her industrie) are clothed with scarlet [and warmely prepared to indure cold weather.]

Shee maketh her selfe carpets, and faire ornamentes for (household stuffe) her clothing and garments also is white silke, purple and fine linnen.

Her husbande also is much knowen, and set by in the gates and assemblie of the Iudges and Magistrates, when hee sitteth among the rulers of the lande.

Shee maketh fine linnen, and cloath of silke, and selleth it, and deliuereth girdles vnto the merchant.

Strength and honour is her clothing, or the inward apparrell of her spirite, and in the latter day shée shall reioice.

Shée openeth her mouth with wisdome, and in her tongue is the lawe of grace, [yea her tongue (I say) is as a booke whereby one may learne manie good things] for she delighteth to talke of the law, and worde of God reuerently.

Shée ouerseeth and looketh well to the waies of her familie and housholde, and eateth not her bread with idlenesse.

Her children rise vp and call her blessed, or doe her reuerence and alike her blessing: and her husbande shall make much of her, and praise her, saying:

Manie daughters there bée that haue done vertuously, and gathered riches together: but thou surmountest them all.

Giue her therefore of the fruite of her owne handes: and let her owne workes praise her in the gate. Forasmuch (I say) as the most honourable are clad in the apparrell that shee hath made, confesse her diligent labours, and giue her, her due deserued commendation therefore.

For as for fauour it is deceitfull, and beautie is but a vaine thing: but a woman that [is huswifely] and feareth the Lord, shall bée praised and commended both of God and men. Pro. 31. 10. &c.

And shee that is continuallie giuen to euery good worke, shall bée well reported of for her vertues. 1. Tim. 5. 10. Reade more of the praise of women in virgins, wiues, &c.

The Kinges daughter is glorious within. Psal. 45. 14.

Moreouer, that women are to bée praised, and highly commended of all, for their creation and necessarie vse we may see in the first woman, and great grandmother of all women, Eue or Heua, who as shee was the last creature that God made in Paradise: So was she not made of the verie materiall moulde of the earth, as the man Adam and other creatures were: but of a more excellent substance, not of the head nor of the foot, but euen of the rib or bone taken out of the side of man, which God did to the end she should not be his Ladie, nor handmaid, but bone of the mans bones, and flesh of his flesh, & indéede most déere and nére vnto him, in equalitie of loue and friendship, and the best and most naturall helpe and comfort meete for man in all his sickneesse and infirmities: and therfore is she called woman, because she was taken out of man. For before the woman

was

was created, God taking a generall viewe of all his other creatures that he had made of the earth, could not synde one worthy enough to accompany man in humaine societie & felowship: therefore God created the woman, as a very necessary helper and mate mete for man only. Yea, before the woman was created, mankinde was vnperfit and like an vnfinished building: but when shee was formed & made, then the worke of mankind was fully finished & made perfite for the propagation of man, & his encrease vpon earth, as ye may read in the life of Heua in the 7. Lampe of Virginitie. Gene. 1. and 2. &c.

In woman did God first make his promise of the blessed seede to comforte man, saying. The seede of the woman shall treade downe the heade of the serpent. Gene. 3.

The woman is the glory of the man, or receiueth hir glory in commendation of man, and therefore is subiect, as the man is the Image and glory of God, or the image of Gods glory in whom his maiestie & power doth shine concerning his authoritie, for ỹ man is not of the woman, but the woman of the man, neyther was the man created for the womans sake: but the woman for the mans sake. Therfore ought the womã to haue power on hir head: (that is something to couer hir head as well when shee prayeth as at all other times, in signe of subiection) because of the Angels, to whom they also shew their dissolution & not only to Christ. Neuertheless, neyther is the man without the woman, neyther the woman without the man in the Lorde who is authour and mainteyner of their mutual coniunction. For as God made the woman of man, so nowe is man multiplyed by the woman, for as the woman is of the man, so is the man also by the woman, but all things are of God. 1. Cor. 11. 7. &c.

Doeth not nature it selfe teach you, that if a man haue long haire (as women vse to weare) it is a shame vnto him: but if a woman haue long haire, it is a prayse vnto hir: for hir long haire is giuen vnto hir of God for a couering, or to the end shee should trusse it vp about hir head, to declare that shee must couer hir head. 1. Cor. 11. 14. 15.

Honour is to be giuen of the man vnto the woman as vnto the weaker vessell, and yet as fellowe heyres together with man of life euerlasting. 1. Pet. 3 7.

Also, that women are worthy to be praysed and duely commended for their faith, religion, repentance, loue and obedience to God

and his woorde, it is manifest by the examples of Anna, Bernice, Candaces Q. the Cananitesse of Damaris, Dorcas, Elizabeth, Eunice, Huldah, Joanna, Lydea, Loyis, Marie the Virgin, Marie Magdalen, and all the other Maries, Martha, Phebe, Persis, Priscilla, Philips 4. daughters, Rahab, Ruth, Samaritesse, both the Saraes, Sulanna, Salomen, Triphona, Triphosa, the woman of Abell, the woman with the bloodie issue, Sarepta, the mother of the 7. sonnes of the Machabees, and other, as you may reade at large in their seuerall liues and stories.

And that women are to be extolled for their holinesse, deuotion, feare of God, iustice, vprightnesse, and other like vertue and godlinesse, it euidently appeareth by the liues of these most holy & deuoute women: viz. Anna, Debora, Cananitesse, Elizabeth, Ester, Hanna, Hagar, Hulda, Joanna, Judi. Lady cõmẽded of S. Joh. Leah, Loyis, Lydea, Marie ỹ virgin, ỹ other Maries, Rahel, Rezpa, Sara ỹ wife of Abraham, Sara the wife of Tobit, Sulanna, Philippe the Euangelistes foure daughters.

Likewise that women are to be praysed for their excellent witte, wisedome, learning, prophesying, skil in arts, pollicy in gouernment, strength, audacitie to bring mightie memorable things, and worthy valiant actes to passe for the deliuery of them selues and Gods people: It doth most notably appeare in the liues and stories of these famous and godly women, Deborah, Quéene Hester, Jaell, Judith, the woman of Abell, Abigail, Bethsabe, the mother of the quicke childe before Salomon, Micholl, the quéene of Saba, the Shunamitesse, Hulda, Hanna, Sara the daughter of Raguel, Sara, Rebecca, Rahab, Ruth, Elizabeth, ỹ virgin Marie, Marie Magdalen, the mother of the seuen sonnes in the Machabees, Miriam, Naomie, the woman of Tekoa, Phillip the Euangelistes foure daughters virgins, Pilates wife, the woman of Thibez. Also of Sherah, that built three great cities, of the Shunamites ỹ built a house or lodging for the mã of God, and recouered hir possession, and of ỹ importunate widow of Samaria, & of Rispa that built a tent ouer the dead carkasses of hir sonnes &c. whose stories are both worthy the diligent reading, and often imitating of all the godly.

Againe, that women are to be greatly lauded, and of all imitated for their curtesie, hospitalitie, liberalitie, almes déedes, & good workes: Yee may reade in the liues of Abigail, Dorcas, Joanna, Judith, Lydea, Marie the mother of James, Marie Magdalen, Martha, Marie

the mother of Iohn, Marke, Phebe, Priscilla, Rahab, Rebecca, the virgin Marie, the poore widowes, the woman of Bahurim, Saphira, Sarepta, Shunamitesse, Susanna, Triphona, and Triphosa, Athalia widowe of Ierusalem &c. whose good workes as they all proceded of a liuely faith they had in God, so are they to be commended & imitated continually of all the true faythfull children of God, to his glory, and the benefite of his Church and congregation.

Furthermore, that women are to be praysed for their fidelitie, loue, reuerence, good counsell, & obedience towards their husbandes: it may appeare in the stories of Adah, Abigail, Bethsheba, Drusilla, Hester, Michol, Phinees wife, Rahell, Rebecca, Sara, Zillah, Pilates wife, the virgin Marie, Elizabeth.

As also for their motherly care, naturall loue, and vertuous education of their children, it is euident in Anna, the woman of Canaan, Edna, Hanna, Hagar, Iehosheba, Loyis, Ladie commended of S. Iohn, Marie the virgin, Naomy, Ieroboams wife, Rizpa, Rebecca, Samsons mother, the mourning mother, as in Esdras, mother of the seuen brethren, the widowe of Sarepta and of Nahum.

And for their curtesie and kindenesse towards their alience kinred and acquaintaunce, yee may reade in the liues of Bethsheba, Elizabeth, Ester, Iehosheba, Marie the virgin, Marie Magdalē, Rahel, and sundrie others.

Besides, for their obedience and good behauiour towardes their parentes, gouernours and betters, yée may sée in the story of Ester, Iephtas daughter, Ruth, Orpah, Sara, Abra, Hagar.

Moreouer, such women as were praysed for their nobilitie, royall parentage, great riches & estimation in the worlde, were Elizabeth, Naomy, Marie the virgine, Lady commended by S. Iohn, Shunamitesse, Sara the wife of Abrahā, the woman of Abell, Iudith, Debora, and many others.

Such as were poore and godly, were Anna, Marie the virgine, Naomy, Sarepta, Shunamitesse.

Such as were commended for their beautie, chastitie, modestie, & virginity, were Abigail, Abisage, Bethsabe, Dinah, Ester, Heua, Iephtas daughter, Ieminah, and all Iobes daughters, Iudith, Kezia, Kerenhapha, Marie the virgin, Rebecca, Rahell, Sara, Susanna, Thamar the daughter of Dauid, Vasti, &c. Ruth Anna.

Such as are praysed for their womanly pitie and compassion to

shed

shed innocent blood, are Puah, & Shiphrah, the two godly midwiues of Egypt, Rahab the wife of Bahurim, the mother of the quicke child before Salomon, Hester, the virgin Marie, Pharaos daughter ỳ preserued Moses, Iosheba that saued Ioas hir brother from the bloody handes of Athalia, and Pilates wife, who counselled hir husbande in no wise to consẽt to shed the innocent blood of our sauiour Christ, &c.

Such as are woorthily commended for their Industrie, sore labour and paynes taking for their liuing and sustenance, are Anna, Heua, Lydea, Naomy, Ruth, Dorcas, &c. as may appeare in their liues and stories more at large in the 7. Lampe.

Such as are to bee praysed for their patience in aduersitie and humilitie vnder the crosse, are Hanna, Hagar, Iepthas daughter, Leah, Marie the virgin, Susãna, Sara the wife of Tobie, and many other.

Finally, such as are for their obedience to God, more then man, & for their constancie in the trueth, chose rather to suffer persecution, yea violent death & martyrdome, then to offend god, are most highly to be extolled and had in admiration and remembraunce to all posteritie: are these godly & vertuous zealous women, Puah, Shiphrah Rahab, Iepthas daughter, Hanna, Hagar, Leah, Marie the Virgin, Sara the wife of Tobit, Susanna, the woman of the Machabites, & the mother of the seuen sonnes of the Machabits the lambes wife our vertuous soueraigne Queene Elizabeth, &c. as to their perpetuall renowne, and all faithfull Christians godly example may & doth appeare to ỳ deligẽt reader in the seueral liues of these holy women, set forth in the 7. Lampe.

The dispraysse of wicked and foolishe women.

A Wicked woman is giuen as a rewarde to a wicked man. Eccle. 26. 24.

I finde more bitter then death, the woman whose heart is as nettes and snares, and her hands as bandes: he that is good before God shall be deliuered from hir: but the sinner shall be taken by hir. Eccle. 7. 28.

A shameleſſe woman contemneth shame, and is compared to a dogge. Eccle. 26. 25.

She that dispiseth hir husbande, shall be blased for hir pryde. Eccle. 26. 27.

She that maketh hir husbande ashamed, or behaueth hir selfe dishonestly, is a corruption in his bones. Prou. 12. 4.

A fayre woman without discreete maners, is like a ring of gold in a swines snowt Prou. 12. 22.

A foolishe daughter shall be litle regarded, and shee that liueth dishonestly is hir fathers heauinesse. Eccle. 22. 3.

She that is bolde and past shame, dishonoureth both hir father and hir husband, the vngodly shall regarde hir [because shee is not inferiour vnto them in wickednesse] but both hir father and hir husbande shall dispise hir [for hir folly and wickednesse] Eccle. 22. 4.

A dronken woman, and such a one as can not bee tamed is a great plague, for shee can not couer hir owne shame. Eccle. 26. 8.

The wickednesse of the man is better then the good intreatie of a woman, (to witte) of a woman that is in shame and reproche: for it is better to bee with an ill man, then with a friendely woman that putteth one to shame and rebuke. Eccle. 42. 14.

Ye adulterers and women that breake matrimonie, knowe ye not that the friendship of the worlde is enmitie with God? Iam. 4. 4.

There are some simple women laden with sinnes, and led with diuers lustes, which are euer learning, & yet are neuer able to come to the knowledge of the trueth. 2. Timo. 3. 6.

Pryde was not created in men, neyther wrath in the generation of women. Eccle. 10. 19.

The greatest heauinesse is the heauinesse of the heart, and the greatest malice is the malice of a woman. Eccle. 25. 14.

Giue mee any plague saue onely the plague of the heart: and any malice saue the malice of a woman, for all wickednesse is nothing to the wickednesse of a woman. 25. 15.

Giue mée any assault saue the assault of the heart: or any vengeance saue the vengeance of the enemie or woman. 16.

There is not a more wicked head then the head of a serpent, and there is no wrath aboue the wrath of a woman. Eccle. 25. 17.

All wickednesse is but litle to the wickednesse of a women, the portion of the vngodly shall fall vpon hir. Eccle. 25. 21.

I had rather dwell with a Lion and Dragon, then to kéepe house with

with a wicked wife. Eccle. 25. 18.

It is better to dwell in a corner of the house toppe, then with a brawling or contentious woman in a wyde house. Prou. 21. 9. 25. 24.

For a brawling and contentious woman is like the toppe of an house, wherethrough it is euer dropping with rayne, that rotteth the house Prou. 19. 13. 27. 15.

And as the clyming vp of a sandy way is to the feete of the aged: euen so is a wife full of woordes to a quyet man. Eccle. 25. 22.

A loude crying woman and a babler, let her bee sought out to dryue awaye the enemies, the mynde of euery man that lineth with suche, shall bée conuersant among the troubles of warre. Eccle. 25. 28.

The double or pratling tongue, hath cast out many vertuous and honest women, and robbed them of their labours. Eccle. 28. 15.

The wrath of a woman is dishonour and great confusion, if a woman gette the maistrie, then is shee contrary to hir husbande, or if a woman nourishe hir husbande, shee is angrie, and impudent, and full of reproch, and vpbraydynge. Eccle. 25. 24.

A wicked wife maketh a sory heart, an heauie countenaunce, and a wounded minde: weake handes, and feeble knees, is a woman that hir husband is not the better for, or that can not comfort him in heauines Eccle. 25. 25.

When one hath an euill wife, it is euen as when an vnlike payre of Oxẽ are yoked & must draw together. He that hath her, is as though hée helde a Scorpion. Eccle. 26. 7.

Set a good locke where an euill wife is. Eccle. 42. 6.

Accompanie not amongst beautifull women, for as the moath commeth out of Garmentes, so doth wickednesse of the women. Eccle. 42. 13.

Aske no counsel of a woman, touching hir of whom shee is ielous. Eccle. 37. 11.

For when one woman is ielous ouer an other, it bringeth payne, griefe, and sorrowe vnto the heart. And shée that communeth with all, or telleth out all thinges that shee heareth, is a scourge of the tongue. Eccle. 26. 6.

The wickednesse of a woman changeth her face, shée shall muffle her

her countenance as it were a Beare, and as a sacke shall shée shewe it blacke among her neyghbours.

Her husbande is brought to shame thereby among his neighbours, because of her, and when he heareth it, it maketh him to sigh ere hée be aware as hée sitteth among his friends. Eccle. 25. 19. 20.

For three thinges the earth is moued, yea for foure it cannot sustayne it selfe: viz. For a seruant when hée raigneth: for a fole when he is filled with meate: for the hatefull woman when shée is maried, and for a handemaide that is heire to her maistresse, or which is maryed to her maister, after the death of her maistresse. Prou. 3. 21. 23.

Giue the water no passage, no not a litle: neither a wicked woman libertie to gadde abroad at her will: For if shée walke not after thine hand, or in thine obedience, shée shall confounde thée in the sight of thine enemie. Cutte her off then from thy flesshe, giue her the bill of deuorce, and forsake her that shée doe not alwayes abuse thée. Eccle. 25. 27. 28.

Moreouer, that women, yea and those of the godlyest sort, had their imperfections, infirmities, and faultes worthie reprehension and disprayse, and which are manifested and layde open by the holy Ghost in the Scriptures, not to bée followed, but shunned and auoyded, it may appeare in the first woman Heua: who was the first sinner. For of the woman Heua, saith Salomon, Eccle. 25. 26. came the beginning of sinne, and thorowe her we all dye. And S. Paule hée sayeth, 1. Timo. 2. 14. Adam was not deceyued, but the woman was deceyued & was in the transgression, (that is, the woman was first deceiued, and so became the instrument of Sathan to deceiue the man, and was guiltie of the transgression.) For the occasion was first offered by the woman to transgresse, but the sinne was finished by the man consenting therevnto: and so is that true ẏ S. Paul to the Rom. the 5. chap. ver. 12. saith, ẏ by one man sinne entered into ẏ worlde, and death by sinne, and so death went ouer all men, forasmuch as all men haue sinned.

Beholde saith the preacher, Eccle. This haue I founde seeking one by one, to finde out the compt and come to a conclusion, and yet my soule seeketh, but I finde it not. I haue founde one man of a thousande: but a woman among them all haue I not founde. For Salomon hauing a thousande wiues, yet founde not one that was

perfectly good. Eccle. 7. 29. 10.

The wine is wicked, the king is wicked, women are wicked, and all the children of men are wicked: but trueth abideth, & is strong for euer, and liueth and reigneth for euer and euer. 1. Esdra. 4. 3.

Such as the holy Ghost discommendeth and condemneth for their Idolatrye, superstition, and irreligon, were Athalya, Iesabel, Maacha, Rahell, for stealing hir father Labans Idoll, by meanes wherof hir husband Jacobs houle was long corrupted with superstition, as appeareth Gene. 35. 2. Michas mother. The mourning women of the Iewes, as appeareth Iere. 9. 20. Ezec. 8. 17. The Idolatrous women of Phatures. Iere. 44. 15.

Such women as were contemners of religion, mockers of Christ, and notable troublers, & persecuters of his saints, were Iesabel, Michol, Zeresh, the woman of Samaria, Caiphas the hie priests Maidens. Matth. 26. 69.

Such as lacked fayth and were to much addicted to the bodily or carnall presence of Christ, were Sara that laughed at the Angels words, Marie Magdalen that would needs touch Christ newly risen.

Suche as are abhorred for their vnnaturall cruelltie, abhominable tyranny and bloody facts, are Athalia, Herodias, Iesabell, the Harlot and mother of the dead childe before Salomon.

Suche as vsed to much dissimulation, hypocrisie, flatterie, subornation, coloning, subtiltie and craft, were Heua, Judith, Michol, Samsons wife, Jahel, Rahab, Iesabell, Rebecca, Saphira, Sara Abrahams wife, Putiphers wife, the woman of Tecoah, Herodias, Saphira, the Ido. Lottes daughters, Rahel, the midwiues of Egypt, the Moabites women.

Suche as vsed vile witchecraft, sorcerie, and diuelish inchauntmentes, contrary to Gods Lawes, were Iesabell, the witch of Endor, the woman and hir mayde of Phillippie.

Suche as are to bee dispraysed for their incontinencie of life, or that committed filthy fornication, whoredome and vncleanneſſe, to the condemnation of their owne soules and destruction of many others, were Aholah, Aholibah, Bethsabe with Dauid, Cozby, Dalila, Herodias, Iesabell, Leuites wife, Lottes two daughters, Putiphers wife, Binhamie, Marie Magdalen, Rahab, Rizpah, Tamar with hir father in lawe, the woman of Samaria, the womā taken in adulterie, the whore of Babylō. Dinah also though not volentarily,

yet

yet lost hir virginitie, at 15. yeeres of age, by taking of to much libertie to goe to mariages & feasting: and so did Tamar the daughter of Dauid, lése her virginitie at 14. yeeres of age, being forced by hir halfe brother: as you may reade in their seuerall stories.

Such virgins, as through taking to much libertie, wantonnesse and dauncing, were deflowred and violently ravished, were Dinah, the daughter of Sylo. Thamar, Dauids daughter, Jobes daughters.

Such as were to impudent bolde with men, and passe all shame, were Appam, Dalilah, Putiphars wife, Herodias, Salomen her daughter.

Such as were strong in wickednes to ouercome men, were Salomons concubines, Samsons wife, Dalila, Caiphas maydens, Mat. 26.69. Salomen, and Appam, of whom, & by whose impudencie & boldenesse with Darius the King, Zorobabell one of his gard, tooke occasion to put forth this wise sentence in commendation of womẽs strength, and to prowe that they were stronger then eyther the king, or wine, saying as followeth:

O yæ men, neyther the mightie king, nor many men, nor wine is strongest: who then ruleth them or hath dominion ouer them? are they not women? women haue borne the king, and all the people which beare rule by sea and by lande, euen of them were they borne, and they nourished them which planted the vines, of which the wine is made. They also make mens garments, and make men honourable, neyther can men bée without women. And if they haue gathered together golde and siluer, or any goodly thing, do they not loue a fayre and beawtifull woman? doe they not leaue all those thinges, and giue them selues wholly vnto her, and gape and gaze vpon her: & all men desire her more then golde or siluer, or any precious thing? A man leaueth his owne father which hath nourished him, and his owne countrey, & is ioyned with his wife, & for the woman he regardeth not his life, and neyther remembreth father, nor mother, nor countrey. Therefore by this yæ may knowe that the women bare rule ouer you: doe yæ not labour and trauell, and giue and bring all to the women? Yea, man taketh his sworde, and goeth forth to kyll and to steale, and to sayle vpon the sea, and vpon riuers, and hée seeth a Lyon, and goeth in darkenes, and when hée hath stollen, ravished, and spoyled, hée bringeth it to his loue. Wherefore, a man loueth

his owne wife more, then father or mother: Yea many haue runne madde for women, and haue been seruants for them. Many also haue perished, and haue erred and sinned for women. Howe therefore doe yee not beléeue mée? Is not the king Darius great in power, insomuch that all regions feare to touch him: Yet saw I him & Appã his concubine, sitting on his right hande, and taking his crowne off his head, and putting it vpon her owne, and stroke the king with her left hand: whiles the king in the meane season did nothing but gape and gase vpon her, and if shee laughed at him, then he laughed: but if shée were angry wt him, then was he faine to flatter her, ỹ he might be reconciled with her. Howe then, O ye men, doth not this myne example proue vnto you, that women are stronger then men, séeing they doe this to so mightie a king. 1. Esdr. 4. 14. &c.

Suche as through abhominable pride, paynting their faces, and decking their bodies with superfluous attyre, were therefore miserably ouerthrowen, were Iesabell, Tamar the wife of Ouan and Er, Vasti, the whore of Babylon, but Judith and Esther, vsed that to another ende, read Isa. 3.

Such as were deformed in body, was Leahi.

Such as were a griefe of minde to their parentes through disobedience and rebellion, were Bethshemath, and Judith her sister, to Isaak and Rebecca, their father & mother in Lawe, Michol to Saule, Rahel and Lea, that vntruely disclaymed in her fathers right or heritage.

Such as dispised their dames, and disobeyed their mistresse, were Hagar, the maides of Sara Tobits wife, and all concubines.

Such as delt roughly & hardly with their handmaids, were Sara the wife of Abraham, and Sara the wife of Tobit.

Such as murmured, grudged, and repined at their kinred, and others prosperitie or welfare, were Myriam, Martha, Sara, Lea, Rahell.

Such as are disprayled and noted for their couetous mindes, are Heua, Achab, Iesabel, Athalia, Hester, the mother of Zebedées sonnes, the importunate widowe.

Such as gaue wicked counsel and sinester perswatiõ to their husbandes & others, to their ouerthrow, were Athalia, Herodias, Heua, Iesabell, Rebecca, Zeresh.

Such as geue their handmaids to their husbandes for concubines, and procreation, because they themselues were barren, where

they distrusted Gods prouidence, or otherwise coueted or desired children vnlawfully, were Sara, Leah, Rahell, Lots daughters, the woman of the dead childe before Salomon. &c.

Such wiues as were rebellious, contemners, vnfaithfull and disobedient to their husbandes, were Abigail that called her husband Naball fole, Ahinoam, that was rebellious to Saul, Anna, that said to Tobi when he was struck blind, where are now thy almes & good dedes become? &c. Hold thy peace, deceiue me not, &c. Iesabel, who said to Achab, thou knowest not what it is to raigne: Commande and intreate not. Iobes wife, who was an instrument of Satan, tempted her husband in his affliction, saying, doest thou continue yet in thy vprightnes, curse God & die? &c. Lots wife who loked back, & wēt not forward w̄ her husband as god cōmāded. Michol, who derided Dauid for dancing before ẏ arke, & called him fole for his zeale in Gods seruice. Rahell, who reproched her husbande of vnfruitfullnes, saying, giue me children, or els I die. Rebecca, ẏ dissembled w̄ her blind husband Isaak, to disinherite her eldest sonne for her yongest. Sara, that chid her husband, saying, thou doest me wrong, &c. the Lord iudge betweene me & thée. Sāsons first wife, ẏ by importancie, vnderstanding his riddle, reueiled it to her countreymen against her husbands profit, yea, to his great hinderāce & hurt. Putiphars wife, ẏ would haue defiled her husbands bed, & lien w̄ her man Ioseph. Vashti, ẏ vtterly refused to come to her husband whē he sent so often for her. Zipporah, ẏ reproched her sick husbād Moses saiyng, Oh bloody husband, thou art in deede a bloody husband to mee, &c.

Such as were negligent in the good education and bringing vp of their children, and otherwise were vnnaturall & pitilesse towardes them, were Hagar, Rebecca, the mother of the dead childe.

Such as are noted for their foolish words & speeches, are Heua, Sara Rahel, Samsons wife, Dalila, Michol, Anna Tobits wife, ẏ hādmaids of Sara, Raguels daughter, the mother of the dead childe, the wife of Haman, Iobs wife, the mother of Zebidées sonnes, the maid that made Peter forsweare himself, Mat. 26. the womā of Samaria.

Such as ran away and forsoke their owne husbands, or became wiues to other men, leauing their first husbandes, were Cliopatra, Michol, Leuites wife, Samsons first wife.

Such as were deuorced and put away by their husbands for their vices, were Baara, Vashti,

Finally, such as by Gods secret & iust iudgement for their horrible and sinnefull wicked liues, came to a violent death, and shamefull end, were Athalia, who was slayn, Zoby, that was thrust quite thorowe with a swordes playing the harlot, Iesabel that was throwen out of her windowe, and eaten with dogges, Maacha that was deposed by her own sonne from her reigne. Saphira, that was struck with suddayne death at the Apostles feete, Leuites wife, that fell downe starke dead at the doore, Samsons first wife, that was burnt with fire, the whore of Babylon, and the fiue folish Virgines that wèt down quick into hell. From the which good Lorde deliuer vs.

The description of an Harlotte, and dispraise of an Whore,

with Christian and Ghostly exhortations to the Godly, to beware of her poysoned bayte, pestilent properties, and craftie conditions: and not to suffer them selues sottishly to be deceyued by her.

AS I was in the windowe of my house (sayeth Solamon,) I loked thorough the lettesse, & sawe and considered among the fooles, and children, a young man voyde of witte, and destitute of vnderstanding, who passed thorough the stréetes by her corner, and went towarde her house, in the twilight of the Euening, when the night began to be black (for there was almost none so impudent, but they were afraid to be séen, and also their own consciences did accuse them, which caused them to séeke the night to couer their filthines.)

And beholde, there mette him a woman with open tokens, the garment and behauiour of an harlot, and subtill in heart, which only was hid. Shée was full of babling and loude woordes, and readie to dally: whose feete can not abyde in her house, nowe shée is without, nowe in the streete, and lyeth in waite at euery corner. (So shée caught him and kissed him, and with an impudent face and shamelesse countenaunce, shée sayde vnto him: I haue peace offerings, or meate at home to make good cheare with). This daye also haue I payde my vowes and made satisfaction for my sinnes, so holy and religious will Harlottes séeme to bée outwardly: both because they may the better deceiue others, and vnder a cloke of holinesse to get them into hir snares. Therefore came I forth to méete thée, that I might séeke thy face, and so haue I founde thée. I haue decked my bed with couerings or ornamentes of tapistrie, and clothes of Egypt. I haue perfumed my bed with Myrhe, Aloes, and Cynamon. Come

let

let vs take our fill of loue vntill the morning, and let vs solace our selues, and take our pleasure in daliaunce: For myne husbande is not at home, hée is gone a iourney farre off: hee hath taken with him the bagge of money, and will returne home at the daye appointed (and not before.)

Thus with her great craft and swéete wordes shée ouercame him, and caused him to yéelde, and with her flattering lippes, shée entised him: And he followed hir straight wayes, euen as an Oxe ledde to the slaughter, whiche thinking hée goeth to the pasture, goeth in déede willingly to his owne death and destruction: And as a sole, that laugheth when hée goeth to the stockes to bée punished: so long went hée after her, till shée had wounded his liuer with a darte: as a byrde hasteth to the snare, not knowing that he is in danger, and that the perill of his life lieth therevpon.

Heare mée nowe therefore, O my children, and hearken vnto the woordes of my mouth. Let not thine hearte wander or decline to her wayes, and bée not thou deceiued in her pathes, for many a one hath shée wounded and cast downe: Yea, many a strong man hath béen slayne by the meanes of her. Her house is the hie way to Hell, and bringeth men downe into the chaumbers of death and destruction, (so that neither wit, nor strength can deliuer them that fal into the handes of an harlot.) Prou. 7. 6. &c.

My sonne, let wise dome (I say) enter into thine heart, and let thy soule delight in knowledge, that thou mayest bée deliuered from the strange woman (or Harlot) and from her that is not thine owne, which flattereth and giueth swéete wordes, euen from her I say whiche forsaketh the guide of her youth, (her husband I meane) which is her guide to gouerne her, from whom shée ought not to depart, but remaine in his subiection, and whiche woman forgetteth the couenant of her God, or promise made in marriage. For surely hir house (that is, her acquayntance, with her familiers, and them that haunt her) tendeth to death, and her pathe vnto them that are dead both in bodye and soule.

All they that goe in vnto her returne not agayne, neyther take they holde of the wayes of life: Therefore walke thou in the waies of good men, and such as bée vertuous, and keepe the pathes of the righteous, for the iust shall dwell in the lande, but the wicked shalbe rooted out. Prou. 2. 10. &c.

Finally, such as by Gods secret & iust iudgement for their horrible and sinnefull wicked liues, came to a violent death, and shamefull end, were Athalia, who was slayn, Cozby, that was thrust quite thorowe with a swoorde playing the harlot, Iesabel that was throwen out of her windowe, and eaten with dogges, Maacha that was deposed by her own sonne from her reigne. Saphira, that was struck with suddayne death at the Apostles feete, Leuites wife, that fell downe starke dead at the doore, Samsons first wife, that was burnt with fire, the whoore of Babylon, and the fiue foolish Virgines that wēt down quick into hell. From the which good Lorde deliuer vs.

The description of an Harlotte, and dispraise of an Whore,

with Christian and Ghostly exhortations to the Godly, to beware of her poysoned bayte, pestilent properties, and craftie conditions: and not to suffer them selues sottishly to be deceyued by her.

AS I was in the windowe of my house (sayeth Solamon,) I loked through the lettesse, & sawe and considered among the fooles, and children, a young man voyde of witte, and destitute of vnderstanding, who passed through the stréetes by her corner, and went towarde her house, in the twilight of the Euening, when the night began to be black (for there was almost none so impudent, but they were afraid to be séen, and also their own consciences did accuse them, which caused them to séeke the night to couer their filthines.)

And beholde, there mette him a woman with open tokens, the garment and behauiour of an harlot, and subtill in heart, which only was hid. Shée was full of babling and loude woordes, and readie to daily: whose feete can not abyde in her house, nowe shée is without, nowe in the streete, and lyeth in waite at euery corner. (So shée caught him and kissed him, and with an impudent face and shamelesse countenaunce, shée sayde vnto him: I haue peace offerings, or meate at home to make good cheare with). This daye also haue I payde my vowes and made satisfaction for my sinnes, so holy and religious will harlottes séeme to bée outwardly: both because they may the better deceiue others, and vnder a cloke of holinesse to get them into hir snares. Therefore came I forth to méete thée, that I might séeke thy face, and so haue I founde thée. I haue decked my bed with couerings or ornamentes of tapistrie, and clothes of Egypt. I haue perfumed my bed with Myrhe, Aloes, and Cynamon. Come

let

let vs take our fill of loue vntill the morning, and let vs solace our selues, and take our pleasure in dalliaunce: For myne husbande is not at home, hée is gone a iourney farre off: hee hath taken with him the bagge of money, and will returne home at the daye appointed (and not before.)

Thus with her great craft and swéete wordes shée ouercame him, and caused him to yéelde, and with her flattering lippes, shée entised him: And he followed hir straight wayes, euen as an Oxe ledde to the slaughter, whiche thinking hée goeth to the pasture, goeth in déede willingly to his owne death and destruction: And as a fole, that laugheth when hée goeth to the stockes to bée punished: so long went hée after her, till shée had wounded his liuer with a darte: as a byrde hasteth to the snare, not knowing that he is in danger, and that the perill of his life lieth therevpon.

Heare mée nowe therefore, O my children, and hearken vnto the woordes of my mouth. Let not thine hearte wander or declyne to her wayes, and bée not thou deceiued in her pathes, for many a one hath shée wounded and cast downe: Yea, many a strong man hath béen slayne by the meanes of her. Her house is the hie way to Hell, and bringeth men downe into the chaumbers of death and destruction, (so that neither wit, nor strength can deliuer them that fal into the handes of an harlot.) Prou. 7. 6. &c.

My sonne, let wisedome (I say) enter into thine heart, and let thy soule delight in knowledge, that thou mayest bée deliuered from the strange woman (or Harlot) and from her that is not thine owne, which flattereth and giueth swéete wordes, euen from her I say whiche forsaketh the guide of her youth, (her husband I meane) which is her guide to gouerne her, from whom shée ought not to depart, but remaine in his subiection, and whiche woman forgetteth the couenant of her God, or promise made in marriage. For surely hir house (that is, her acquayntance, with her familiers, and them that haunt her) tendeth to death, and her pathe vnto them that are dead both in bodye and soule.

All they that goe in vnto her returne not agayne, neyther take they holde of the wayes of life: Therefore walke thou in the waies of good men, and such as bée vertuous, and keepe the pathes of the righteous, for the iust shall dwell in the lande, but the wicked shalbe rooted out. Prou. 2. 10. &c.

A foolishe retchlesse woman full of wordes, and such a one as is troublesome, ignorannt, and hath no knowledge nor feare of God, (that is an harlot) sitteth at the dooze of her house, and on a seate in the high places, (and common mætinges) of the Citie, to call them that passe by the way, and goe right in their pathes: saying, whs so is simple and ignorant, let him come hither: and to him that is destitute of wisedome, she saith also, Stolen waters are swæt, and the hid bread priuily eaten is pleasant, and hath a good taste. But hee poore soule knoweth not, neyther doeth consider that they are but deade which are there, and that her ghestes are in the deapth of Hell. Prou. 9.13. &c.

Therefore my sonne, giue me thine heart, yea giue thy selfe wholy to wisedome, that folly hurt thee not this way, and let thine eyes delight in my waies: for the cõmaundement is a lanterne or lampe, lighting and instructing thee in the way of life, to keepe thee from the wicked woman, and from the flattering, dissembling tongue of a straunge woman. Prou. 23.26. 6.23.

Cast not thy minde vpon harlots I say in any maner of thing, least thou destroy both thy selfe and thy heritage and patrimonie, as the prodigall sonne did. Prou. 9.6.

Desire not her company, neyther lust after her beautie in thine heart, but beware shee take thee not with her fayre lookes, and wanton gesture. Prou. 6.25.

For by an harlot, a man is brought to begge a morsell of bread: and a whorishe woman will hunt for the precious life of a man. Pro. 6.26.

Can a man take fire in his bosome, and his clothes not be burnt? or can a man goe vpon coales, and his feete not be burnt? Euen so he that goeth into his neighbours wife and toucheth her, shall not bee innocent nor vnguyltie: (Yea thee will neuer cease till shee haue brought him to beggerie, & then seeke his destruction). Prou. 6.23. &c.

There are three thinges which are neuer satisfied, yea foure that crye neuer hoe, it is ynough: viz. The graue, the earth, the fire, and the barren wombe of an harlot. Prou. 30.16.

Gaze not on a mayde, that thou be not hurt in her beautie, and fall by that which is precious in her. Eccle. 9.5.

Goe not about gazing I say in euery lane or streete of the Citie, neither wander thou in the secret corners and priuie places thereof.

Turne

Turne away thy face and eye from a beautifull woman, & locke not vpon the fayrnesse of other: for many haue perished and been deceyued by the beautie of women: for through it loue is kindled as it were a fire. Eccle.9.7,8.

Looke not too narrowly vpon the beautie of a women, least thou bée prouoked in desire towardes her. Eccle.25.25.

The whoredome of a woman may bée knowen in the pryde of her eyes, and eye liddes: Take héede of her therefore that hath an vnshamefast eye, and merueyle not if shée cause thee to trespasse, for as one that goeth by the way & is thirstie: so shall shée open her mouth and drinke of euery next water, yea, by euery hedge will shée sitte downe and open her quiuer against euery arrowe, and so make her selfe common to euery man that passeth by. Eccle.26.9.&c.

An harlot is compared to a sowe, and a shameleſſe woman to a dogge. Eccle.26.23.25.

As a whore hateth an honest woman, so shall righteousnesse hate iniquitie when shée decketh her selfe, and shall accuse her openly. 2.Esdr.16.42.

All bread is sweete to the whore and whoremonger, they will not leaue off till they both perishe, and come to vtter shame and destruction. Eccle.23.17.

What my sonne Lamuel? and what the sonne of my wombe? and what Oh my derely beloued sonne? (saith Bethsheba vnto her sonne king Solamon) giue not thy strength & wayes vnto women, which are the destruction euē of many kings, if they haunt thē: O Lamuell, it is not for kings, it is not for kinges I say, to drinke wine, nor for princes strong drinke, (or giue them selues to wantonnesse, and neglect their office. Prou.31.12.&c.

For wine and women leade wise men out of the way, put men of vnderstanding to reproofe, (make the mightie miserable) and the (riche) runnagates,. Eccle.19.2.

Yea, hée that companieth adulterers, shall become impudent, rottennesse and wormes shall haue him to heritage: And hée that is too bolde, shalbe taken away, and made a publike example. Eccle.19.3.

Therefore my sonne, kéepe thy strength of thyne age stable, and giue not thy strength to straungers. Eccle.26.20.

Giue not the power of thy life I say vn to a woman, least thée ouercome thy strength, and so thou bée confounded. Eccle. 9.2.

Mete not an Harlot, neyther looke thou vpon a woman that is desirous of many mens felowships, least thou fall into hir snares. Eccle. 9.3.

Vse not the companie of a woman that is a player, a singer, and a daunser, neither heare her, least thou perishe through hir inticing, and bée taken by her craftinesse. Eccle. 9.4.

For there be three thinges hid from mée [saith Salomon,] yea, foure that I knowe not: The way of an Egle in the ayre, the way of a Serpent vpon a stone, the way of a Ship in the middest of the sea, and the way of a man with a woman. Prou. 30.19.

Yea, such is the way also of a wife, or adulterous woman that breaketh wedlocke: for shee eateth and wipeth her mouth, and saith, I haue not committed iniquitie, so finely can shee counterfaite when shée hath her desires, and cast a miste before her husbandes eyes, making as though shée were an honest woman Prou. 30.20.

The mouth of a straunge woman is as a déepe pit, hée with whom the Lorde is angry, shall fall therein, (so God punisheth one sinne by an other, when he suffereth the wicked to fal into ỹ acquaintance of an harlot.) Prou. 22.14.

A wicked woman is giuen as a rewarde to a wicked man. Eccle. 26.24.

A whore is a déepe ditche or (gaping) graue, (easily to fal into) and a straunge woman is a narrowe pitte, (harde to get out off.) Shée lyeth in waite also, as for a pray, and shée increaseth the transgressions amongst men, by seducing and causing them to offende God. prou. 23.26. &c.

The lippes of a straunge woman (or harlotte, that giueth her selfe to another man, then to or besides her husbande) droppe as an hony combe, and her mouth is more soft then butter, and her throte more glistering then oyle, (her flattering and inticementes are most subtile and smoothe to beguile men with.) But the ende of her is bitter as woormewood, and as sharpe as a two edged sword. Her fæte goe downe to death, her steppes peerce through, and take holde of Hell, (and all her doinges tende to destruction) shée weigheth not the way of lyfe, her pathes are moueable, so vnstedfast are her wayes that thou canst not know thē, for shée hath euer new meanes

to

to allure men vnto wickednesse and follie.

Heare mée nowe therefore O children, and depart not from the wordes of my mouth, kéepe thy way farre from her, and come not nére the doore of her house, least thou giue thine honour [euen thy strength and goods] vnto others, and thy yéeres to the cruel woman that will haue no pitie vpon thee, when thou hast spent al and consumed thy selfe vpon her, as is read of Sampson and the prodigall sonne) least (I say) the stranger bee filled with thy strength, and thy labours, and goods gotten by thy trauel, or inheritance, come into the house of another man: yea, and least thou mourne at the last, when thou hast consumed and spent thy bodie and lustie youth, and then be forced to lament and say: Alas, why haue I hated instruction, and why did my heart despise correction? Wherefore was I not obedient vnto the voice of my teachers? And why hearkened I not to them that instructed mée? I was come almost into all miserie, misfortune, and euill in the midds of the congregation and assemblie: although I was faithfully instructed in the truth, yet had I almost fallen to vtter shame and destruction, notwithstanding my good bringing vp in the assemblie of the godlie. Pro. 5. 3. &c.

The penal punishmentes, and terrible threatnings of God in his worde, against all sortes of vngodlie women, for their sinnes and wickednesses.

THE Lord God said vnto the first woman Eue [which being seduced by the serpent, did first talke, and afterward entised her husband Adam to eate of the forbidden fruite in Paradise, contrarie to Gods commaundement] Woman, why hast thou done this? Because thou hast done it, I will greatly increase thy sorowes, and thy conceptions. In sorow shalt thou bring forth children: & thy desire shal bée subiect to thine husband, and he shall rule ouer thee. Thus doth the Lorde punish the bodie of woman, for the sinne whiche the soule shoulde haue béene punished for: that the spirite conceiuing hope of forgiuenesse, may liue by faith in Christe. Gen. 3. 13. 16,

Séest thou not (saith the Lord to his Prophet Jeremie) what they do in their cities of Judah, and in the stréetes of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women

knede the dough to make cakes to the Quéene of heauen, and to poure out drinke offeringes vnto other Gods: [that is, they sacrifice to the Sunne, Mone, and Starres, which they called the Quéene of heauen, as appereth. 2. King. 23. 5. Iere. 44. 17.] that they may prouoke me vnto anger. Doe they prouoke me to anger, saith the Lord, and not themselues to the confusion of their faces? Therefore thus saith the Lord God, Behold mine anger & my wrath shall be poured vpon this place, vpon man & vpon beast, & vpon the trée of the fielde, & vpon the fruit of the ground, and it shall burne and not be quenched. And thou shalt not pray for this people, neither lift vp crie or prayer for them, neither intreate me, for I wil not heare thée: [but wil surely punish their wickednes which remaine in their obstinacie against me, and wil not obey my worde, and worship mee according to the same.] Ierem. 7. 17. &c.

Moreouer, Jeremiah saide vnto al the people, & to al the women, Heare the word of the Lord all Judah, that are in the land of Egipt, thus speaketh the Lord of hosts, the God of Israel, saying: Ye & your wiues haue both spoken with your mothers, and fulfilled with your hand, saying: we will performe our vowes ẏ we haue vowed to burn incense to ẏ quéene of heauen, & to poure out drink offering to her, &c. as verses 16. 17. 18. 19. ye may reade more at large in ẏ liues & stories. Ye wil performe your vowes, & do the things ẏ ye haue vowed, (wherinye haue cõmitted double euil, in making wicked vowes, & in performing the same after your owne vaine fancies.) Therefore &c. Behold, I haue sworn by my great name, saith the Lord, ẏ my name shal no more be called vpon by the mouth of any man of Juda, in all the land of Egipt, saying, the Lord liueth. And beholde, I will watch ouer thẽ for euill & not for good, & all men of Juda shalbe consumed by the sworde and famine vntill they be vtterly destroied, [which declareth an horrible plague towards Idolaters, séeing that God will not vouchsafe to haue his name once mencioned by such as haue polluted it, and that their wiues shalbe made widowes & children fatherless, &c.] Reade the whole chapter at large. Iere. 44. 25, &c.

The womẽ that lay vp the things offered vnto Idols, & that bring gifts to the gods of siluer, gold, & wood, and cloath thẽselues with the garments of those images, and ẏ mẽstruous womẽ, or they in childbed ẏ touch their sacrifice offered to these idols of gold, siluer, or stone. Al such womẽ that worship images (I say) for their idolatrie cõmitted

ted are full of reproofe, and shalbe vtterly confounded, as yee may reade in Baruc. 6. 27. 28. 29. 32.

If thy brother, or thy sonne, or thy daughter, or thy wife that lieth in thy bosome, or thy friend which is as thine owne soule, entice thée secretly, saying: Let vs goe and serue other gods, which neither thou nor thy fathers haue knowen, &c. Thou shalt not consent vnto him or her, nor heare her, neither shal thine eie pitie her, nor shew her mercy, nor kéepe her secrete: but thou shalt kil her, thine hand shalbe first vpon her to put her to death, & then the hands of all the people, and thou shalt stone her with stones, that she die, that al Israel may feare, & do no more such wickednes, to go about to thrust thée away from the Lord thy God to worship him only. Deut. 13. 6.

If there be found among you in any of your cities, mã or woman ỳ hath wrought wickednes in the sight of ỳ Lord thy god, in trãsgressing his couenant, & hath gone & serued other gods & worshipped thẽ: as the Sun, or the Mone, or any of the hoast of heauen, which I haue not commanded, and it bee told vnto thée that art the magistrate: then shalt thou enquire diligently, and if it be true and certaine that such abhominatiõ is wrought in Israel: Then shalt thou bring forth ỳ man or that woman, which haue cõmitted that wicked thing, vnto thy gates whether it be man or woman, & shalt stone them with stones till they die, &c. Deut. 17. 2.

The great whore of Babylõ, ỳ mother of (spiritual) whoredoms, idolatrie, & abhominatiõs of the earth, which womã is drunkẽ with the blood of the Saints & Martyrs of Iesus Christ, euen she which is become the habitation of Diuels, and the holde of al foule spirits, & a cage of euery vncleane & hateful bird, with whõ the kings of the earth haue cõmitted [spirituall] fornication [by idolatrie] & of whose golden cup ful of the wine of superstition, wrath & filthy pleasures, al nations of ỳ earth haue drunkẽ very déepe. Finally, she ỳ so proudly glorifieth herselfe & liueth in pleasures, She (I say) ỳ boasteth so gloriously & arrogantly like a strumpet, & saith in her heart: I sitt being a quéene, & am no widow, neither shal I sée any mourning: Euẽ that proud whore of Babilõ (I say) shal sodenly fall downe to the ground, & be rewarded double according to her idolatrous works, & be tormẽted with sorowe & griefe: yea, therfore shall all her plagues come at once in one day, euen death, torment, sorowe, veration, and famine. And all nations shall hate this idolatrous whore, and make her

desolate

desolate, and strippe her naked, and shall eate her flesh to the bone, and burne her vp altogether with fire. For strong is the Lorde God which will condemne her: And all her merchantes and louers (the whole route of idolatrous men and women) shall cast dust on their heades, and make great lamentation for her fall: howling, roaring, crying, weeping and wailing, saying: Alas, alas, the great citie Babylon, the mightie Citie (ỳ faire & bewtifull woman) alas how in one minute of an houre, is thy iudgement come (from the Lorde,) and she made desolate and confounded: But, O heauen reioyce at her destruction, and O yée holy Apostles, Prophetes, and blessed Martyres of God, whose blod hath bẽn cruelly shed by her, in her, triumph yé in her ouerthrow, and confusion, for God hath giuen your iudgement on her, and reuenged your cause in thus plaging and punishing her, for her abhominations, idolatrie, and persecution. Reuela. 17.18.

The women ỳ ware wanton against Christ, forgetting their vocation, and breaking their first faith, that is, which leaue their charge and forsake their religion, whiche they professe, & breake their faith and promise made to God and their husbandes, to the great slaunder of the Church, and dishonour of God, and others euill example, and that gad abrode idlie from house to house, euermore learning and neuer learned, like pratlers and busie bodies, speaking thinges that are not comelie nor womãlie, euẽ such womẽ (I say) which thus are turned backe after Satan & irreligion, and are waxen wanton against Christ, haue the greater damnation, and shall therefore bée iustly punished with euerlasting death. 1. Tim. 5. 11. &c.

Hast thou not seene this, O sonne of man (saith the Lord to Ezechiel) how the women sitte in the temple mourning for Tãmuze, the Prophete of the idols, all the night long, and worship the Sun with their faces towardes the East: Hast thou seene this abhomination, O thou sonne of man? and is it a small thing to the house of Iuda, to commit these abhominations which they doe heere in the Lords house? &c. Therefore will I execute my wrath vpon them, mine eye shall not spare them, neither will I haue pitie: and though they crie in mine eares with a loude crie, yet will I not heare them, saith the Lorde. Eze. 8. 14. 15. &c. Reade in the stories of women more. Yea, because ther were certain superstitious womẽ, which made an art of mourning, and taught their daughters and other women to mourne and weepe with feined teares for the dead. Therfore the

Lorde

Lorde by his Prophete Jeremie derideth the superstition of these women, and threateneth them, saying: Heare the word of the Lord O yée women, and let your eares regard the wordes of his mouth, & teach your daughters to mourne, and everie one her neigbour to lament, for death is come vp into your windowes, and is entred into your palaces, to destroy the children without, and the young men in the stretes, and there is no meanes to deliuer you, nor any of ẏ wicked from my iudgements that shall fall vpon you. Ierem. 9. 20. &c. 17.

And when the Lord woulde deride the prophets lacke of repentance and hardnesse of heart, that coulde not lament for their owne sinnes, hee willed them by his Prophete Jeremie in the same chapter, to call for those solish women, whom of a superstition they had to lament for the dead, that they by their fained teares might provoke them to some sorow and remorce, saying, Thus saith the Lord: take héede, and call for the mourning women (among you, that they may come, and sende for skifull women, that they may come, and let them make hast, and let them take vp a lamentation for you, that your eies may cast forth teares, and your eye lidde gush out of water. For a lamentable noise is heard in Sion, saying, Howe are wee destroyed and vtterly confounded? &c. Ierc. 9. 17.

If a woman haue a spirite of diuination, or soothsaying in her thee shall bee stoned to death (as a sorcerese or witche.) Leuit. 20. 27.

Thou shalt not suffer a witch to liue. Exodus. 22. 18. Deut. 18. 10.

And woe bé vnto the women that sowe pillowes vnder all mens arme holes, and make vailes vppon the head of euerie one that standeth vp, to hunt soules. Will yée hunt the soules of my people? and will yée giue life to the soules that come vnto you? & will yée pollute me among my people for an handful of Barley, & for a péece of bread, to slaie the soules of them that shoulde not die, and to giue life to the soules that shoulde not liue, in lying to my people, that heare your lies? Wherefore thus saith the Lorde God, Beholde, I will haue to do with your pillowes, wherwith ye hunt the soules of my people, to make them flee, and cause them to perish & depart from the bodie: and I will teare them from your armes, and will let the soules goe, whom ye hunt to make them flie or depart from the bodie. Your

vailes

vailes also will I teare in peeces, and deliuer my people out of your handes, & they shalbe no more in your hands to be (abused or) hunted (to death) and ye shall know that I am the Lord. Because that with your lyes & threatnings ye haue made the hart of the righteous (foolishy resorting vnto you) sad, whō I haue not made sad, & because ye haue contrariwise strengthened ỹ hands of the wicked (still running vnto you) that he should not returne frō his wickednes & euil waies, by promising him life vnto whom I haue threatned death (for haunting your houses & cōmitting abhominations in Israel.) Therefore ye shal see no more vanitie, nor diuine diuinations: for I will deliuer my people out of your handes, & ye shall know that I am the Lorde. Ezech. 13. 18. &c. Thus doth the Lord threaten a curse, and woefull destruction vnto all those superstitious women, cōmonly called Talkers, or wise women, but indeede witches, who for lucre sake do prophesie, or take vpon them to tell euerie man his fortune, or who stole his goods, and where they are become, which women in old time vsed to giue to those that came vnto them, pillowes to leane vpon, & kerchifs to couer their heads, to the intent they might the more allure & bewitch thē, which sorceresses also to make the word of god blasphemously to serue their bellie, made the people beleeue that they could preserue life, or destroy it at their pleasures, and that it should come to euerie one according as they diuined or prophesied.

If any turne after such as worke with spirites, & after wise women, or soothsayers to go a whoring after thē, then wil I set my face against that person be it man or woman, & wil cut him or her off frō among my people (saith the Lord.) Leui. 20. 6. Deut. 18. 10.

That the daughter or childe which is stubborn, rebellious, riotous, and disobedient to her fathers or mothers instruction & correction, or infected with such like notorious vice, ought by Gods law to be stoned to death, yee may reade in the chapter of the daughters dutie to her parents. Deut. 21. 20,

If a womans father spit in her face in his displeasure conceiued against her for her disobedience: she should by the law be shut out frō his sight and be ashamed for seuen daies together, before shee were reconciled, as appeareth. Num. 12. 14. in the storie of Miriam.

If there be any woman that curseth her father or mother she shal die the death. Leuit. 20. 9. reade more in the childes dutie.

The wife that committeth adultrie with an other man beside her

her husbande, shall die the death, saith the Lorde. Leuit. 20. 10. Deut. 22. 22.

The mother that lyeth with her sonne, or sonne in lawe shall die the death.

She that lyeth with her owne natural brother, or brother in law, or with her father in lawe, shall die the death.

And if a woman come to anie beast, and lie with it, she shal die the death, and be burnt with fire, her blood shall be vpon her: for all that commit such villanie and abhomination, are execrable and detestable before God, and shalbe cut off by violent death, as appeareth. Leu. 11. 12. 17. &c.

She that lieth with her nephew, or cosin germane, her brother, or sisters sonne, &c. shall die the death, and their children counted as bastardes. Leui. 20. 29.

The maide or virgin that playeth the harlot in her fathers house, ought to be stoned to death, as appeareth in virginitie and daughters Deut. 22. 20.

The maid betrothed to an husband that lieth wt an other man in the citie or towne before marriage: ought also to bee stoned to death, as ye may reade at large in virginitie. Deut. 22. 25. 28.

If a Priestes daughter fall to play the whore, shee polluteth her fathers house, therefore shall shee bee burnt with fire. Leuit. 21. 9.

The women that are giuen vp into vile affections, & doe change the naturall vse into that which is against nature, beeing full of vnrighteousnes, fornication, & wickednes, and not regarding to knowe God, nor follow his lawes, but commit al abhomination, euen with gradines, shal worthily tast of death euerlasting. Rom. 1. 16. 2. &c.

If a woman suspected of her husband to be an harlot, bee tried by the law of ielousie to be poluted with other men, and to haue trespassed against her husband, then shall her belly swel, and her thighs rot, and she shalbe an accursed creature among her people, and beare her iniquitie, as appeareth. Num. 5. 27. in wiues.

If a bond maide affianced to an husband, & not redéemed, nor made free lie with an other man, shee shall bee whipt and scourged for it, but not die the death, because shee is not made free. Leuit. 19. 20.

And if a maide betrothed to one man, be found lying with another

then

then she shall be compelled to be his wife, with whom she lay, but if her father refuse to giue her vnto him, then shall hee that lay with her, giue vnto her father 50. shekels of siluer, according to the dowry of virgins, as yee may reade in virgins. Exod. 22. 16. Deut. 22. 18.

If a woman, put away from her husband, and be married to another, shee committeth adulterie, and shall surely be plagued as an adultresse, reade Mark. 10. 12. in deuorce.

There shall bee no whore of the daughters of Israel, neither shall there be any whoremonger of the children of Israel: Thou shalt neither bring the hyre of a whore, nor the price of a dog into the house of the Lorde thy God, for any vowe: for euen both these are abhomination vnto the Lorde thy God. Deut. 23. 17. &c.

Euerie woman that is an harlot, or an adultrous woman that forsaketh her husbande and lyeth with other men, shall be troden vnder foote as myre or dounge, of euerie one that goeth by the way. Eccle. 9. 9.

The women that sitte in the stretes girded with cordes, and burne strawe or broome, and are drawen away and lie with suche as come by, and after casteth her neighbour in the teeth, because she was not so worthilie reputed, nor her cord broken: euen such shameles harlots are neere all reproofe and shame, and shall bee confounded. Baruc. 6. 42.

Thus shall it goe with euery wife that leaueth her husband, and getteth inheritance by an other (stranger whom she hath married after diuorce, &c.) Shee shalbe brought out into the congregation, and after examination made of her wickednesse, shee shall bee punished in the stretes of the citie, and shall bee chased like a young mare fole: When she thinketh not vpon it, shee shalbe taken and brought to punishment. Thus shall shee be put to shame and open rebuke of euerie body, yea, examinatiõ also shalbe thẽ made of her childrẽ had in adulterie, and they shall not take roote, nor her branches bring forth anie fruite. A shamefull report shall shee leaue behinde her, and her dishonour and reproch shalbe not bee put out, and that because shee woulde not vnderstande the feare of the Lorde: but hath bene disobedient to the lawes of the highest, trespassed against her owne husband, and gotten children by playing the whore in adulterie by other men. And they that remaine shall knowe by her example and punishment

nishment, that there is nothing better then the feare of the Lord, nor nothing sweéter then to take héede to the commandements of the Lord. Eccle. 23. 17. &c. reade more in diuerse.

If two men strine together & fight, & the wife of ỹ one comes put forth her hande and take the other man by the priuities to pull hym from her husbande: then shalt thou cut of her hande, thine eye shall not spare her: whiche lawe importeth that godlie shamefastnesse ought to bée preserued, for it is an horrible thing to sée a woman manly and past shame. Deuteronom. 25. 11.

And Salomon saith, that she that is impudent & too bold, shall be taken a way, and made a publike example of great reproch. Eccle. 19. 3.

If a woman put apart for her naturall disease, vncouer her shame and open the fountaine of her blood by lying with a man, shee shall die the death, and bée cut off for her vncleannesse. Leuit. 18. 19. 20, 18.

The woman shall not weare that which perteineth to the man, neither shall a man put on womens raiment, for all that doe so are abhomination vnto the Lord God. Deut. 22. 4.

If a maide or a wife vowe a vowe either by othe, or solemne promise, and thereby binde her selfe to mortification, abstinence, or otherwise, then if the same vow, bonde, or promise, bée afterward confirmed by the father or husband, and shee not withstanding brake it: shée shall bee sure to beare her iniquitie, for it is sinne in her, and the Lorde will surely require it of her, and will not forgiue it. So also is it of a vowe made by a widowe, or diuorced woman without confirmation, as yee may reade. Numb. 30. Deut. 22. 21. in maydes, wiues, &c.

Furthermore, thus saith the Lorde, If thou wilt not obey the voyce of the Lorde thy God, to keepe his commaundementes, and his ordinances, which he commandeth thée: This curse among many other shall come vpon thee and thy women, pursue you, and ouertake you. The tender and daintie woman among you, whiche neuer woulde venture to set the sole of her foote vpon the grounde (for her softnenesse, and tendernesse or nicenes,) shall bee grieued at her husbande that lieth in her bosome, and

at her sonne, and at her daughter, and at her after birth, that shall come out from betweene her feet, and at her children which shée shall beare, for when all thinges lacke, shée shall eate them secretly during the siege and straightnesse, wherewith the enemie shall besiege thée in thy Cities, (as came to passe in the dayes of Ioram, king of Israell.) 2. King. 6. 29. And when the Romaines besieged Ierusalem, when hunger so bit their women, that they were readie to eate their owne children before they were borne, and being borne, did most vnnaturally deuoure them. Deut. 28. 45. 56. 57.

Let the harlot, and shee that of long time hath accustomed to play the whore & adultresse, take away her fornications out of her sight, and her adulteries from betweene her brestes, (by earnest and spéedy repentaunce:) least if shée continue so still in her filthines, I strip her starke naked as euer she was borne, and slay her through beggerie and penurie. Hosee. 1. 2. 3.

The harlot that forgetteth mee, saith the Lorde, and thus saith to her selfe, I will goe after my louers that giue mee my bread, and my water, my wooll, and my flaxe, my oyle, and my drinke, that is my wealth & aboundaunce, euen her way will I stop with thornes, and make an hedge that shee shall not finde her paths, though she followe after her louers, yet shall shée not come at all: though shee séeke them, yet shall shée not finde them: for I will so punishe and plague her, and bring her into such streigthes and afflictions that shée shall haue no lust to play the wanton, saith the Lord by his Prophet Hos.

Furthermore, I will haue no pittie vpon her children: for they be the children of fornication: euen bastardes begotten in adulterie. Hosea. 2. 4. 5.

Yea, I will visite vpon her the dayes of her shame, and will discouer her leudnesse in the sight of her louers, and no man shall deliuer her out of my hande, Hosea. 2. 4. 5. &c.

Because, by swearing and lying, and killing, and stealing, and whoring, they breake out, and blood toucheth blood, and whoredome and wine take away their heart: Therfore I will visite their waies vpon them, and reward them their déeds, for they shall eate and not haue ynough, they shall commit adulterie, and yet hauing manye wiues, shall not increase w̄ children as they hoped, because they haue left off to take héede to the Lorde. Yea, therefore your daughters shal bée harlots, and your spouses shall bee whores, (for I will giue them vp

vp to their lustes, so that they shall dishonour theyr owne bodyes, because they haue dishonoured mée saith the Lorde: neyther will I visite nor correct your daughters when they are harlottes, nor your spouses when they are whores to amendement: but will let thē run headlong to their owne damnation: for they themselues are separated with harlots, and sacrifice with whoores, therefore the people that play the harlots, and doth not vnderstande, shall fall into vtter destruction. Hose. 4.10.11.13.14

Their abhominations are according to their louers: for the spirite of fornication hath caused them to erre, and they haue gone a whoring from their God. Woe therefore vnto them, and to their children, for I will depart from them and will destroy their children, euen from the wombe, and from the conception: and thoughe they bring vp their children, yet I will depriue them from being men, for they shall bring foorth their children to the murtherer: and though they bring foorth, yet will I slay euen the dearest of their bodie: (wherefore the prophete séeing the great plague of God like to come vpon those women of Ephraim and Juda, prayeth to God to make them barren, rather then that this great slaughter shoulde come to their babes and children, (saying,) O Lorde giue them, what wilte thou giue them: giue them a barren wombe, and drye breastes. Hose. 9.10.11 4.12.

Finally, the Lorde encreaseth the plague, because of the arrogancie and pryde of the women which gaue them selues to all vanitie, nicenesse and dissolutenesse, saying by his prophete Esay thus: Because the daughters of Sion are waxen proude and hawtie, and walke with stretched out neckes, and with wanton eyes, walking, and mincing, tripping nicely as they goe, and making a trickling with their feete: Therefore shall the Lorde make the heades of the daughters of Sion balde, and the Lorde shall discouer their secreete partes and filthinesse. In that day shall the Lorde take away the ornament of the corked slyppers, and the caules, and the round tyres (much after the fashion of the Mone) the swéete balles, and perfumes, the bracelets, and the bonets, the mufflers, and the maskes, the tyres of the head, and the sloppes, the headbandes, and the tabletes, the eareringes, the handringes, and the nose iewels, the costly apparell, and the vayles, the wimples, the crisping pinnes, and the glasses, the fine linnen, the hoodes, and the lawnes. And in steade of

swéete sauour there shalbe stinke, and in steede of a girdle, a rent, & in steede of dressing the haire and wel setting or curling it, baldnes, and in steede of a stomacher, a girding of sackcloth, and in steede of beautie, sunburning. Thy men also shall fall by the swoorde and thy strength in the battell: Then shall her gates mourne and lament, and shee being desolate shall sit vpon the grounde. And in that day when God shall execute this vengeance, there shall not be one man founde to bée the head of many women, and they contrary to womanly shamefastnesse shall seeke vnto men, and offer themselues to any condition: then shall seuen women (I say) take holde of one mã, saying: We will eate our bread, & weare our owne garmẽts, only be thou our husbande and head, and let vs be called thy wiues, to take away the reproch of widowhood. Esay. 3. 18. &c. 4. 1. &c. Thus will God (I say) not only punish the women for their excessiue and intollerable, strang & monstrous pride, and for their nice curiositie, lightnesse, wantonnesse, and vayne vanitie, as those that cannot be content with comely apparell and decent attyre according to their degrees. But he will punishe also for their sakes the men and their husbands, which haue suffered this dissoluteneſſe, together with the Magistrates and whole common weale wherein they liue, whiche haue not remedied it by the execution of good lawes.

Nowe therefore rise vp yée women that are at ease in Sion, Yeare my voyce ye careles daughters of Ierusalem, giue good eare vnto my woordes (I say). For yée women which now are secure and careleſſe (for your sinnes,) shalbe in great feare, and that aboue a yéere in dayes, euen very long: for the vintage shall faile, and the gathering or haruest shall come no more, and one plague shall succeede another. Yée women (I say) that liue thus at your ease in careles securitie, neglecting the iudgements and threatning of gods woorde, bée ashamed and astonied: yea, quake ye and tremble through dread and feare, O ye retcheleſſe dames, and nice women. Cast off your gorgious attyre, rent off your gay cloth, strip your selfe starke naked and bare, and gyrde sackcloth vpon your tender loynes. For if in time ye take not heede, & prouide to turne to the Lord, & meete him by repentance, suche calamitie and misery is like to come, and remaine both on you, and your husbands, your Magistrates & countrey, landes and cattell, that the enemie will neyther spare you nor your children, husbands nor daughters, young nor old: Your selues

shall

shall mourne like sorowfull mothers: because for sorowe and leannes ye shal lacke milke to nourish your tender babes: and your husbands also shall lament euen for their teates, that is, for the pleasant fieldes, and for the fruitfull vine: because they yeelde no more fruite to susteyne them as they were wont, and because the Lorde hath taken from you the meanes and occasions which made you to contemne him: To wit, abundance of victuals and worldly goodes, wherby you are nourished and maintayned aliue. Esay. 32. 9. 10. &c.

Two women shalbe grinding at the mill, and the one shalbe receiued, and the other shalbe refused: watch therefore for ye know not what houre your Maister will come. Mat. 24. 41. 42.

Yea, watch (I say) and let your loynes bee gyrt in a readinesse to execute the charge which is committed vnto you, & let your lampes or lights be burning. Luk. 12. 35. That hauing oyle in your lampes, though yée slumber and sléepe a litle in securitie, yet when the bridgrome Christ commeth at midnight and calleth, ye may with the 5. wise virgins bée readie to meete him, and to folow and go with him to ỳ wedding chamber of his celestiall paradise to do him perpetuall honor, least if ye make no prouision in time for oyle to your lamps: but suffer them to go out and be quenched for lacke thereof, whiles ye go to buy oyle for your lampes, the bridgrome come and finding you ablent and vnreadie, go his way and shut the gate of heauen against you, and so you afterwarde bee fayne to seeke that which yée haue contemned, and all too late to cry Lorde Lorde open to vs: but then he will answer and say vnto you, verily verily I know ye not: neyther will I open vnto you, because yee haue once giuen your selues to follow me: but haue not continued but fayled in the midway. Watch therefore (I say) and be your selues like vnto the wise virgins and seruants that waite for the bridgrome & maister when he will come and returne from the wedding, that when he commeth and knocketh, yee may open vnto him immediatly.

For yée knowe neyther the day, nor the houre,
when the sonne of man will come.
Math. 25. 1. &c. Luk. 12. 36.

FINIS.

THE

Seuenth Lampe of virginitie,

conteining the acts & hiſtories, liues, & deaths *of all maner of women, good and bad, mentioned in* holy Scripture, as well by name, as without name, ſet forth in alphabeticall order, with the ſignification and interpretation of moſt of their names: and in ſome part paraphraſtically explaned and enlarged for the better vnderſtanding of the ſtory, and benefite of the ſimple reader.

¶ Wherevnto are added (for the affinitie they haue with ſome part of the Scripture) the liues and ſtoryes of ſundrie ſuche other women, as are mentioned in the thirde booke of Macchabees, and Joſephus.

A treatiſe very neceſſary, pleaſant, and profitable for ſundrie good vſes and purpoſes, eſpecially to the true imitation of vertue, and ſhunning of vice, by example in all women kinde.

Newely collected, and compiled to the glorie of God, and benefite of his Church, by the ſaide T. B. G.

Prouer. 31. 29. 30. 31.

Many daughters (through the feare of the Lord) haue done vertuouſly, and gotten thereby great renown: giue them therefore of the fruit of their hands, and let their own workes prayſe them,

1582.

The seuenth Lampe of Virginitie.

Conteyning the names, actes, and hystories, liues, and deathes, of all manner of women, mencioned in holie Scripture, as well by name as without, with the interpretacion of euery of their names, set foorth in Alphabeticall order.

A

Abi (or after some translation Abiiah) signifieth by interpretation, an house time, ready, my Father, the will of the Lorde. &c.



She was the daughter of Zachariah, the Sonne of Jerobam king of Israel, or as Lyranus thinketh of Zacharie the Prophet, whome Joas the king of Jerusalem stoned to death: and being after the wife of Ahaz the good king of Juda, she bare vnto him a vertuous sonne called Hezechiah, which afterwarde also was a godlie and zealous king of Juda, as yee mayreade at large. 2.Kings 18.2. & 2.Chro.29.1.

Abia, or Abiah, signifieth my fathers plentie, father, Lorde, the father was, the will of the Lord.

She was the daughter of Machir Prince of Giliad, and wife of hezron the sonne of Phares, who married her when she was threescore yeere olde, in the yeere of the worlde 2358. and she bare vnto him two sonnes, the one named Segub, in her Husbands life time, the other after his death called Ashur, that was Prince of Tekoa, at a Towne called Bethlehem, or Caleb Ephratah belonging to the tribe of Juda. 1.Chro.2.21.24.

Abiahil (or Abihail, or Abiatel) signifieth Father of strength, of the host, or of riches a vaunt mure or forewall father. Also father of griefe, of light. or of prayse.

She was the wife of Abishur, and bare vnto him two sonnes called Abban, and Molid. 1.Chro.2.29.

Abigail (or Abigal, or Abigael) signifieth my fathers ioye, reioising or gladnes, or the father of reioysing.

She was the wife of the Churle Naball the Carmelite, and a wo-

man not only beautifull, but of a singuler wisedome withal. For whē her faithfull and diligent seruantes told her how her husband had rayled on Dauids messengers, and currishly driuen them away without anie victuals, or sustenance, to relieue their master Dauid and his weary souldiers in their necessity. And being counselled by her wise seruants to take heed therfore ẏ some mischiefe came not vnto her & her familie through her negligence & her husbāds their masters wickednesse. She then like a wise woman, not contemning the iudgement of her vertuous seruauntes, (as Iob teacheth, chap. 31.13.) but following their aduice tending to so good purpose, wisely considered the greate perill and daunger that might arise of the wilful occasion offered by her foolish husbands niggardship, both to her selfe and all her familie: and by and by made greate hast and loaded her Asses with sundry kinds, both of good and fresh victuals, and sent them foorth by her owne seruants to relieue Dauid and his men. Which shee did vnawares to her husband (because she knew his crooked nature to be such, that he would rather haue perished, then consented to that her wise, godly, and charitable enterprise. Yea she her selfe also, like a couragious and bold woman without any feare, as she that doubted not but to pacifie the furie of the Lyon: rode after, and followed her men with speede to appease the wrath of Dauid, and as she was riding a priuy way to shun the multitude, (the prouidence of God was so) that she met Dauid and his men by the way vpon the side of an hill comming towardes Carmell (where her husband and she dwelt) and full determined vtterly to haue destroyed her husband & all that he had by the dawning of ẏ day following, & to haue left none to pisse against the wall, as her seruants had foretold her. Then she perceiuing the vnlawfull othe & vniust fury of Dauid prouoked against her and hers for her husbands only offēce, lighted downe of her Asse, and falling flat on ẏ ground before Dauid at his feete, she with all reuerence to Dauids kingly personage wisely gaue apt remedies for ẏ sore mischiefe of her husbād Nabal, & in recōpēce of her husbāds nigardly denying victuals, she first presēted Dauid with abūdance of presents & gifts of corporal food or sustenāce: and for her husbāds rayling & churlish lāguage, she gaue Dauid sweet & pleasant words, & made this her learned oration & hūble petition or request vnto him and sayd, O my Lord I haue cōmitted the iniquity, I pray thee therfore let thine hādmayd speake vnto thee, & heare thou ẏ words of thine handmayden. Let not my Lord, I pray thee, regard this wicked

man

man Nabal, who hath requited thee euill for good. For as his name is, so is he: Nabal is his name, and folly is with him. But I thine handmayd saw not the young men of my Lord, when thou sentest thē. Now therefore my Lord, as the Lord liueth, and as my soule liueth (the Lord I say that hath kept the innocent and cleane and withholden thee from comming to shedde bloud and caused that thine hand shoulde not saue thee, (nor thou reuenge thy self vpon thine enimy my husband) so now thine enemies shalbe as Nabal, & they that intend to doe my Lord euill. And now receiue this present I pray thee, which I thine handmayde haue brought, and let it be giuen vnto the young men that followe my Lorde. And I pray thee forgiue the trespasse of thine handmayde: for the Lorde will make my Lorde a sure house, (and confirme his kingdome to his posterity) because my Lorde fighteth the battels of the Lorde, and none euil hath beene founde in thee in all thy life. And [albeit, that man Saule hath risen vp to persecute thee and to seeke thy soule: yet] the soule of my Lorde, shalbee bounde in the bundle of life with the Lord thy God, who shall preserue thee by his protection long in his seruice from all daungers: but the soule of thine enemies shall God cast out as foorth of the myddle of a sling, and vtterly destroy thē. And when the Lord shall haue done to my Lorde, all the good that hee hath promised thee, and shall haue made thee king and ruler ouer Israel, then shal it be no griefe vnto thee, nor offence of mynde vnto my Lorde, that thou hast not shedde bloode causelesse, nor that my Lorde hath not preserued or auenged himselfe (which thinges woulde haue tormented his conscience.) And when the Lorde shal haue dealt well with my Lorde, then thinke on thine handmayde, and remember my wordes.

Which pithy petition of hers being done & ended, it not onely pacified his wrath and stayed his handes from shedding of blood that day: but also gaue Dauid greate cause both to prayse GOD for sending her to be the occasion therof, and also highly to commend Abigail for her wise counsell and good aduice therein. And so Dauid being greatly moued with her wisedome & godly persuasiōs, gētly receyued her present that she had brought, & did cleerely remit the churlish behauiour of Nabal her husband for her wisedome and vertues sake, saying: Abigal blessed be the Lord God of Israel that sent thee this daye to meete me, and blessed be thy good counsell, and blessed be thou which hast kept me this day from shedding blood, &c. Now therefore goe in

peace to thy house, for behold I haue heard thy voyce, & doe graunt thy petition. Which being graunted, she tooke her leaue & returned againe to Carmell. But when she came home, and found Naball her Husband so farre ouercharged with wyne, that his wittes were gone through drunkennesse and belly cheere, she thought it conuenient to follow the wise mans counsell. Eccle. 31. Not to rebuke him in his wine, nor to say any thing vnto him good or bad at that time: but to let the matter rest till the drinke were all out of his brayne, and his memory freshe, for as then hee had no reason to consider the daunger hee was in, or to geue thankes for this great benefite of deliuerance wrought by his wife, if shee had tolde him. And so on the nexte morrowe, shee declared to Naball the greate and perillous danger he was in for his churlishnesse and vnkyndnesse shewed to Dauid and his seruauntes. Whiche when hee hearde, did smyte him so sore to the hearte, that hee was colde as a stone for feare thereof, and neuer enioyed it, but dyed within tenne dayes after for verie sorowe. Of whose death Dauid beeyng aduertised, after a certayne time hee remembred Abigail, as shee in her petition before had requested him, and hauing had good experience of her greate godlinesse, wisedome, and humilitie: hee sent messengers to Carmel to commune with Abigael concerning marriage, and to signifie vnto her that hee was willing to take her to his wife. And Abigail, after great and curteous entertaynment of Dauids Embassadours or seruauntes that did the message or errand, in most humble manner sayde vnto them: Beholde, let thy handmayde bee a seruant to washe the feete of the seruauntes of my Lorde, as though she woulde saye, I am more fitte to be wife vnto one of his seruauntes. And with great gladnesse and good wil she made haste to make her self ready to go with thē, & so with her fiue maides following her she tooke horse, and went with the messengers of Dauid, and became his wife. 1. Sam. 25. 3. &c. al. And when he dwelt in Ziklag among the Philistines whiles he went with Achis the king to warre, Abigal his wife and her mate Ahinoam were both taken prisoners by the Amalechites, and led away captiue vntill such time as they were rescued by Dauid their husband, as appeareth. 1. Sam. 30. 5. 18. And in processe, this woman Abigail bare vnto Dauid a sonne called Chiliab, which in the 1. Chro. 3. 1. is called Daniel. 2. Sam. 3. 3. 1. Chro. 3. 1.

There

There was an other woman called Abigal, or Abigael, which was the daughter of Nahash or Ishai, and sister to Dauid, Zeruiah Joabs mother, and wife to Jether an Ishmalite, vnto whom she bare a sonne called Amasa. 2. Sam. 17. 25. 1. Chro. 2. 16. 17.

Abihail (or Abiahil.) sig. the father of light, or of prayse, as before in Abiahil.

She was the daughter of Eliab, the sonne of Ishai, and one of the xviii. wiues of Rehoboam king of Israel, which bare vnto him iii. sonnes, as 2. Chro. 11. 18. 19.

Abishag (or Abisag) signifieth the Fathers ignorance, or mistaking: The father catching, touching or encreasing. &c.

She was a goodly fayre young damosel, or virgin of the Tribe of Issacar, brought vp in the Citie Shunem. And for her exceeding beautie and good manners, she was chosen afore all other women to lye in the bosome of king Dauid, and to keepe and nourish him with her heate in his extreame olde age. And she cherished the king and ministred vnto him: but the king knew her not. After whose death (shee being still a pure virgin and mayde) was greatly desired of Adoniah (king Salomons halfe brother) to be his wife, and for a meanes to beg and obtaine her the sooner, he vsed the helpe and mediation of Bethsheba, Dauids widowe and Salomons mother, to whom hee thought Salomon woulde not say nay in a greater request. But this request of his mother to giue Abishag to Adoniah his brother to wife, so displeased king Salomon, that he did not onely say his mother nay, and refused to giue him Abisag to wife: but also for this presumption of Adoniah in asking Abishag to wife, he tooke occasion straight waies to put Adoniah to death, so that he died for it, as appeareth 1. King. 1. 3. & 2. 17. 22.

Abital or Abithal, signifieth the father of dewe or shadowe.

She was one of the wiues of king Dauid, who bare him a sonne in Hebron named Shephatiah. 2. Sam. 3. 4. 1. Chro. 3. 3.

Abra signifieth awayting mayde, a handmayde, or seruant.

She was the faithfull and trustie handmaide of Judith that had the gouernment of all thinges vnder her mistresse, and continually attended vpõ hir person, insomuch as whẽ her mistres went about her wonderful attẽpt to destroy Olophernes the Lordes enemie, she onlie went

with her mistresse Iudith, and carried the bagge of victuals and bottels of wine and oyle all the way, making her prayers often together with her dame, and kept her companie diligently, till beeing so commaunded by Iudith her mistresse, shee stood without the dooze, and wayted her comming, while she went to praie alone and wozke her feate against Holophernes. Which being done, and his head deliuered vnto Abza, she put it in her wallet, and so carried it after her mistresse to Bethulia the Citie. Iudith 10.2.10.13.5.11.&c. Note that this name Abza is onely read in the common oz vulgar translation.

Achsah oz Axa, signifieth deet, wanton, the brenking oz tearing asunder of the couering.

She was the daughter of Caleb, whom accozding to his promise made befoze, he gaue to Othniel the sonne of Kenez to wife, and with her also the South countrie foz her pozcion and preferment, because he had smitten & conquered Kiriath Sepher, otherwise called Debir accozding to his request and desire: and being now Othniels wife, she moued with a little couetousnesse, perswaded him to aske of her father a field that had springes in it: because her south countrey was barren which she had. But because her husbande tarried long, and somewhat neglected to satisfie this her request, she tooke her Asse, and rode her selfe vnto her father Caleb to request it, and saide: Geue me this blessing, and graunt me this petition O my father, thou hast geuen me the south Countrey, but it is barren: geue me also I pray thee a fielde that hath in it springes of water, and is fruitfull. And straight wayes Caleb graunted her request, and gaue her a fruitfull fielde that had springes of water both beneath & aboue to augment her pozcion and lyuing, and foz an inheritance to her and hers foz euer, as appeareth. Iosua.15.16.Iudg 1.12.1.Chro.2.49.

Adah oz Ada signifieth a company oz congregation, a witnesse, oz assemblie, decked, passing by, a pray taken away &c.

Shee was one of the two wiues of Lameth the sonne of Methushael. And the first woman that was coupled to a Concubine, and had her marriage cozrupted by pluralities of wiues: her mates name was Zillah, who seeing that all men hated their husband foz his crueltie, were soze afraide least he shoulde haue beene murthered, and therefoze

gaue

gaue him good counsell, and willed him to take heed and looke well to himselfe. But he with great braggs and bigge boasting wordes currishly contemned their good and louing aduice to his owne hurt and their further discomfort. This Adah also was the mother of Jabal the first inuenter of tentes and grasing: and also of his brother Juball the first inuenter of Instrumentes and musicke. Genesis 4. 19.23.

There was another woman after the flood called Adah, which was the daughter of Elon an Hittite, and one of the wiues of Esau, vnto whom she bare a sonne called Eliphaz before the diuision made of the land betweene Jacob his brother and him. Gen. 36.1.10.

Ahinoam or Achinoam, signifieth the brothers comlinesse or beautie.

She was the daughter of Ahimaaz the sonne of Zadecke the high priest, wife of king Saul, & mother of Jonathan (that faithfull friend of Dauid in his persecutions) whome Saule his father therefore much reuiled for taking Dauids part, saying: thou sonne of that wicked and rebellious woman, thou that art euer contrarie vnto me as thy mother is. 1. Sam 14.50. 20.30. 1. Chro. 6.8.

There was an other woman called Ahinoam whiche was an Israelitesse borne, and one of the wiues of Dauid that he had in his banishment, and which was the mate or companion of Abigail, with whom also she was taken prisoner and ledde captiue away by the Amalekites out of Ziklag. And after Dauid had by her his eldest sonne Ammon who afterward defiled his sister Thamar. 1. Sam. 25.43. 27.3. 30.5. 2. Sam. 13.1.14.

Aholah or Olla, signifieth a mansion or dwelling in it selfe, meaning Samaria which was the royall citie of Israell.

Aholibah or Oliba, signifieth my pauilion, tent, mansion, or my brightnesse in her: whereby is meant Jerusalem where Gods Temple was.

These were two sisters, vnder whose names the holy Ghost doth set forth the fornication, that is to say, the Idolatrie of Samaria and Hierusalem, as appeareth in Ezech. 23.4.

Aholibamah or Olibama, signifieth as before, my pauilion some where, my high pauilion, or hall, the brightnesse of the high one, the height of the Tent.

Shee was the daughter of Anah, the daughter of Zibion, and one of the wiues of Esau, vnto whom she bare three sonnes, Iehus, Ialeam, Corah, who became greate menne in the Worlde. Gene. 36.2.5.

Anah Answearing or singing.

She was the daughter of Zibeon, the sister of Anah, the first inuenter of Mules, and the mother of the forenamed Aholibamah. Gen. 36.2.

Anna signifieth his grace, fauour, or gracious, fauourable, mercifull, Ladie, resting, freely giuing.

She was the wife of olde Tobie, and bare vnto him a sonne called also Toby after his fathers name. And being in captiuity with her husbande, shee worshipped the true GOD, and forsooke al Idolatry, doing diligently good deedes as her husbande did, euen to her owne further trouble and impouerishment, for being threatned by the king to be slaine, both she and her husband for burying the dead: she together with her sonne & her husband fledde away naked from Niniue and hid her selfe from the crueltie of Senacherib. So her goods being confiscate, and she left very poore, it pleased God yet at the last to restore her home to her house, where also her husbande beyng stroken blynde and not able to get his and her liuing, shee went dayly to the weauing worke, and tooke weauers woorkes to doe, and looke what liuing shee coulde get with the labour of her hande, shee brought it home, for shee laboured sore for her liuing. And when on a time shee sent home her woorke to the owners, one sent her a kidde more then her wages, whiche shee had earned: And when Tobie her blinde husbande, heard the kidde bleate, he sayde to Anna, from whence came that kydde: is it not stollen? restore it to the owners agayne, for it is not lawfull to eate any thinge that is stollen. Then was Anna angrye with her husbande Tobie, and rebuked him as one whose trust in God was all in vayne: like to Iobes wife, casting him in the teeth with his good deeds, saying these or the like wordes: Where are nowe thine almes, and thy righteousnesse become, beholde, they all appeare nowe in thee manifestly: which her reproch and vpbrayding, so grieued the good olde blynd man, that taking it very heauily at his wiues hande, he wepte, and made his prayers with teares vnto God, to haue mercie vpon him, to forgiue his wife, and to take that reproche away from him. And God hearde his

prayer

prayer, and sent his Angell to cure him. And yet looking for death, he called for his sonne, and to declare his loue and good nature towards his wife, hee in his death bedde gaue his sonne a great charge concerning his mother Anna, saying, Sonne, despise not thy mother: but honour her all the daies of her life, and doe that which shall please her, and anger her not, &c. as in the 4. cap. doth appeare, and when shee is dead, bury her by me in the same graue.

After this, it fortuned olde Tobie to send young Tobie his sonne to the Citie Rages, to receiue certayne money, which in his prosperitie, he had lent to one Gabael. Then Anna, being full of heauinesse, for the departure of her sonne, burst out a weeping, and rebuked her husbande agayne the seconde time, saying: Oh what hast thou done? why hast thou sent our sonne away, is he not the staffe of our age, and our hande to minister vnto vs? I woulde to God, that money had neuer been layde vp of vs, nor required agayne: but that it had beene lost and cast away in respect of our sonne, and that wee had beene content with our pouertie and kept our sonne. For that which God hath giuen vs to liue with, doth suffice vs, & we should haue counted it riches enough, that wee sawe our sonne here. Then said Tobie vnto her: Leaue thy weeping (my sister) and be not carefull, our sonne shall returne in safetie, and thyne eyes shall see him For the good angell doth keepe him company, and his iourney shalbe prosperous: so that he shall both goe safely and returne to vs agayne sounde with ioy. Then at these wordes Anna being somewhat comforted, left off frō weping, & held her peace.

But when the dayes of the iourney were expired, and her sonne came not home as shee looked, then both Tobie her husbande and shee were exceeding sorowfull, and beganne to weepe both together: Insomuche, that Anna nowe wept agayne with discomfortable teares and bewayled, saying, woe is mee, my sonne, O my sonne Tobie, surely my sonne is dead, seeing hee tarieth so long. O what meant wee to sende thee my sonne away into a straunge countrey, seeing all the thinges that wee haue are onely in thee my sonne, wee shoulde not haue sent thee away from vs: But nowe I care for nothing, my sonne, since I haue lost thee, thou light of our eyes, thou staffe of our age, thou comfort of our life, thou hope of our generation. Then her husbande Tobie seeing her impaciencie, comforted her agayne, holde thy peace, and be not discomforted, for the man that went with our sonne is so

faithfull, that hee will bring him to vs againe safe and sounde: neuertheless shee might in no wise be comforted, but beeing too much addicted to the loue of her child, and altogether distrusting gods prouidence, very angerly rebuked her husbande agayne the thyrde time, saying: Holde thou thy peace man, and deceiue mee not, for my sonne is surely dead. Thus was Anna still vnquiet in her minde for her sonne, neyther woulde shee by any meanes be perswaded: but dayly went out, looked abroad, and went about all the streetees, whereby shee thought he shouldcome agayne, yea and dayly did shee goe to the toppe of an hill and there sitte long, that if it were possible, she might spy him comming a farre off: neyther did shee eate any meate on the day time, but did consume whole nights in lamenting and bewayling her sonne Tobie: vntill at the last, as shee sate vpon the toppe of the hill, still looking and wayting for him, shee espised him comming a farre off, and for ioy ran home and tolde her husbande, saying, beholde thy sonne commeth, and the man that went with him, which being done, shee ranne forth agayne to meete her sonne, and meeting him, shee fell in his necke, and wept for ioy, and sayde, O my sonne Tobie, nowe seeing I haue seene thee, I am content from henceforth euen to die. Afterwarde when Anna was dead, her sonne buried her honourably, and layde her with her husbande, as his father had before giuen him in charge. Tobit. 1.9.20. 21.11.12.4.26.5.16.17.18.20.21.10.4.5.6.7.11.5.6.9.14.12.

Aima, the wife of Raguel was mother of Sara, young Tobies wife.

Looke for her storie in Edna, for so is shee called in the geneua translation. Tobi. 7.

Anna, the daughter of Phanuell (of the tribe of Asser.)

Shee was a Prophetesse of a great age, and had been maried to an husbande seuen yeeres from her viginitie, and after continued a wydowe fourescore and foure yeeres: seruing God continually in the temple, with fasting and praying, day and night. And when Christ was brought into the Temple to bee presented vnto the Lorde, in the yeere of the worlde 4142. shee came at the same instant vpon them and prayed the Lord, confessing him to bee God as Simeon did, and prophesied or spake of that childe to all that looked for the redemption of Israell, to the admiration of all about her. Luke. 2.36. &c.

Apame, signifieth, expelling or driuing forth, casting away.

Shee was the daughter of the famous man Bartacus, and the concubine

bine of Darius the king of the Persians, who being a very impudent woman, durst do more vnto the king, then all other men or women beside: for whereas none euer durste presume to lay handes vpon this mightie king, such was his power and might, that all landes stoode in awe of him: Yet this bolde woman Appam woulde presume to sitte by his side, and that vpon his right hande, and durst take the crowne off frō his head, and put it vpon her own head, and also toy and play with him, and smite him with her left hande before euery bodie, the king himselfe in the meane season not resisting, striuing, nor in any thing gainesaying her: but gaping, gazing, and smiling vpon her: Yea, so was he besotted with her loue, that if she laughed vpon him, then must he laugh also vpon her: but if shee were angrie with him neuer so little, then must hee flatter her, and speake her fayre, and all to winne her fauour, and to bee reconciled with her agayne. Which example of impudencie and audacitie in her, Zorobabell, one of the kings garde that beheld it, tooke for an occasion presently to reproue the king for his follie, and for an argument to proue that euen before the kung himselfe, (but to his shame if he had had grace) that such women were stronger then the king giuen to pleasure, or wine vnmeasurablye drunke. 3. Esd. 4. 29.

Apphia, signifieth clayde, chastitie, free,

Shee was a godly professor of the gospel, and a faithfull woman: vnto whome Saint Paule in his Epistle to Philemon, sent heartily commendations as to a deare sister, and well willer to the Apostles in all their troubles and persecutions. Phile. 1. 3.

Asenath, (or Asnath, or Aseneth,) signi. daunger, or misfortune.

Shee was the daughter of Potipherah, prince of On, whom Pharao the king gaue vnto Joseph to be his wife, in recompence of his faithfull and honourable seruice done vnto him whilest Joseph was in Egypt, vnto whom also (before the yeeres of famine) shee bare two sonnes, called Manasses, and Ephraim. Gene. 41. 15. 50.

Atarah, or Athara, or Arata, sign. the Lordes anger or heate, a Crowne.

She was one of the wiues of Jerathmeel, and the mother of Onam 1. Chro. 2. 26.

Athalia, signi. tyme for the Lorde, his time, an houre, &c.

Shee was the daughter of Omri (or as some will) of Ahab, which

which was the sonne of Omri, eyther for that shee was brought vp still with Achab, or for that shee imitated his maners in all kinde of Idolatrie. Shee was also the wife of Iehoram, king of Iuda, whome shee corrupted greatly with her Idolatrie, and vnto whome, in the yeere of the worlde 3217. shee bare a sonne, called Ahaziah, which was Iehorams youngest sonne: who also (all his elder brethren being before slain by the Philistines) succeeded his father Iehoram in the kingdome. His mother Athalia entised him also to all wickednesse, insomuch, that the Lorde caused him to bee slayne by Iehu. Then Athalia perceiuing that her sonne was dead, shee in the yeere of the worlde, 3239. tooke vpon her the rule and gouernement, and to the intent, that there shoulde bee none of that lynage of Iehosophat to rayne, or make title to the crowne, and that shee onely might vsurpe the gouernement, and raigne quietly, shee most cruelly murdered and destroyed all the seede and posteritie of Iehosophat, and Ioram, to whom the kingdome appertayned, saue one: for so it pleased God to vse the tyrannie of this wicked woman, to destroy the whole family of Ahab, onely Ioas the sonne of Ahaziah, was stolen away, and hid from her by Iehosheba, as appeareth in her storie.

And when wicked Athalia had ruled the lande most cruelly sire yeeres, and had broken vp the house of God, and bestowed vpon Balam and Idoles, all thinges that were dedicated therein to the Lorde: In the seuenth yere, Ioas was brought forth by Iehoida the priest, and proclaymed king: Shee hearing that, ranne into the Temple of the Lorde, and there beholding Ioas crowned king, shee rent her clothes, and cried out, treason, treason. But at the commaundement of Iehoida the priest, the captayne and souldiers tooke her, and caried her out of the Temple, and slue her by the way as they went to the kinges house, in the yeere of the world 3245. and this was the ende of that wicked idolatresse & bloody woman Athalia. 2. Kin. 8. 18. 26. 11. 1. 2. 15. 2. chro. 21. 6. 22. 2. 3. 10. &c. 24. 6.

Atossa, was first the wife of king Cambyses, afterward maried to king Darius Histaspis, and maried the mother of Xerxis: in the yeere of the worlde 3620. reade more in Ester. For as some thinke, this Atossa was Ester, who first was the wife of Ahuerus, and after his death, became wife to Darius Histaspis, vnto whom shee bare Xerxes, the father of Artaxerxes, in the yeere of the worlde. 3621.

Azu-

Azuba, or Aluba, sig. left or forsaken, his strength in her.

Shee was the daughter of Silhi, and the wife of Aha, king of Juda, vnto whom she bare a sonne called Iehoshaphat, that was also king of Juda after his father. 1. King. 22. 42. 2. Chro. 20. 31.

There was another woman of this name, which was the wife of Caleb, and bare him diuers sonnes, as appeareth: 1. Chronicles. 2. 18. 19.

B

Baara, or Bara, or Baraa, sig. a workemanshippe, a bed, a fire, in wicked mynde, in ill, a companion, in ioyes, in feedyng, in buildyng. &c.

Shee was one of the wiues of Shaharaim, whom with her mate Hushim, he put away from him, and tooke other. 1. chro. 8. 8.

Bashemath, or Basemath, sig. sweete smelling spices, destruction of death, in discomforting.

Shee was the daughter of Elon an Hittite, and one of the wiues of Esawe, who with her mate Judith, was a griefe of minde to her good father and mother in lawe, Isaak and Rebecca, through her continuall disobedience and great rebellion. Gen. 26. 34.

Bernice signifieth a hurtlesse Sonne, a heauie victorie, the weight of vanquishing, finely moued, or with choyse.

Shee was the daughter of Herode Agrippa, borne in the yeere of the worlde, 4170. and the naturall sister of king Agrippa, and wife to Herode king of Chalcida her Grandfather. And being entertayned of king Agrippa in his house as his wife, also she went with him to Cesaria to salute Festus, and to welcome him into the Countrey, who was then but newly entered into his office of presidētship in the roome of Felix: And when Paules matter should be heard before Agrippa, she went with him also into the common hall, where she was receiued with great pompe, and there sate with Agrippa, and the other gouernours all day, to heare the examination of Paul before Festus the new President: and beyng almost conuerted with her husband Agrippa, at the wordes of Paule, she together with the rest of the Gouernours arose, and in secret conference iustified Paule as altogether innocent, and most vnworthy of death or imprisonment. Actes 25. 13. 23. 26. 30.

Bethsheba

Bethsheba (or Bethsabe, Bethzabe, Bathshua, or Bersabe) signifieth the seuenth daughter, or the daughter of an oche: The daughter of fulnes, of noise, or the daughter of saluation, or the honourable or noble daughter.

She was the daughter of Eliam, (called also Bathshua the daughter of Ammiel. 1. Chro. 3. 5.) and the wife of Uriah the Hittite, which was with Joab in king Dauids warres against the Moabites at Rabbath. And on a tyme in the yeere of the worlde 3086. as Bethsabe was washing her selfe in her priuie garden alone, it chaunced king Dauid to looke out at a windowe in his pallace, as hee walked on the top or roofe thereof in the afternoone, and seeing her to bee a very fayre woman, he was presently so rauished with her beautie, that (forthwith) hee sent for Bethsabe, and shee comming vnto him hee lay with her, & committed adulterie with her, & so sent her home againe to her owne house. Then shortly after, shee perceiuing her selfe to be with childe, and fearing least for that fact shee should be stoned to death, according to Gods lawe, sent Dauid the king worde thereof secretely. Whereupon the king, partly to hyde his owne fault, and partly to saue the woman from daunger of the lawe, sent for Urias her husband to come home from warres, that hee might colour and father the matter by lying with his wife. But when Dauid sawe that Urias woulde by no meanes company with his wife Bethsabe, as he desired, he returned him back againe to Joab with a letter, the contentes whereof caused Urias quickly to bee dispatched out of his life by the enemie. And when Bethsabe heard that her husbande Urias was dead, shee mourned for her husband: so when the mourning was done, Dauid sent for Bethsabe, and to make her amendes, hee tooke her into his house, and shee became his wife, and in the yeere of the worlde 3086. she brought foorth the same childe conceyued in adulterie, being a sonne which liued not long: but being stricken by God with a sore sickenesse for Dauids & Bethsabes sinnes, and punishement, it died. After that, in the yeere of the worlde 3088. Bethsabe conceiued agayne, and brought forth another sonne, called Salomon. 2. Sam. 11. 12.

Lastly, when Dauid was waxed old, and fallen into extreme age: and Abishaag the Shunamite her handemayde ministred vnto him.

Bethsabe vnderstanding by Nathan the Prophete, that Adonia, the sonne of Aggit her mate, beganne to aspire to the kingdome of his father Dauid yet lyuing: shee (by the counsayle and aduice of

of Nathan the Prophete, who taught her, her lesson) went vnto the king her husband, and making her humble obeysaunce vnto the king as he sate in his chaumber, & Abisag the Shunimite, or young virgine ministring vnto him, he saide vnto her, Bethsheba, what is the matter? Shee answered, my Lorde, thou swearest by the Lorde thy God vnto thine handemaide, saying, assuredly thy sonne shall raygne after mee, and hee shall sitte vppon my throne: But beholde, now is Adoniah king, and thou my Lorde the king knowest it not, so closely is the matter kept from thee by flatterers. For hee hath offered many oxen, fatte cattell and sheepe, and hath called all the kings sonnes, and Abiathar the priest, and Ioab the captayne of the hoste, but my sonne Salomon thy seruant hath hee not bidden. And nowe my Lorde O king, the eyes of all Israell waite on thee, that thou shouldest tel them who ought to sit on the seate of my Lorde the King after him: for else when my Lord the king shall sleepe with his fathers, I and my Sonne Salomon shalbe reputed vile, and so put to death, as wicked transgressours and sinners. And lo the Queene had no sooner ended her tale, but the Prophet Nathan came and confirmed her wordes to bee true. Whereuppon the King called for Bethsabe againe (who was gone aside while Nathan talked with the king) & swore vnto her, to assure her that Salomon her Sonne should be that day proclaymed King, and raigne in his steade after him. Then Bethsabe the Queene humbling her selfe to the grounde, did yeelde reuerence and thankes vnto the King, and desyred of GOD, that her Lord King Dauid might liue for euer.

Afterwarde when Dauid was dead, and her Sonne Salomon reigned King, and was established in his throne, it chaunced that Adoniah, whose purpose she preuented, came vnto her: and she suspecting him as her priuy enemy, and fearing least he would worke more treason still against the King her sonne, demaunded first of him, whether he came peaceably and to good intent or no. And when hee answered yea, and that he had suite vnto her: then she bad him say on, for shee would heare him, and vnderstand his suite. So Adoniah made this request vnto her, that she would vouchsafe to doe so much for him, as to goe vnto the King her Sonne, and speake vnto him to giue him Abishag the Shunamite to wife: for sayd he I knowe the king wil not say thee nay: then Bethsabe willing to pleasure euen her very enemy, especially

clally in so small a matter as she thought, sayde vnto Adoniah: well I will speake for thee vnto the King my Sonne. So Bethsabe comming vnto the king Salomon her sonne, to speake vnto him for Adoniah, the king as soone as he sawe her, rose vp to meete her: and in token of reuerence, and that others by his good example might haue her being his mother in greater honour, and to teach all children (how hye in dignitie soeuer they are aboue their parentes) their duetie towardes their parentes, he bowde or humbled him selfe vnto her, and sitting agayne in his throne, he caused a seate to be set for his mother by him, and shee satte on his right hande. Then shee preferring Adoniah suite, sayde vnto Salomon: I desire a small request of thee, saye me not naye: vnto whome the king gently aunswered, Aske on my mother, for I will not say thee nay. My request is quoth shee, that thou wilt let Abisaag the shunamitisse be giuen to Adoniah thy brother to wife: But king Salomon wisely perceiuing further mischiefe to lurke in that request, then his mother who made it a light matter, was aware off, and knowing that if hee shoulde graunt Abishag (that was so deere vnto his father at her request) vnto Adoniah, hee woulde afterwarde by that meanes, aspire vnto the kingdome, answered his mother thus, O good mother, and why doest thou aske Abisaag the Shunamite for Adoniah, you might as well aske for him the kingdome also: for hee is mine elder brother, and hath for him both Abiathar the priest, and Joab the sonne of Zeruiah, as thou knowest, as if he woulde say, if I should graunt you the one, he will thereby soone aspire to the other hauing such meanes, therfore I cãnot for my safety graunt your request so preiudiciall to my royall estate, so shee departed without her purpose, and Salomon wisely to preuent the aspiring purpose of Adoneah, went straight waies and put him to death. 1. King. 1. 2.

Finally, so godly, wise, and learned a woman was this Bethsabe, that Salomon her sonne, being nowe a king, yea and a most wise and learned king, yet she, to shewe her duetie & motherly affection towards him her childe, taught him the doctrine and preceptes of good life, and howe he shoulde rule and gouerne to the glorye of God and his perpetuall prayse and renowne.

Her wordes and doctrine, which shee taught Salomon, and wherein shee exhorted him to chastitie, sobrietie, and iustice, are these:

What

What my Sonne? And what the Sonne of my wombe? And what O Sonne of my desires? Giue not thy strength vnto women, nor thy waies, which is to destroy kings, (for women are the destruction of kings, if they hate them.)

It is not for kings O Lamuel (for so was Salomon also called) it is not for Kinges to drinke wine, nor for Princes strong drinke: (that is, the king must not giue himselfe to wantonnesse, and neglecte his office, which is to execute iudgement) least he drinke and forget the decree, and chaunge the iudgement of all the children of affliction. Giue yee strong drinke vnto him that is ready to perish: and wine vnto them that haue griefe of heart. Let him drinke that he may forget his pouertie, and remember his miserie no more: (for wine doth comfort and cheere the heart of man: as Psal. 104. 15)

Open thy mouth, for the dombe in the cause of al the children of destruction: (That is, defend their cause that are not able to helpe themselues. Open thy mouth, I saye, iudge righteously e, and iudge the afflicted and the poore. Pro. 31. 1. 2. 3. &c.

Reade more of the conditions and properties of a worthy woman and vertuous wife, described by Bethshabe in the prayse of women. Pro. 31. 10.

Bilha, or Bala, or Baala after some translations, signifieth old, or fading, a pretyonet, the lesser swalowed vp, hauing her, his man, troubled, shedding of an vnderling, had, In getting vp, Destroying.

She was a young Damosell, which serued Laban the father of Rahel: and when Rahel his daughter should be marryed to Jacob, Laban gaue Bilha his mayde, to Rahel his daughter to be her handmayde and seruaunt. And afterwarde when Rahel perceiuing shee was barren, and could beare Jacob no children, she gaue Bilha her mayde vnto her husband to be his wife, who conceiued by Jacob, and brought him forth two sonnes: The first called Dan, the second called Nepthali. Afterwarde Bilha and her mate Zilpha went with Jacob to meete Esau, and was placed formost with her children in the company, and meeting Esau, did him first reuerence and obeysaunce. Then at the commaundment of Jacob, she reformed her selfe of her Idolatrie, and resigned vp vnto him her earinges & Idols, & worshipped God aright, with him and all the rest of his housholde: yet after this, that is in the yeare of the world 2275. Ruben the eldest Sonne of Jacob went and lay with this

Bilha his fathers Concubine, and caused her to commit adulterie, to her shame, and his curse giuen of his father, vnto whose eares the vile fact came, as appeareth. Gene. 29.29. 30.3. &c. 33.2.6, 35.4.22. 46.25. 49.3 1. Chro. 7. 13.

Bithiah, or Bethia, signi. the Daughter, or measure of the Lord.

She was the daughter of Pharaoh, and wife of Mered, or after some the first wife of Ezrah, and the mother of Mered. Read 1. Chro. 4.18.

C

Calmana, signi. a nourishing, gift or present.

She was one of the two daughters of Adam and Eue, sister to Delboza, and wife to Kayn her owne brother: by whom the world was first replenished, as appeareth in Graftons Chronicle. fol. 27.

Candaces, signi. chaunged, hauing breach of minde, a cleane or the purest hauing in vse, & it is a common name to all the Queenes of Ethiopia.

Shee was the Queene of Ethiopia, who sending her Eunuch or chiefe gouernour, that had the rule of all her treasure to Jerusalem: as hee rode in his charyot, reading Esaye the Prophet, was by the waye met with of Philip, who baptised and instructed him in the true vnderstanding of the scripture he read, and conuerted him to the Christian fayth, by preaching vnto him Jesus: so that he worshipped God aright at Jerusalem. Acts. 8.27.

Cleopatra, signi. the flourishing glory or ioy of the countrey, or of the Father.

Shee was the daughter of Philometor, king of Egipt, who in the yeare of the world 3981. being first giuen in maryage by her father vpon good lyking to Alexander the sonne of noble Antiochus, Epiphanes king of Syria, and royally maryed with great glory after the manner of Kinges at the Citie of Ptolomays: afterward vpon displeasure causeleſſe taken by her father against her husbande, she was taken away from him againe, and giuen by her vnnaturall father to Demetrius the sonne of Demetrius, and so became his wife also, hauing now two husbands alyue, as appe. 1. Ma. 10.75. & 11.12.

The Prophet Daniel also prophecyeth also of the faythfulneſſe & constancie of one Cleopatra, a bewtiful Woman, that was the daughter of Antiochus, the great king of Syria, & wife to Ptolomeus Epiphanes king of Egypt: saying in this wise Yee (that is Antiochus) shall set his face to enter with the power of his whole kingdome and his confederates with him (agaynst Ptolomeus:) thus shall hee doe,

and

and hee shal giue him the daughter of women to destroy hym. But she shall not stand on his side, neyther before him: meaning that Antiochus should giue his daughter Cleopatra to Ptolomeus, to destroye him with her bewtie, & betray him to her father, after his aduice: or if that serued not, he woulde destroy him together with his daughter by that marriage vnder pretence of friendship: for hee lyke a most couetous and cruel wretch, regarded not the lyfe of his daughter, in respect of the kingdome of Egypt, which hee chiefly shotte at: yet for all that Daniell prophecied, that she shoulde not agree to her fathers wicked counsayle: but shoulde loue her husband, as her duetie required, and not seeke his destruction for her fathers pleasure, or any friend in the world beside. Read Dani. 11.17.

Cozbi, signi. a Lyer, leauing off, as flowing, as a flude.

Shee was the Daughter of zur Prince of Midian, who playing the harlot with zimry the Israelite, and sonne of Salu, and being taken in the verye committing and doing of the filthy facte of adultetie, was by zealous Phinees the sonne of Eleazar, Gods executioner of his iust wrath, thrust quite through her belly and slayne, as she laye together with zimry her adulterous mate. Which zealous fact of Phinies so pleased God, that therefore the Lorde not onely turned awaye his wrath, and caused the plague to cease, which hee had sent vppon the Israelites, for committing both corporall and spirituall whoredome with the woman of Moab, and following their idolatry: but also God made the couenant of priesthood to remaine with him and his for euer, as appeareth. Numb. 25.6.7.

D

Damaris, signi. a little, or a prety, wile, a still heed.

She was a certaine godly and deuout woman, dwelling at the Citie of Athens, who with Denis Areopagita and others, beleeued the Gospell preached by S. Paule, and was conuerted to the Christian fayth. Acts. 17.34.

Deborah, (or Debbora) signi. a word, a Bee, good vtteraunce, a babler, speeche.

Shee was the wife of one Lapidoth, and a Prophetesse: who after the death of Ehud and Shamgar was the fourth Judge and gouernesse of the people of Israell, and iudged them by the spyrite of prophecy, in resoluing of controuersies and doubtes, & declaring vnto them ỹ wil of God. And in the yeare of the world 2766. when ỹ children of

Israel were giuen by the Lorde for their sinnes into the handes of Jabyn King of Canaan, and inuaded by Sisara his captaine, and a great hoste of enymyes. They went to Deborah vnto her house, that dwelte vnder a Palme tree, betweene Ramah and Bethel in Mounte Ephraim, and in great sorrowe and lamentation asked her aduise: who vnderstanding the matter, sente presently for Barack: who being come, she sayde vnto him: hath not the Lorde GOD of Israel (reuealed vnto mee by the spirite of prophecie) and commaunded thee, saying, goe to Mounte Tabor with ten thousand men? And I (saieth the Lord) wil drawe vnto thee to the riuer Rison, Sisera with all his huge hoste, and delyuer him into thy hande. But Barak seeing his owne weakenesse, and his enemies power, desired Deborah the Prophetesse to goe with him, to assure him of Gods will from tyme to tyme: saying, If thou wilt goe with me, I will goe: But if thou wilt not goe with me, I will not goe. Then sayd Deborah, I will surely go with thee (as thou desirest:) but (for thy distrust and doubtfull minde, knowe thou this, that) this iourney which thou takest shall not therefore be for thine honour: for the Lorde shall sel Sisera into the handes of a woman. So Deborah arose and went with Barak and all his host to Kedesh. And when she saw Sisera and his army come ready to wage battell with Barak, she still incouraged him to the enterprise, by assuring him of Gods fauour and ayd, saying, vp Barak: for this is the day that the Lord hath deliuered Sisara into thyne hands. Is not the Lord gone out before thee (to fight for thee:) So the Lorde according to her wordes hauing destroyed the armye of Jabin, and forced Sisara to light downe of his chariot, and flye away on his feete. Barak pursued after him: but hee beeing escaped his handes, and hid in the tente or house of one Jael, the wife of Heber, and a faythful friende to Israel, was there slaine by the said Jael, (as in her storie more plainly appeareth) vntyll at ỹ length Barak stil pursuing after Sisara, came and found him dead in the tent of Jael: and so lost hee the honour of the victory, and Jael got it, as Deborah before prophecied. And thus Deborah by her pollicye and wisdome, though Gods power and Baraks helpe, assisting and working for her and her people, deliuered her people mightely from the tyranny of Jaben, Sisara, and all their enimies, that had vexed them verye sore the space of twentie yeare before, and were set at peace and libertie, and their enemies vtterly confounded.

And

And therefore to the glory and prayse of God for that victorye, and to the perpetuall memory and fame of Jaell, shee made a notable and learned longe, which she together with Barak sange the same daye, saying: Prayse yee the Lord for the auenging of Israell, and for the people that offred them selues willingly, &c. as it is at larg in the prayers of the Byble made by women before in the first Lamp, page 3. And after the death of Debora, the Lord raysed vp Gideon to iudge his people. Iudges 4.4.5.1.

D

There was an other woman called Debora, which was the nurse of Rebecca, and went with her and her maidens when Abrahams seruant brought her from her father to Isak his maisters sonne, and who after long traueiling and iourneying comming to Bethel, there in the yeare of the world 2275. dyed by the way going towardes Egypt, when she had lyued 156. yeares after the byrth of Rebecca, and was buryed beneath Bethel vnder an Oke: which place Jacob her master for her sake called, the Oke of Lamentation. Gene. 24.59.35.8.

There was an other woman called Debora, which was the great Grandmother of Tobyas the elder: that is, his father Tobiels mother, and his garder or bringer vp, a very godly and deuout woman, as may appeare in that Tobyt said, that he gaue his offrings and tythes of the tenth part vnto them, vnto whom it was meete, as Debora his fathers mother had commanded him, vnto whom he was pupil. Toby. 1.8. She is onely mencioned or read off in the Geneua translation.

Delbora, (or Noaba, after Philo) signifieth Bees, a thing, a casting downe.

She was the second Daughter of Adam and Eue, the sister of Calmana, & wife of her own brother Abell, as it is supposed. Her name nor her sisters is not read or founde in the scriptures: but in Lyra, also looke Graftons Chronicle. fol. 27.

Delilah, or Dalila, signifieth a poore wench, a bucket, or paile, a consumer, her paile, pouertie, his bowe, drawing out, leane.

She was a woman of the Philistins, dwelling by the ryuer of Sorek, whome Sampson the Israelite an enimy to the Philistins loued & tooke to wife, whilest he abood amongst the Philistines: which when the Princes of the Philistins perceiued, they hauing long hunted him to destroy him, and knowing no way so good as by the meanes of a woman, came at the length to this Dalilas house, and perswaded her to

betray her husbande, saying: Entice Sampson, and see wherein his great strēgth lieth, and learne by what meanes wee may best ouercome him, that we may come and binde him and punish him after our desire: and for thy labour euery one of vs shall giue thee a xi. hundred shekels of siluer (which commeth to foure score and a xi. pounds, thirteene shillings foure pence a man, after xx. d. a shekel: and saith Lyra, they being fiue in number, it amounteth in all to the summe of 336. li. xiii. s. iiii. d. Then Dalila being thus bribed or entised, for couetousnesse of so much money went and saide vnto Sampson: Tell me I pray thee wherein thy great strength lyeth, & whereby thou mightest be bound to do thee hurt: And Sampson mistrusting her nothing at all, he was so blinded with her loue, tolde her saying, if they binde me with vii. grene cordes or withes, then shall I lie as weake as another man. So she hauing gotten of the Philistines vii. grene cords, bound Sampson therewith, and hauing certaine men of the Philistines lying readie in waite with her in a secrete chamber, she then cryed out vnto Sampson, saying, The Philistines are vpon thee Sampson, shift for thy selfe. But Sampson brake the cordes as a threed and escaped, so that his strength coulde not be knowen by her craft. Then saide Dalila vnto Sampson, see, thou hast mocked me and tolde me lies, I pray thee nowe yet tell me wherein thou mightest be bounde. And Sampson, though her falshoode tended to make him loose his life, yet his affection towardes her so blinded him, that he coulde not beware, but tolde her, saying: If they binde me with newe ropes that were neuer occupied, then shall I bee weake and like other men. Dellida therefore tooke newe ropes, and bounde him againe therewith, and saide as before: The Philistines bee vpon thee Sampson. But as her spies came out of her chamber to haue taken him: he brake them also from his armes as a threede and escaped againe the second time. After this Delilah saide vnto him againe the thirde time, hitherto Sampson thou hast beguiled mee, and told me lyes, tell mee yet howe thou mayest bee bound. And hee giuing place still to his wicked affections, tolde her againe the thirde time, saying: If thou plat seuen lockes of the haire of my head with the threades of the woofe, I shall bee weake, so shee fastened it with a pinne, and cryed as afore, The Philistines are vpon thee Sampson, the Philistines are vpon thee: but hee awoke out of his sleepe, and went away with the pinne of the webbe and woofe. Then Dalila being

being verie angrie that hee had so often mocked her, beganne to chide him saying, Howe canst thou say as thou continually doest vnto mee, I loue thee Dalila, I loue thee, when thine heart is not with mee? Thou hast mocked mee nowe these three times together, and hast not as yet tolde mee wherein thy great strength lieth. And because shee was importunate vpon him with her words continually, and vexed him, his soule was pyned to the death, therefore hee vp and tolde her all his heart, and saide vnto her: If I bee shauen, and my haire cut off, my strength will goe from mee, and I shall bee as weake as all other men are. So when Delilah sawe that hee had tolde her all his heart: shee went priuily for the Princes of the Philistines that had hyred her to doe the feate, saying, come vp once againe, for hee hath shewed mee nowe all his hearte: then the Princes of the Philistines came vp to her and brought their money in their handes, which they had promised her. And Dalila then so dallied with Sampson that she made him lie a sleepe vpon her knees, and whilest he lay downe his head in her lappe, and was a sleepe, she caused a man that she had readie for the purpose to come and shaue off the seuen lockes of the haire of his head, whereby she began to vexe his soule and his strength was quite gone from him: not so much for the losse of his haire, but for the contempt of the ordinaunce of God, whiche was the cause that God departed from him. Then hauing wrought her feate, she after her accustomed maner, cryed vnto him and saide: The Philistines are vpon thee Sampson, the Philistines are vpon thee. And with that hee awoke out of his sleepe, and thinking to escape them nowe as hee had done before, he shooke himselfe: But knowing not that the Lord was departed from him, he had no power or strength left to flie away: and therefore the Princes of the Philistines then tooke him and bound him hand and foote nowe at the last, and put out his eyes, and carried him away bounde in fetters to Azzah, where they made him a slaue to grinde in the prison house. And thus Sampsons inordinate affection towards a wicked woman caused him to loose Gods excellent giftes, and became a slaue vnto them, whom hee should haue ruled. Where wee see howe dangerous a thing it is, for any man or woman to giue place too much to our affections, for if we doe, without doubt we shall be sure to be destroyed, as Sampson was by Dalila, who thus by wicked daliance betraid him to the Philistines for money. Iudg. 16. 4. &c.

Diana, signi. the Moone, hauing name of the day: for that it giues a light counterfeiting the day lyght.

She was a great Goddesse of the Ephesians, whose magnificence not onelye the Cytizens of Ephesus, but all Asia, yea and all the worlde worshipped as their Goddesse: insomuch that when anye man went about to impeach her honour, or speake against her, or her Temple, to bring her in little estimation among the Christians, as Paule and others did, then the people of Ephesus woulde bee full of wrath, and cry out continually: great is Diana of the Ephesians. A great maynteiner of this Goddesse and her Temple, was that enimie of godlinesse; and superstitious fellow Demetrius the siluer smith, who got great gaines and much wealth by making shrines and siluer temples for Dianas temple: and who vnder her pretence raysed great sedition in the Citie and trouble, to Paule and the true Christians, as ye may read. Acts. 19. 24. &c.

Dinah, signifieth iudgement, or doome, iudging, or deeming.

She was the onely Daughter of Iacob, borne in the yeare of the worlde 2258. whom Lea bare vnto him, whilest hee serued Laban her father and his vncle. And when her father soiourned in Sechem, going towardes Egypt, she being but fifteene yeares of age, and taking a little too much libertie, went out alone from her father and brethren, to see the daughters or women of that countrey, but lost her virginitie before she returned. For when Sechem the sonne of Hamor the huttite and Lord of that countrey saw her among the dauncing damosels, he tooke her, and lay with her, and deflowred her by force, shee being not past fifteen yeares of age, as I sayd. And afterward Sichems hart stil cleauing vnto her, he requested his father, saying: go get me this maide to be my wife. And his father comming to Iacob, to begge Dinah, her brethren hearing thereof (talked first priuilye among them selues how to reuenge this villany done to their sister) graunted to Hamors request, if so be he with his sonne and all his people would become circumcised Christians, as she and they were. And they being glad to doe any thing, that they myght obtayne so fayre a Damosell, as shee was, were all circumcised: but then her brethren hauing that they would, two of them, to witte, Symeon an Leuy, tooke ech of them his sword, and went boldly into the Citie, and slew Sechem with his father, and all their male kinde, whyle they were sore, and not able to resist,

reuiste, in full reuenge of that villany offered to their sister: and when they had done, they tooke their sister Dinah out of Sechems house, and went their wayes with the spoyle that they had gotten of all their goodes, wiues and children, that were in the Citie: which when her father Jacob heard, he reproued his two sonnes greatly, as one sorye for so great a murther so rashly commytted: but they aunswered him againe, saying: shoulde hee abuse our sister, as a whoore. Gene. 34. all.

Dorcas, (or Tabitha) signifieth a doe, a Robucke, a pricket, or a fallow deere, reade of her in Tabitha.

Drusilla, signifieth bedewed or sprinckled with deweof, a quiet kinred.

She was the daughter of Herod Agrippa, and a Jew borne, in the yeare of the world 4179. who being first marryed to Azizo, forsooke him, and became afterwarde in the yeare of the world 4193. wife to Felix, by whose counsayle he called for Paule, and heard him intreate or preach of the fayth of Christ. Acts. 24. 25.

E

Edna, or Anna, sig. pleasure. time.

She was the wife of Raguell & mother of Sara the wife of young Tobie. Who at Tobies first cõming to her house to wooe her daughter, verie courteouslie entertained him when shee vnderstoode whose sonne hee was, and that hee was indeede her neere kinsman. And when she heard that olde Tobie her cosin was blinde, she was verie sorowfull, and wept for his trouble. Afterwarde hauing giuen her consent to her husband, that Sara her daughter should be maried to Tobie, she was present at the contract making and solemnization of the marriage betweene them, and when night came, and the feastes were done, she prepared another faire chamber for her daughter to lie in, as her husbande Raguell had commanded her: and seeing her daughter fall a weeping when she should goe to bed, for feare least the euill spirite Astrodias woulde come againe and slaie Tobias that night, as hee had done her other seuen husbandes before, Edna like a tender hearted mother wiped away her daughters teares, and comforted her, saying: bee of good cheere my daughter, the Lorde of heauen and earth shall

giue thee ioye for this thy sorrowe: Bee of good comfort my daughter, weep not: so her daughter being well comforted, went to bed. And in the morning Edna sent her maide to see whether Tobie were aliue or not, who finding them both a sleepe and aliue, went and tolde her master and dame, and they for ioye praysed God together. And when the dayes of feasting were ended, and her daughter was to goe her way with her husbande to his friendes and countrie: Edna blessed her daughter, and gaue her ghostly instruction like a godly mother, saying first to her: The God of heauen blesse thee my daughter, and make thy children to prosper before I die. Honour thy father and thy mother in lawe, which are now thy parents, that I may heare good report of thee, and with that kissed her and tooke her leaue of her: and then turning her to Tobias her sonne in lawe, she also most wisely and carefully saide vnto him: The Lorde of heauen restore thee my deare brother, and graunt that I may see thy children of my daughter Sara, that I may reioyce before the Lorde. Beholde nowe I commit to thee my daughter as a pledge, doe not intreat her euill. So Tobias praysing God, that he had giuen him so good a wife: blessed Raguell and Edna his wife, and went away to Niniuie to his owne father and mother, whom when he had honourablie buried, then he returned with his wife to Ecbatan to Raguell and Edna his father and mother in lawe, whome also hee there buried honorablie and possessed their goods. Tobi. 7. 8. 10. 11. 11. 1. 14. 13.

Eglah, or Heglah, sig. a cow calfe, a wagon, a winde about, a turning winde, or his feasting.

She was one of the wiues of Dauid in Hebron, and who bare vnto him a sonne called Ithream. 2. Sam. 3. 5. 1. Chro. 3. 3.

Elisabeth, or Elizabeth, or Elisheba. signifieth the oth of God, or the fulnesse of my God, or the seuenth of my God, she is of God. Or the name thus deuided & written (Eli. sabeth) signifieth My God, going vpwarde, or gettting vp. (By Ely and sabeth) signifieth rest, or a stay, the staffe of Maiestie. Or written with a (z) as thus (zabeth) sig. the dowrie or great portion of the Lorde.

Shee was of the house and came of the daughters of Aaron the Lordes high Priest by her fathers side, and by her mothers line shee was of the house and linage of king Dauid, and neere cosin vnto the virgin Marie, and being the wife of Zacharias the high Priest, shee like

like a godly woman liued iustly before God, and walked in all the commaundementes and ordinances of the Lorde without reproofe. And being long barren and very olde, it pleased God at the last euen in the yeere of the worlde. 4141. to remember her, and sent his Angell Gabriel vnto her husband, as hee was making his praiers vnto God in the Temple, who signified vnto him that his prayers were hearde, and that his wife Elizabeth shoulde beare him a sonne, and that he shoulde call his name John, which signifiet h the grace of God, of which childe he shoulde haue great ioye, and many shoulde reioyce at his birth, &c.

After hee went home and his wife Elizabeth conceiued by him as the Angell had saide, and shee perceiuing her selfe with childe, hid her selfe fiue monethes praising God most ioyfully, and saying: Thus hath the Lorde dealte with mee in the dayes wherein hee looked on mee, to take from me my rebuke among men (for the barren women enioyed not the promise which God made to them that were married to haue issue: but principally they were depriued of that promise which God made to Abraham, that hee woulde increase his seede, which promise could not bee performed nor accomplished without issue). And nowe being sixe monethes gone with childe, so it happened that Mary the wife of Joseph, which also had conceiued by the holy ghost, came to Hebron to visite Elizabeth her cosin: who had no soner hearde the salutation of Mary, but by and by the babe sprang in Elizabeths belly, and she was presently filled with the holy ghost, and cried out with a loud voice, saying: blessed art thou (cosin Mary) among women, because the fruite of thy wombe is blessed, & whence commeth this to me, that the mother of my Lord should come to (visite) me? For behold, as soone as the voice of thy salutation sounded in mine eare, the babe sprang in my belly for ioy: and blessed is she that beleeued, for those things shalbe performed which were tolde her of the Angel Gabriell from the Lorde. But Mary saying nothing vnto her, as one rapt with ioye also fell to magnifie God, and after abode with Elizabeth her cosin about three monethes, and then returned to her owne house. And nowe when the time was come that Elizabeth shoulde bee deliuered shee brought foorth a sonne to the greate reioycing of her selfe and all her neighbours and cosins, who therefore together with her praised the Lorde for his greate mercie shewed vnto her. And when on the eight day her childe was to bee circumcysed, and the

women

women her cosins and neighbours woulde haue named him Zacharie after his fathers name: Elizabeth his mother saide no, not so, he shall bee called Iohn, which was according to the wordes of the Angell before. Then although the women said vnto her that there was none of her kinred named with that name: yet, they caused his dombe father Zacharie her husbãdto write him in his tables by ỹ name of Iohn, which being don, Zacharies mouth was presently opened and to the great admiration of all that stoode by, he being filled with the holy ghost, spake and prophesied of his childe, and prayed God, as ye may reade, Lu. 1.

Elisheba, signifieth as before in Elizabeth, the God of othe, thee is of God. &c.

Shee was the daughter of Aminadab, who was a prince of Iuda, and her sister Nahashon, the wife of Aaron, the brother of Moses, vnto whome shee bare foure sonnes, Nadab, Abihu, Eleazer, and Ithamar. Exod. 6. 23.

Ephah, signifieth without measure, vnbrideled, werie, flying plighted, folden vp.

Shee was one of the Concubines of Caleb, and bare him three sonnes, Haran, Moza, and Gazez. 1. Chro. 2. 46.

Ephrath, sig. plentie, dustie, leaden, fruitfull, comming out of ashes. a fawne.

Shee was one of the wiues of Caleb, which hee tooke after the death of Azuba, and who bare vnto him a sonne called Hur. 1. Chro. 2. 19. 50. of her also the Citie Ephrata, or Caleb Ephrata, or Bethlem Ephrata, first tooke the name: as 1. Chro. 2. 24. Gen. 35. 48. &c.

Ester, or Hester or Esther, otherwise called, Hadashah or Atalia: signifieth close, hidden, plucking downe, the working or beholding of the medicine, the Turtles medine.

Shee was the daughter of Abihail a Iewe borne, and being a very faire virgin, and beautifull young damosel (after the death of her father and mother,) shee was nourished and brought vp in the house of Mardocheus her cosin Germane, who tooke her as his owne daughter, after his vncle her father was dead. During whiche time it chaunced that Vasti the Queene of Persia, for her disobedience to Assuerus the king her husbande, was deposed from her

princely

princely state, and deuorced from her husband. And then the king being counsayled to take an other in her roome, sent one Hege his Eunuch the keeper of women with his commission abroad, to take vp Virgins & Maydens, as ỳ manner was: by vertue whereof, certaine faire young Damosels & beautifull Virgins, (among whom Ester was one,) were taken and brought to the court, then being at Shushan, and there in certaine houses appoynted for the Virgins, somwhat distant from the houses of Concubines & Wiues, they were kept & found at the kings charges for the space of a twelue moneth, or one whole yeare, with all manner of sumptuous apparrell and gorgeous deckings vnder the hãds & custody of ỳ foresayd Hege ỳ kings Eunuch & keeper of ỳ kings Virgins and women, to the end the king might chuse one of them, whome he fancied best, to be his Queene. For as the abuse of these countrey & heathẽ kings was great in inuẽting many meanes to serue ỳ lusts of Princes, and ordayning wicked lawes, that the king myght haue whose Daughter he would: so had they three diuers houses appoynted for women to be kept in neere the King: as one for them whyest they were Virgins: another when they were Concubines: and for the Queenes an other: euery house hauing a seueral man or an Eunuch to be theyr gouernour, guyde and keeper: as Hege, who was the keeper generall of the first house of Women, especially while they were Virgins, to adorne them, puryfie them, and send them fyrst to ỳ King. Next Shaashgaz the Eunuch, who was the keeper of the second house of the Women, that were Concubynes: that is, such as were dislyked of the King the first night, and came at him no more, vnlesse it pleased him to call for them specyally by name. And lastly Hathach the Eunuch, who was keeper of the thirde house, and namely of her that was Queene, and serued her, and attended vpon her person at the Kings commandement. And when the course of euery Mayde or Virgin came to goe into the King, after that she had bin xii. months a purifying according to the manner of women, that is vi. months with oyle of Myrhe, & other vi. months with sweete odours: so long were the dayes of those womens purification, ỳ should go into ỳ king: then looke whatsoeuer she asked or required of the Eunuch Hege, whether it were apparel, iewels, or other ornaments for womẽ, ỳ was he bound to giue her, when she went out of the womẽs house vnto the king. In the euening commonly she first went vnto the king, and on the morow shee returned into the second house of women

Concubines

Concubines if the king disliked her, neyther might she come any more vnto ỳ king, except it pleased him to sẽd & cal for hir specially by name.

So when Ester among other Virgins was thus by cõmission brought vnto ỳ kings house, in Sushan vnder the handes of Hege, keeper of the women, the maide Ester so greatly pleased him, that shee found fauour presently in his sight: wherupon he thinking her meetest for the king in his iudgment, therfore caused her things for purificatiõ to be giuen her speedily, with such things as belonged to her portion or state, & appoynted her seuen comly maidens out of the kings house of women Virgins to attend vppon her person, vnto whom also hee gaue chaunge or suites of apparel, and other things of the best that was in the house of women, both to her, and her maydens.

Now when the course of Ester came, ỳ she should goe into the king, such was her modestie & maydenly sobrietie, that she desired no apparel iewels, or any other ornament or thing, to set forth her bewtie with bauery as others before her did: but stoode to the Eunuch Heges appoyntment, tooke whatsoeuer he said she should haue, although shee might haue commaunded him, as before appeareth: but she by Gods prouidence finding fauour not onely in ỳ sight of Hege her keeper, but also of all other that looked vppon her, had al things giuen her by Hege her gouernour that might possibly adorne her, and set her forth gorgeously and gallantly to the king. And so Ester being brought vnto the king Asuerus into his house royally at Shushan, in the moneth of January, & in the seuenth yeare of his reigne: the king courteously tooke her vnto him, and he loued her aboue all the women, for she found more grace and fauour in his sight, then all the other Virgins: yea, and because he lyked her best, he then set the crowne of the kingdome vppon her head, & made her Queene in steede of Vashthi, & this was in ỳ yeare of the world 3613. And for ioy of her ỳ king made a great & most royall magnificall mariage feast, which hee called Esters feast: at which feast also for her sake, hee not onely lyberallye released manye prouinces of their tribute ỳ was due vnto him: but also gaue most large and princely gifts vnto his princes, seruants & prouinces. And thus was her cosin Mardocheus dreame verified of her, who dreamed a little before, that a little fountaine became a floud of much water, & a light or lampe as bright & glorious as ỳ sonne in his heighest orĩet: which floud & sunne in troth he found to be his cosin Ester, whõ he saw thus exalted to ỳ dignity of a Queene, and maried to ỳ great king Ahuerus, to his no little reioycing, & her & her peoples comfort, as after shal appeare.

Then

Then Mordecay her cosin being at ỳ kings court, to see ỳ solẽnizatiõ of her mariage & feast, charged her, ỳ shee as yet shoulde in no wise declare or shew her kinred & people of this her prefermẽt. And she, thogh nowe a royall queene, yet was as obedient vnto Mordecay her poore kinsman, as whẽ she was vnder his gouernmẽt, & was nourished of him at home in his house: & kept al things close frõ ỳ king for ỳ space of 5. yeares, & did in euery thing after ỳ counsel & aduise of her cosin Mordecay, to ỳ good exãple of al childrẽ to their parẽts, & of one kinsmã to another. After this, whilst Mordecay her cosin was in ỳ kings house, it fortuned ỳ two of ỳ kings Eunuchs Biglhã & Terethe ỳ kept ỳ dore, like traytours cõspired the death of ỳ king, & sought to lay their violent hands on him, & to kil him, which treasõ being known to Mordecay her cosin, so soone as he vnderstood therof, he straight waies came to Ester ỳ queene, & told it her: & she likewise by & by, in the yeare of the worlde 3614. went to the king her husbãd, & certified him therof in Mordecays nãe: which being by inquisitiõ found true, the offendours, like traytors were both put to death for it, and the thing registred and written in the booke of Actes and Chronicles of the kings of the Medes & Persians.

Now in the yeare of the world 3619. the king hauing highly promoted one called Haman, & commanded al his Princes seruants & people to doe this Haman reuerence & honour: it hapned ỳ her cosin Mordecay being cõmanded, yet would not do so to Hamã, because he saw ỳ he was both an ambicious & a proud man, wherof Haman being aduertised by sycophants & clawbacks of the court, & thinking it a small reuenge for him to fyle his hands on him, or hurt the person of Mordecay in this his conceiued malice & displeasure taken against Mordecay, hee mischieuously deuised to practise the destruction not only of Mordicay, but euen of the queene & al her people & countrimen the Iewes, ỳ were in the lãd of Persia for his sake: & to ỳ end indeed he offred ỳ king a bag of 10. thousãd tallẽts, which amounteth to a thousãd thousãd pounds, or more, treble the reuenue of the crown of this realm, which being of the king yet refused, he wout it obteined secretly of the king (through false lying tales & diuelish perswasiõs,) his letters to al the rulers of euery prouince, ỳ they should roote out & destroy al the Iewes both old and young, mẽ & womẽ in one day only, as vpon the xiii. day of march next following: which letters Hamã in al post haste, sẽding down accordingly to euery prouince, & the rumour therof being spread far & neere, ỳ deuised mischiefe not a little vexed Mordecay, & al ỳ Iews his coũtreimẽ in ỳ lãd, & then Mordicay in sackcloth, fastings, great perplexety & sorow, first

first made his prayers vnto almightie God for the safegarde of his people, and mouing his people to doe the same often and feruently. And then because he would aduertise Ester of this cruel decree and proclamation, he came to the kings gate: but because he was so cloathed in sackcloath, he myght not be suffered to enter into the Courte: Yet Esters Maydes & Eunuches hearing his piteous outcryes & lamentation, of goodwill they bare vnto her, wente and tolde her, how her Cosin mourned in sackcloath: with which newes she good woman being grieued at the heart, was very heauy and sad, and sent Mordecay her cosin better rayment to cloath himselfe withal, and willed the messenger to take away his sackcloath from him: but he receyued it not, neyther would he cast off his attyre. Then Ester called Hathach her Eunuch, whome the King had appoynted to serue and attend vpon her, and commanded him to goe out vnto Mordecay, and know the matter & cause of his mourning, & why he wēt so clad in sackcloth, who cōming to Mordecay, & vnderstanding the whole matter, brought with him a copy of the letters procured by Haman against her and her people, and delyuered it to queene Ester, with this request from her cousin Mordecay, ỳ she would presently vpon the receeite therof, al other things layde aparte, goe to the King, and make petition and supplycation before him for her peoples safetye and lyues, or elle they were al lyke to perishe. So Ester hauing nowe knowledge of this deuillish decree, at the first durst not satisfie the request of her cosin Mordecay: but sent the same messenger Hathach backe againe vnto Mordecay, to signifie vnto him, that forasmuch as there was a lawe, that no man or woman myght presume to goe vnto the King in his priuye chamber vncalled vnder payne of death, but onelye he or she vnto whome the King helde out his scepter, or golden rodde, that therfore shee nowe hauing beene absent the space of thirtie dayes, durste not presume to goe vnto the King vncalled for her lyfe: but was afrayd of that daunger. But when Mordecay receiued this answer from her, he being nothing pleased therwith, but somwhat moued with her too womanly tymerousnes and feare, sent her this word againe by the same messenger, saying: Remember O queene the daies of thy low estate, how thou was nourished vnder my hand: & think not with thy self O queene, that thou shalt escape, though thou bee in the Kinges house nowe so hye in his fauour more then all the rest of the Iewes: and knowe that, if thou hold thy peace at this tyme, and dare not speake

vnto

vnto the king for the life of thy kinsman and people, that yet comforte and deliuerance shall appeare to the Iewes out of an other place, for God will deliuer his though all other worldely meanes fayle them in their most neede: but thou O Queene, and thy fathers house shall perish. Now then, sith this Haman which is next vnto the king hath giuen sentence of death agaynst vs, call thou therefore vppon the Lorde, and goe in vnto the king, and speake for vs vnto him, and deliuer vs from death, for who knoweth whether thou art called of God to come to this glorye and kingdome, for to deliuer Gods Churche out of these present daungers. Which letter or message, when Ester receiued, shee therewith being touched to farther remorse, sent Mordecay woorde agayne, that hee goe and assemble the Iewes to fast and pray publikely for her, three dayes and three nightes, that God would prosper her enterprise as shee and her maides woulde doe, and then shee promised him that shee woulde put her life in daunger, and goe vnto the king vncalled, though it were contrary to the lawe, and if I perishe (quoth she) I perishe: yet will I referre the successe to God, seeing it is for the glorye of his name, and the deliueraunce of his Church.

So Mordecay departed, and did according to all that Hester had commaunded him. And Q. Hester also being nowe in great daunger of death, resorted vnto the Lord, and laying aside all her glorious apparel, shee put on the garments of sighing and mourning, and in stead of precious oyntments, shee scattered ashes and dounge vpon her head: Yea, all the places of her ioy filled shee with teares, and the haires that shee pluckt off. And thus hauing greatly humbled her bodye with fasting, shee made her lamentable petitions by praier vnto God for her peoples deliuerance, as appeareth in the first Lampe. page 46.

And on the thirde day after that the Iewes had begunne to fast and pray, when Ester also had ended her prayers, shee layde awaye her mourning garmentes, and put on her glorious and royall apparell agayne, and decked her selfe goodly after that shee had called vppon God, which is the beholder and fauourer of all thinges, and tooke two handemaides with her. Upon the one shee leaned her selfe as one that was tender and faynt with fasting so long: and the other followed her, and bare vp the trayne of her vesture. And so with a beautifull rose coloured face, cheerefull looke, and amiable countenaunce: but yet with an heauie and troubled soule, sorowful heart, pensiue minde, and weake

body, shee casting off all feare, and putting her onely confidence and trust in God, boldly went in thorow all the doores of the kings palace, till shee came into his priuie chamber, and there stoode before the king, who sitting in his royall throne, shining in all his princely robes of maiestie, as one very terrible to beholde, at the first lift vp his face, and looked fiercely vpō Ester the Q. which so daunted her womānly courage, that it made her presently for feare to fall downe, and being very pale and faynt, shee leande her selfe vpon the head of her mayde that went with her: Neuertheless, God turned the kinges minde that he became gentle and meeke, insomuch that hee perceiuing the Queene to faynte and fall downe before him, and being moued with pittie towardes her, carefully leapt out of his throne, and tooke her in his armes, till shee came to her selfe agayne, and then comforted her with most louing woordes, and sayde: Ester, what is the matter? I am thy brother, bee of good cheere, thou shalt not die: for our commaundement toucheth the commons, and not thee, come neere. So Ester founde fauour in his sight, and the king in signe that her comming was agreeable vnto him, and not to the breache of the lawe: helde out his golden Scepter that was in his hande, and layde it vppon her necke, and kissed her, and sayde, talke with mee. Then sayde shee, I sawe thee O Lorde, as an Angel of God, and myne heart was troubled for feare of thy maiestie, for wonderfull art thou O Lorde, and thy face is full of grace. And as she was thus speaking vnto him, shee fell downe againe before him for faintnesse. Then the king being sore troubled, did all that both hee and his seruauntes coulde, to comfort her: and the king helde out his scepter againe vnto her, whiche shee touched and layde her hand vpon the toppe thereof, & then the king sayd agayne vnto her: Be of good comfort Ester, & feare nothing that is done against the Iewes, for our decree shal not touche thee: but tell me what wilt thou Queene Ester? and what is thy request? aske what thou wilt, it shall be granted thee: yea, it shall be euen giuen vnto thee though it bee halfe my kingdome.

Then sayde Ester to the king: nothing O king, but that it woulde please your maiestie, and Haman to come this day vnto the banquet of wine, which I haue prepared: To the which hee with Haman gladely went, according to her desire, and whilest he was banqueting with Hester, he demaunded of her agayne the same question, saying: what is thy petition Ester that it may be giuen thee? Oh quoth shee, if it shal please

your

your highnesse to giue me my petition, and to fulfil my request, then let my soueraigne Lord and Haman come once agayne to morrow to my banquet of wine, and then I will certifie your grace of all that I require, and declare what thing I demaund. And on the morrowe when the king and Haman were come againe vnto her banquet, he said againe vnto the Q. now what is thy petition Ester that it may be giuen thee: aske, and it shalbe performed euen to the halfe of my kingdome. Then the Q. answered and sayd, if I haue founde so much fauour in thy sight O king, to haue my petition granted: then I most humbly beseech thee, graunt mee my life, and the liues of all my people the Iewes, whiche are not onely solde to be bondslaues, (yea I would to God it were no worse, for then I would haue held my tongue) but to be slayn and vtterly destroyed, & that all in one day, which forceth me to speake boldely vnto thee. Who is he, saide the king, and where is the man that dare presume to do such a deed? Oh said Ester, and if it shall please your maiestie to know the truth, our great enemie and aduersary that hath conspired our death, & gotten out this decree against vs, is euen this wicked man Haman here present, whom your grace hath exalted so hie to honor & estimation vnder you. At which words of Hester, Hamans conscience barked, his heart quaked, his body waxed wan & pale, his flesh trembled, and he was terribly afraid of the king & Queens displeasure. Yea the kings indignation was then so kindled against Haman at this the Q. complaint, that he arose in an anger from the banquet, and went into the pallace garden, in whose absence, Hamã (whose conscience stil accused him) perceiuing that there was some mischiefe a preparing for him of the king for his bloody & cruel conspiracie, fel down at the beds feet or couch wherevpon Ester sate, and made humble request vnto her for his life. And when the king came againe out of the garden, & found Haman fallen vpon the bed where Ester sat, being therby more incensed against him, he very angerly said, what will he force the Q. also before my face: which worde was no sooner proceeded forth of the kings mouth, but it gaue his garde and seruantes occasion presently to laye handes vpon Haman, and to couer his face, as they vsed to doe vnto all that were out of the kings fauour, who forthwith also at the kings commaundement, went and hanged Haman therefore vpon the same Gallows ỹ he had prepared for to hãg Mordecay, Esters cosin, after whose death, the very same day did the king giue vnto Ester the Queene, all Hamans goodes and landes.

And Hester to preferre her deare kinsman Mordecay, then tooke good occasion also to let the king vnderstande that hee was her neare kinsman, whereupon the king tooke off his ring which hee had taken from Hamã, & for the Queenes sake, gaue it vnto Mordecay. And when Ester had thus farre preuayled against Haman, for her owne safetie, shee gaue her cosin Mordecay al Hamans house, as freely as it was giuen her, to his preferment. And afterward, she falling downe prostrate at the kings feete, with teares besought him to graunt her one requeste more, which was that his grace woulde vtterly abolishe the wicked decrees which hee had made for the destruction of the Iewes her people, saying: if it please the king, if I haue founde fauour in his sight, or the thing be acceptable before him, and that I please him, let letters bee written and sent to all his prouinces, to reuoke and countermande the letters of Hamans cruel deuise sent agaynst my people ỹ Iewes. For els what good will it do me to liue, if I shall suffer & see ỹ euill to come vnto my people which was pretended? Or howe can I suffer and see the destruction of my kinred? So the king granted her request, and she hauing obtayned the letters of countermande, sealed with the kinges own signet and ring, deliuered them to Mordecay, who with all speede by postes, conueyed them to all the prouinces in Percia and Medea, to the great comfort of the Iewes, and daunting of the enemies. Yea, the king for Esters sake, not onely by the same his letters reuoked the former wicked decree: but also he therein gaue commaundement & leaue to euery Iewe, to kill his enemie that purposed to kill them, by meanes whereof Hamans ten sonnes also amongest diuers others in Sushan, were slayne with the sword before the kings gate, which being known vnto the king, he sayd vnto Ester (because he woulde satisfie her request to the full, and gratifie her to the vttermoste, if it were possible,) Thy countreymen and people the Iewes haue by force of my letters nowe slaine and destroyed, euen in Sushan my pallace, fiue hundred men besid the ten sonnes of Haman: what trowest thou, haue they then done in the rest of my prouinces? nowe therefore Hester, if this content thee not for a sufficient reuenge of that villanie that they offered thy people, then what doest thou require yet further of mee: aske and I will giue it thee? Tell mee thy request I say yet further, and I will surely performe it vnto thee:

Then Ester, not so much for desire of vengeãce as moued wᵗ a zealous desire to see Gods iust iudgements executed against his enemies, sayde vnto

vnto the king, if it please ỹ king, let it be granted also to ỹ Iewes ỹ are in Shushā by decree, ỹ it may be lawfull for them to hang vp the dead corpes or bodies of Hamans ten sonnes vpon ỹ selfe same gallowes or tree with their father, which her request the king also not so willingly grāted, but it was as diligētly executed accordingly by ỹ Iewes: who for ioy of that victory of their happy deliuerance, kept ỹ same xiiii. and xv. dayes of March, (in the which they should haue all been slayne, & in the which they did kill their enemies and were preserued) high and holy dayes to ỹ Lord, calling thē the dayes of Purim, or casting of lots, by the speciall comaundement of Mordecay and the Q. Ester, who her selfe wrote with all authoritie to confirme those letters of Purim, sent by Mordecay her cosin vnto the people, commaunding them by her decree also to keepe those dayes holy, and obserue them as feast with fasting and earnest prayer, and thankesgiuing vnto God for their deliuerance wrought by her, which her noble and valiant actes are registred in the booke of the Chronicles, of the Kinges, of the Medes and Persians, to the glory of G O D, and her, and her cosin Mordecayes perpetuall memory, fame, and renowne to all posteritie. Ester. 2. 3. 4. 5. 7. 8. 9. 10. 13. 14. 15.

Eunice, signi. decking, a good victory, or conquest.

Shee was the daughter of Loys, the mother of Timothie, whiche women, both the mother and daughter are highly commended of saint Paul, for their sinceritie of fayth, which he desired Timothy earnestly to followe. 2. Tim. 1. 5.

Gomer, signi. consuming, fayling.

Shee was the daughter of Diblaim, and a verie wicked woman, who hauing long accustomed to play ỹ harlot, at the last became ỹ wife of Hosea the Prophete, and bare vnto him three wicked adulterous children like her selfe: to wit, a sonne called by God Iezreel, then a daughter called also by God Loruhamah: and when shee had wayned her daughter, shee conceiued and bare Hosea another sonne, called by God also Loammi, after the Lorde threatned to plague her and her children greatly for her whoredome and adulterie, except shee repented in time. Reade this mistically in Hosea 1. 3. 2. 1.

H

Haddacha, see Ester.

Hagar, or Agar, signi. a stranger, a newecome, chewing cudde, fearing, ouerthwarted, turned, turning, dwelling, waykaring, delay, &c.

She was an Egyptian woman, and the handemaide of Sara Abrahams wife, who being olde, long barren, and childelesse, when shee had dwelt in the land of Canaan, by ỹ space of 10. yeres & in the yere of of ỹ world 2094. she gaue this Hagar her handmayd vnto Abraham to be his wife, whiles he dwelt in the lande of Canaan. And shee conceiued: & feeling her selfe with childe, began then to dispise her old barren mistresse Sara: whereat Sara being grieued, went and complayned thereof vnto Abraham her husbande: who giuing her power to correct the maide at her pleasure, shee began to deale so roughly with Hagar, that in no wise shee woulde abyde it, but ranne away from her dame, & fled into the wildernes: and sitting there beside a fountayne called Berlaheroy, or the well of ỹ liuing, & seeing mee, not knowing whether to goe, the Lorde (whiche reiecteth no estate of people in their miserie) sent his good Angell, euen Christe Iesu to comfort her, who appearing vnto her in the shape of an Angell, sayde vnto her, Hagar, from whence commest thou, and whether intendest thou to goe? I flie quoth shee, from Sara my dame, whiche careth so foule with mee, that I am euen weary of my life. Well sayde the Angell, returne to thy dame agayne, and submitte thy selfe humblye vnder her handes: for I, euen I the Lorde, will so greatly increase thy seede, that it shall not bee numbred for multitude. Loe, thou art with child, and shalt beare a sonne, whose name thou shalt call Ishmaell. Then Hagar rebuking her dulnesse, acknowledged Gods graces', who was with her euery where, and gaue him hartie thankes for this his consolation in her trouble, saying: Thou O God lookest on mee, and haue not I also here in this place looked after him that seeth mee in miserie? which being ended, shee returned home agayne to Sara her mistres, and submitted her self vnto her, as the Angel gaue her counsel. And after in processe of time, that is, in the yeere of the worlde 2094. shee brought forth vnto Abrahã, being thẽ 86. yeres old, his first begotten sonne, called Ishmael, as the angell had before saide, of which Ishmaell came the peculier people of the Ishmaelites, as of Hagar came the Hagarians. 1. chro. 5. 10. And thus was Hagar the bondewoman, the mother of the Ishmalites and children of the flesh, and not of the promise: but Sara she was the mother of the true Israelites, and heires of promise as shall appeare.

For when it pleased God to make his promise first to Abraham, that Sara though olde and barren shoulde haue a sonne by him, called

Isaak.

Isaak, hee thinking that impossible, besought God for Hagars sonnes, saying: Oh let Ishmael liue in thy sight, and it shal suffice. Whereunto God answered him, saying, I haue hard thy praier for Ishmael, Hagars sonne, & lo I wil blesse him with temporal blessings, &c. As of whō shal come all the children of the flesh, but mine euerlasting couenant will I make and establishe with Isaak, the sonne of Sara, of whom shall come ỳ children of the spirite: for Hagar or Sinai, saith S. Paul to the Gal. 4.24. is a mountain in Arabia, bearing ỳ name of Hagar, and signifieth the olde Testament, and the Law, and Ismael her sonne, signifieth the Jewish sinagogue: but Sara, or Jerusalem, which is aboue, and is the mother of vs all, signifieth the Gospell, and Isaak her sonne, signifieth the Church of Christ. So that we now are all children of the promise, & in the Church of Christ, which is our mother, & not children of ỳ flesh, nor of ỳ Sinagog, which is a seruāt vnto the law. So whē ỳ time came that it pleased God, according to his promise, to visite Sara, she conceiued and brought forth a sonne called Isaak, after whose birth a new cōtention arose between Sara and Hagar her maide about their children: for Sara perceiuing Ishmael Hagars sonne to be a mocker & despiser of her son Isaak, ẇ the apostle Paul to the gal. 4. 29. calleth persecutiō, would not suffer Ismael to keepe cōpany ẇ her sonne Isaak, but made her cōplaint vnto Abrahā, saying: cast out this bond womā & her sonne: for the sonne of the bond woman shal not be heire with my sōne Isaak, which thing, though it were grieuous vnto Abraham to do, because hee tenderly loued Hagars sonne Ishmael: yet being cōmanded by God to followe his wife Saras counsel therin, ỳ rather for ỳ the promised seed should be counted from Isaak, & not from Ishmael: & also being cōforted by God ỳ he would blesse Ismael also to a mightie people, because he was of Abrahams seede: Abraham obeyed the voyce of his wife Sara, & the next morning early, sent Hagar & her son away with bag & bottel, & good prouision of victuals vpō her back to shift for her selfe & her child. So Hagar being thus departed from Abraham with her young childe Ishmael in her armes, gate her vnto the wildernesse of Beersheba: where shee wandered so long vp and downe, till all her prouision of meate and drinke was spent & gone. And whē she saw no remedy but ỳ both she and the child must needs perish for lacke of sustenaunce, shee in this great perplexitie, renounced all naturall affection and distrusting in Gods prouidence, notwithstanding that she had had good experience therof before time, went and cast her childe Ishmael vnder a certayne

tree behinde a bushe, and went her selfe away from it, and sate ouer against it a farre off about a bowe shoote, weeping and saying, thus with her selfe, I will not see the death of the childe: but as shee sate thus a farre off, mourning and lamenting for her sonne: Behold God (for his promise sake made before to Abraham, and not because eyther shee then prayed for the childe as shee ought to haue done, or that the childe it selfe had the capacitie and witte, to pray for it selfe being so young,) sent his angell agayne, euen from heauen, which comforted her in this her miserie and wofull plight, saying: what ayleth thee Hagar? feare not, for God hath heard the voyce of the childe where hee lyeth. Aryse, take vp thy childe, and holde him in thine armes, and I will make of him a great people, as I haue promised vnto Abraham. So where as before shee coulde neyther see, nor vse the meanes whiche was euen before her eyes, God at this instant, opening her eyes, and Hagar nowe arose, and sawe a wel of water, whereunto shee went and refreshed her selfe and filled her bottell with water, and then ran to the boy, and gaue it drinke thereof, by which good prouidence of God, both shee and her sonne were relieued, and lined together a long time after, to her great ioy and comfort. And when her sonne came to mans state, she then dwelling in ỹ wildernes of Paran, tooke him a wife out of the lande of Egypt. Gene. 16.17.21.

Haggith, or Aggite, signi. holidayes, yeerely feastes, turning about, merrie.

Shee was one of the vi. wiues of Dauid that hee had in Hebron, who there bare vnto him a sonne called Adoniah, that afterwarde was put to death by his brother king Salomon for treason, as appeareth in the storie of Abishag. 2. Sam. 3.3. 1. King. 1.5. 1. Chron. 3.3.

Hannoch, or Anna. signi. gracious or mercifull, his grace, or fauour, gracious Lady, fauourable, freely giuing, resting, &c.

She was the wife of Elkana an Ephrathite: who beeing coupled with a mate called Penennah, or Fenenna that was very fruitful, & she her selfe long barren & without child, yet because Hãna was better beloued of her husband then her mate Penenna was although Penenna had more portions and giftes giuen vnto her of her husbande when hee wente abroade, and vnto her sonnes and daughters then Hannah had. Therefore her aduersary & mate Penenna did dayly vexe her sore by vpbrayding her & casting her in the teeth wᵗ her barrẽnes: yea as oft as

Hãna

went vp to the house of the Lorde, to sacrifice and serue God, her companion would so vexe her herewith to her great reproch, that she would sitte and weepe and lament greatly in fasting and prayer in her house before she went out adores: which when her husband perceiued, he to comfort her said vnto her: Hannah, why weepest thou, and why eatest thou not? And why is thy heart thus troubled? am not I thy louing husband better to thee then ten sonnes? Let this suffice thee, that I tenderly loue thee, no lesse then if thou hadst manye children. So Hanna to satisfie her husbands mynd, did eate and drinke a little, but yet beeing full of heauinesse, that God had made her such a rayling stocke, that she could not quietly eate nor drinke, nor serue GOD as shee ought, shee arose and went to the Temple of the Lorde in Siloe where the Arke then was, to woorshippe GOD. And there beeyng tormented and troubled in minde, shee made her heartie prayers vnto GOD, with teares, to geue her a sonne or manchild, the forme of which prayer or vowe appeareth in the first Lampe of Virginitie, pag. 6. And as she continued praying very earnestly in the Temple before the Lorde, it fortuned that Eli the high Priest, as he sate there also, marked her mouth, and perceiuing her lippes onely to moue a little, & no voyce heard (for she prayed mentally and secretly in her heart,) he thought she had bin dronken and said vnto her Thou woman, how long wilt thou be dronken, put away thy dronkennes from thee? Then Hannah being further vexed in mind to see her selfe thus interrupted in her prayers, and more slaundered by the rash iudgement of so graue a man, could no lesse but make him this aunsweare in her excuse, and sayd: Nay my Lord, I am not dronke, neyther haue I drunken eyther wyne, or strong drinke: But I beyng a woman troubled in minde, & vexed in spirite, I doe here powre out my sorowfull soule before the Lorde in mentall or secret prayer: therefore doe not so rashly count thy handmayde to be the daughter of Beliall, or a wicked woman, for out of the abundance of the heauinesse and griefe of my heart haue I spoken hitherto. Then goe in peace sayde Eli, and the GOD of Israel graunt thy petitiō that thou hast asked. And (she knowing that ỹ prayers of others would be of force with God towardes her,) desired Ely to pray for her, saying: O let thine handmayden find grace in thy sight, and be remembred in thy prayers offered vnto God. And so reposing her selfe to the mercie of God, and commending her self to Elyes prayers, she departed cheerefully home to her house, where she ate

and thanke merrily, and looked no more sad. And shortly after God remembred her according to her petition, so that in processe of time she conceyued by Elkana her husband, and bare him a sonne in the yeere of the world 3000. or therabouts, whose name she called Samuel, because she begged him of God. And when she had geuen her child sucke, and brought him vp and weaned it, she like a vertuous mother prepared a sacrifice, and went to the temple of the Lord in Sylo, with her young sonne, and there presented before the Lord both her offering and childe to Ely the high Priest, whom she then put in remembrance thereof, saying: oh my Lord as certainly as thy soule liueth, my Lorde, I am the woman that stoode with thee here of late, praying vnto the Lorde for this child: and because my Lorde hath geuen me my desire, which I asked of him, therefore also I now (according to my vowe and promise, made in my prayer) am come to dedicate him vnto ỹ Lord, vnto whom I haue geuen him while he liueth. And so after a notable song of praise and thankesgiuing made by her vnto God for her childe, as appeareth in the first Lampe pag. 6. She departed with her husband home, and lefte her child Samuel with Ely the Priest, to minister in the temple of God in all that Ely commanded him. So Samuel her child beyng but young ministred before the Lorde, gyrded with a linnen Ephod. And euery yeere after did Hannah his mother make a little coate for Samuel her sonne, and bring it vp to him when she came with her husband to offer the yeerely sacrifice, as the custome then was, once euerie yeere to appeare before the Lord with their families. And when she came into the house of God, Ely the Priest blessed her husband, & her saying: The Lord geue thee seed of this woman for the petitions that she asked of ỹ Lord. And so departed they home againe vnto their place in mount Ephraim where they dwelt. And thus God tooke away her rebuke of barrennes and visited her and blessed her with moe children, so that after Samuel she conceiued and bare three sonnes moe, and two daughters, to her great comfort and the reioycing of her husband. 1. Sam. 1. 2.

Hazeleponi or Alalelphuni, or Alalephum. signifieth the shadow or drowninges of the countenance, the sound of tinking in the face.

She was the daughter of Etam, and sister to Izreel, Ishma, and Idbash, that were of the tribe of Juda. 1. Chro. 4. 3.

Heleah or helaa, signifieth rust, weakenesse.

She was one of the wiues of Ashur, who bare vnto him iii. sonnes,

Zereth,

zereth, Jezohar, and Ethnan. 1. Chro. 4. 5. 7.

Herodias, signifieth the glory of the skin, or the boasting or glorying in skinnes, proude of his furres, the hill of pride or of presumption, the fierie Dragon. &c.

She was the wife of Phillip, Herode the Tetrarches brother, to whom she brought foorth a daughter whose name as (Josephus reporteth) was called Salomen. This woman beyng very licentious, and more familier with her brother in lawe Herod then honestie required, grew into such fauour with him, that he (contrarie to the law of Moses) married her, his brother beyng yet aliue. Against which vnlawfull marriage, that holy man of God John Baptist spake very much to Herods reproofe, saying, that it was not lawfull for him to haue his brothers wife. Then she fearing, least that Saint John woulde make Herode breake of the incestuous marriage, first caused Herode to take Saynt John and binde him, and put him in prison for her sake, and would haue put John to death openly: but that he feared the multitude who counted him a Prophet of the Lordes. But this wicked woman Herodias not being herewith satisfied, counselled her daughter Salomen at the feast of Herodes byrthdaye when shee daunced before him, to aske of him the head of John Baptist in a platter, who did so, and it was graunted her, and geuen her in a platter, and shee carried it to her mother. And so by the wicked deuise of this vnchaste woman Saynt John Baptist lost his head, to the greate trouble of the Churche, and griefe of Christ Jesus and his Disciples. Matth. 14. 1.

Heuah or Eua signifieth quicke, liuing, or serpent, woe, alas, like, a women, the mother of all mankinde.

She was the last reasonable creature that God made in Paradise, and the first woman that euer was. For when all creatures and Adam were made, Adam hauing now geuen names to all creatures, and God seyng that among thē all, he could not find one helper meet for Adās society, said: It is not good ẏ man should be himself alone, I will make him an help meet for him, & so ẏ Lord vpō ẏ 6. day of the worlds creatiō, caused an heauy sleep to fal vpō Adā, & whilest he slept, he took one of his ribbes & closed vp the flesh in steede therof. And of the ribbe which the Lord God had taken out from the man made he the woman, to finishe and make perfect the woorkemanshippe of mankinde by the womans creation, whiche before was like an vnperfect buylding.

And

And the woman being thus created, the Lorde brought her to the man to see how he would name her, and to make her his mate: who assoone as he saw her, sayd thus of her, This now is bone of my bones, and flesh of my flesh: she shalbe called woman (or mannes) because she was taken out of man. Thus Adam and the woman being coupled together as man & wife by the Lord in paradise: (to shew ẏ marriage requireth a greater duetie towards our wiues, and likewise the wife to the husband, then otherwise we are bound to our Parẽts. therfore (said God) shal man leaue his father & mother, and shal cleaue to his wife, and they shalbe one flesh.

Now Adam and Eue beyng both naked were not ashamed, because they were yet in their state of innocency: for before sinne entred, all things were comely and honest. And being both put in ẏ gardẽ of pleasure called Eden, or Paradise, Sathan enuying their felicity, as he can change himselfe into an Angel of light: so did he now first abuse the wisedome and subtilty of the serpent, the subtilest beast in the field: and making the serpent his instrument, he went and spake in the serpent vnto the woman and sayd: yea, hath God indeed sayd, ye shall not eate of euery tree of the garden? And the woman aunswered the serpent, saying, We eate of the trees of the garden, but of the fruit of ẏ tree which is in the midst of the garden, God hath sayd yee shal not eate of it, neyther shall ye touch it least ye die. Then the serpent or Sathan (whose chief subtilty was to cause Heua not to feare gods threatnings) sayd vnto the woman, ye shall not dye at all. But GOD doth know that when ye shall eate thereof your eyes shalbe opened, and ye shall be as Gods knowing good and euill, as though he should say, God doth not forbid ye to eate of the fruite, saue that he knoweth if you should eate therof, yee shall be like to him. So the woman Heua doubting of Gods threatning yeelded to Sathan, and seyng that ẏ tree was good for meate, and that it was pleasant to the eye, and a tree to be desired to get knowledge, she tooke of the fruite therof and did eate. And beyng thus beguiled through the subtiltie of the serpent, by whõ through enuy of the Deuil, she was first deceiued, and guilty of the transgression of Gods commaundement: And so consequently, the beginning of sin and first entraunce of death ouer all flesh into the world. She gaue also of the same fruite vnto her husband Adam, and so entised him also to sinne with her. And he (not so much to please his wife, as moued by ambition at her perswasion) did eate also of the forbidden fruit. Wherupon

vpon immediatly the eyes of them both being opened, they knew that they were naked, and began to feele their miserie: but yet starting frō God, as those that had no grace to seeke to him for remedie, they foolishly sewed figge leaues together, and made themselues breeches thereof, or things to gyrde about their loynes to hyde their priuities: and so hauing sinfull consciences, hid themselues for shame from the presence of the Lorde God (as they thought) emong the trees of the garden. And this fall of Adam and Eue was as some thinke vpon the tenth day of May. But the Lord God walking in the mids of the garden in the coole of the day, with a mighty voyce called first vnto the mā and sayd, Adam where art thou? Who aunsweared, Lord, I heard thy voyce and was afraid, because I was naked: and therefore hid I my selfe. Wherein his hipocrisie appeared in that he hid from God the cause of his nakednes, which was the transgression of Gods commandement. And the Lord saide vnto Adam: who told thee that thou wast naked, hast thou eaten of the tree wherof I commanded that thou shouldest not eate in no case? Then Adam said, the woman which thou gauest to be with me, she gaue me of the tree and I did eate. Where note the wickednesse and lacke of true repentaunce in Adam, in that he burdened God with his fault, because he had geuen him a wife which entised him to offend.

Then the Lorde called the woman and saide vnto her: why hast thou done this? And the woman Heua also in stead of confessing her fault, increased it by accusing the Serpent, saying: The Serpent beguiled me and I did eate. Thus God hauing asked the reason of the man and the woman, because he would bring them to some remorse and repentaunce for their sinne that he might haue mercie vpon them, if they had had the grace to confesse their follies, as like Hypocrites they posted it of from one to another, woulde no longer stand reasoning or debating the matter so with the Serpent, because he would shewe him no compassion at all: but straight cursing and condemning Sathan in the Serpent, he saide vnto the Serpent, because thou hast done this, thou art cursed aboue all cattell, and aboue euerye beast of the field, vpon thy bellie shalt thou goe, and as a vile and contemptible beast, shalt thou eate dust and filth all the dayes of thy life. I wil also put enmity betweene thee (meaning Sathan, by whose motion and craft the serpent deceiued the woman) and the woman, & betweene thy seede and her seede. He (that is Christ) shall breake thine

head

head, that is, the power of sinne & death. And thou shalt bruse his heele, that is, Sathan shall sting Christ and his members but not ouercome them.

And to comfort Adam and Eue againe by the promise of the Gospell or the blessed seede, as also to punish the body of woman for the sinne which the soule should haue smarted for, that the spirite hauing conceyued hope of forgiuenesse might liue by faith in Christ, therefore the Lorde sayde againe vnto Eua, and in her to all women: I will greatelie increase thy sorrowe and thy conceptions, In sorrowe shalt thou bring foorth children, and thy desire shalbe subiect to thine husband, and hee shall rule ouer thee. Also to Adam GOD sayde, because thou hast obeyed the voyce of thy wife, and eaten of the forbidden fruite, cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life. Thornes also and thistles, as vnnaturall fruites proceeding of the corruption of sinne, shall it bring foorth vnto thee, & thou shalt eate the herbs of the field: yea, in the sweat of thy face shalt thou eate bread, til thou returne to the earth, for out of it wast thou taken, because thou art dust, & to dust shalt thou returne. Thus the transgression of Gods commandemēts in Adam and Eue, was ẏ cause that both they & all mankind in them together with all other creatures were subiect to the curse of God.

And then GOD deriding as it were Adams miserie, whereunto hee was fallen by ambition, to Adams greate reproche sayde, beholde the man is become as one of vs to knowe good and euill. And nowe least he should put foorth his hande, and take also of the tree of life, and eate and liue for euer, therefore the Lorde God hauing first made coates of skinnes to cloath both Adam and Eua, or geuen them knowledge to make themselues garmentes to couer their nakednesse, he sent them foorth and cast out man and woman from the garden of Eden, to till the earth whence they were taken. And at the East side of the garden of Eden, hee sette an Angell or Cherubin with the blade of a swoorde shaken, to keepe the way of the tree of life from Adam. And thus Adam & Eue nowe depriued of life, lost also the signes thereof.

Afterward Adam chāged his wiues name, and called her name Heua, because she was the mother of all liuing, who before was called woman, mannes or Adam. And Heua conceiued and bare Adam her husband three sonnes, Cayn, Abell, and Seth: and two daughters,

Calmana

Calmana and Delboza: by whom the worlde was first replenished. When her first sonne Cayn was borne, she greatly reioyced & praised God for him, and promised to offer him vnto the Lord, as the first fruits of her byrth, saying, I haue obtayned a sonne to (or by) the Lorde. And when after the death of Abel she cõceyued and bare another sonne, she called his name Seth, and praysed God also saying, God hath appoynted me another seede for Abel, whom his brother Cayn hath slayne. Gen. 2. 3. 4.

Hodesh or Hodel, signifieth a moneth, a newelty.

She was one of the wiues of Shaharaim, whõ he tooke after he had put away his 2. other wiues, Hushim & Baara, which Hodesh bare vnto him diuers sõnes ẏ became great mẽ in ẏ world, as appereth. 1. Chr. 8. 9

Hodia or Odaia, the prayse, or acknowledging of the Lord.

She was the sister of Naham. 1. Chro. 4. 19.

Hoglah or Hegla signifieth her holiday cheere, or wherling about.

She was one of the 5. daughters of Zelophead the sonne of Hephar, & of the familie of Manasses, who together with her sisters inherited al her fathers lands by partitiõ as coheires or partners for want of heire male, and who was afterward maried to one of her vncles sonnes, of ẏ tribe of Manasses, to the end their inheritaunce should remaine in that tribe for euer, read Mahlah, Num. 26. 33. 27. 1. 36. all.

Huldah or Holdai, holda, or Olda, signifieth the world, or a weasell, ruff.

She was the wife of one Shallum the sonne of Tikuah, the sonne of Harhas keeper of king Iosias wardrop. And being a Prophetesse dwelling in Hierusalem in the colledge or place called the house of doctrine, which was neere to the temple, and where the learned assembled, to intreate of the scriptures, & the doctrine of the Prophetes. Iosua the king of Iuda, vpon a time, that is in ẏ yeere of the 3498. finding the booke of the law in the temple at the reformation thereof, sent Helkiah the priest, and Shaphane the Chaunceller with other noble mẽ of his counsell vnto this womã Hulda the Prophetesse, to cõmune with her and enquire of the Lorde for him and his people, concerning the booke of the law so found in the temple, and read before him, what shoulde be done therwith. And when the messengers had done their errand, the Prophetesse aunsweared them saying, goe tell the man that sent you to me, thus saieth the Lorde God of Israel, beholde I will bring euill vppon this place, and vppon the inhabiters thereof, euen

all

all the woyds of the booke which the king of Judah read, because they haue forsaken me, and haue burnt incense vnto other Gods to anger me with all the woykes of their handes, and mens inuentions contrary to the woyde of God: my wyath also shalbe kindled against this place, and shall not be quenched, (foy their abhominations). But to the king of Juda who sent you to enquire of the Loyd, so shal yee say vnto him, Thus saith the Loyde God of Israel, the woydes that thou hast heard read in that booke, shall come to passe, but because thine heart did melt and thou hast repented and humbled thy selfe beforye the Loyde, when thou heardest what I spake against this place, & against the inhabitāts of the same, how they should be destroyed and accursed, and hast rent thy clothes and wept beforye me: I haue also heard it saith the Loyd. Behold therefoye I will gather thee vnto thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shal not see all the euil that I wil bying vpon this place. And so the messengers departed frō the pyophetesse & told the king what she said. 2. King. 22. 14.

Hushim oy Husim signifieth hasting, holding peace, geuen to pleasure.

She was one of the wiues of Shaharaim of the tribe of Beniamine, who bare him two sonnes called Ahitub and Elpaal, and afterwarde with her mate Baara was put away from her husband. 1. Chro. 8. 8. 11.

I

Jael oy Jahel signifieth a Do, oy ascending oy going vpward, a final Deare, a Roe, a hynde, the match of hart and hynd, beginning.

She was the wife of one Hebar a Kenite, which was of the children of Hobab Moses father in law: and being a stranger yet woyshipped the true God, and ioyned with Israel in all things. And when Jael in the yeere of the woyld 2766. had heard of the great ouerthyow of Sisera, and how he fled and was comming towards her tent foy succour, she went out and met him saying: Turne in my Loyd, turne into me, and feare not: so he being come into her tent oy house, asked her a litle water to quench his thirst, and she byought him a bottell full of mylke. And when he had well dyunke thereof, he laide him downe to sleepe, and as she was couering him with mantles and clothes, he prayed her to goe and stand at the doye of her tent, and whosoeuer doth come and aske foy any man; say (I pray thee quoth he) there is no man here. And so

so when Sisara was fast a sleepe, Iael beeing thereto prouoked by Gods spirite to take reuenge vpon the enemie of his people, went softly vnto him with a nayle in the one hande and a hammer in the other, and smote the nayle thorow the temples of his head, and nayled him fast to the ground, which done, she went and stoode at her tent doore, and seeing Baracke pursue Sisara, she went and met him saying, Come & goe in with me, & I will shew thee the man whom thou seekest, and so he folowed Iael who brought him into her tent where Sisara lay dead and the nayle in his temples. And then he saw that a woman had the honour and not he, and knew that the prophecie of Debora was truely fulfilled, which she prophesied vnto him when she sayd, Baracke this iourney that thou takest vpon thee now, shal not be for thy honour, for the Lord shal sel Sisara into the hand of a woman, who shal take away the honor of the victory frō thee: as it came to passe indeed. Iudg. 4. 17. 18. &c. For which valiant act of Iaels: Deborah in her song of praise, highly commended, & praised her, saying, Blessed shal Iael the wife of Heber be aboue other women dwelling in tents, blessed shal she be aboue other women, &c. as you may read in the song at large in the first Lampe pag. 3. Iudg. 5. 24.

Jecholiah or Jecolia Jechelia, Jecelia, si. the profiting or power of the Lord.

She was the wife of Amaziah king of Juda, and the mother of Uziah called also Azanah king of Juda. 2. King. 15. 2. 2. Chro. 26. 3.

Jehoaddan or Joadan or Joiadan, sig. the Lordes delight, the Lords pleasure, the Lords good season.

She was the wife of Joash king of Juda, and mother to Amaziah king of Juda. 2. King. 14. 2. 2. Chro. 25. 1.

Jehoshabeath or Jehosheba, or Jehosaberh, Josabeth, or Josaba, sig. the fulnes of the Lord, the Lordes othe, or the seuenth of the Lord, endewed.

She was the daughter of king Joram, or Jehora king of Israel, & sister to Ahaziah, wife to Jehoiada ỹ high Priest or Bishop of ỹ Iewes. And when Athalia her Grandmother went about cruelly to destroy the king her brothers seed by murder: God for his promise sake made to the house of Dauid, moued the heart of Jehosheba to preserue some remnant of that stocke: wherupon she went and tooke Joash the youngest sonne of Ahaziah her brother, and stole away her young nephewe frō among the kings sōnes that were appointed to bee slayne: & hid both him and his nurse in her owne bedchamber with her husbands counsel,

and kept him from slaughter in the chamber where the Priests did lye, neere the house of the Lorde, the space of sixe yeeres, so that he perished not with the rest of his brethren: but after became king of the land, and deposed his grandmother Athalia, as appeareth in the life of Athalia. 2. King. 11. 2. 2. Chro. 22. 10.

Jehudiah or Judaia, Judea (or *Iudea*) sig. praysing, graunting, or acknowledging the Lorde.

She was the second wife of Ezrah, and bare vnto him three sonnes, Geret the father or Prince of Gedor, & Hebar the Prince of Socho, & the 3. Jekuthiel the Prince of Zanoah. 1. Chro 4. 18.

Jeminah or Diem, sig. beautifull as the day, or of long life.

Shee was one of the three beautifull daughters of Job, which God gaue him after his fall, vnto whome also with her sisters Keziah and Kerenhappuch hee gaue an inheritaunce among his brethren. Iob. 42. 14.

Jerushah or Jerusa, sig. Banishment, or inheritaunce.

She was the daughter of Zadock the hie Priest, and wife to Uzziah or Azariah king of Juda, to whom she bare a sonne called Jotham, that after the death of his father, was a good king of Juda. 2. King. 15. 33. 2. Chro. 27. 1.

Jezabel or Jesabel, or Isabell sig. an Iland, or habitation, a dweller with, a daine fiend, an issue of blood, or issuing blood, where is the dunghil, the Iland of the dwelling. Woe to the dwelling, the Ile of the dunghill, woe to the dunghill.

She was the daughter of Ethbaal king of the Sidonians, & wife to Ahab the sonne of Omri king of Israel, to whom she bare 2. sonnes called Ahaziah and Jehoram afterwards kings of Israel also. This Jezabel being a wicked woman, and vile idolatresse, not onely entised and pricked forward her husbande Ahab to all kinde of wickednesse, strange idolatry, and cruell persecution: but also her selfe slue the prophetes of the Lord & destroyed them, and most ragingly persecuted Elia the Lordes Prophet, for destroying Baals priests whom she made so much of, and sent a messenger vnto him with threatning words, saying: The Gods doe so to me (quoth she) and more also, if I make not thy life Elia, like one of their liues whom thou hast slayne, by to morowe this time. Whereupon the good Prophet was fayne to flie away frō her into the wildernes, where he remayned by her cruelty in great perplexitie & sorow til the Lord comforted him. Moreouer, when shee perceiued the sullen sadnesse, and inward fretting of Ahab her husband,

and

and vnderstood the cause thereof to be for nothing els but for that hee could not haue his inordinate appetite satisfied, and Naboths vineyard graunted vnto him to make him a garden at his request, she came to her husband lying languishing and fretting for anger vpon his bed, & sayd vnto him: Why is thy spirite so sad that thou eatest no bread? Doest thou now gouerne the kingdome of Israel? Thou knowest not I perceiue what it is to reigne & be a king, for if thou didst, thou wouldest cõmand thy subiects, & not intreate them? Up therfore, & eate bread, & be of good cheere, for I will geue thee the vineyard of Naboth the Jezreelite. So in the yeere of the world 3224. shee wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders and nobles of the citie, the contents of which letters was this: Proclaime a fast, and set Naboth among the chiefe of the people, and set two wicked men before him, and let them witnesse against him, saying: Thou didst blaspheme God and the king, then carrie him out, and stone him, that he may die. Which letters when the Elders had receyued, they like wicked worldlinges obeyed rather the wicked commaundementes of this wicked Princesse: then the iust lawe of God, who willeth not to consent to the shedding of innocent blood: and did as Jezabell had written in the letters sent vnto them, and hauing thus cruelly without all equitie vnder colour of lawe put innocent Naboth and his sonnes to death, they sent Jesabell worde therof: who so soone as shee heard thereof, went to her husband lying languishing on his bed, and sayde, vp now (man) and take possession of Naboths Uineyarde for nought, which he before refused to giue thee for money: for beholde he as a transgressor of the lawe is stoned to death, and all his sonnes that should inherite it, and resist thy purpose by clayming possessiõs: which she did that her husband might enioy it the more quietly. With which newes Achab being reuiued, straight wayes arose and went to take possession of Naboths vineyarde, as his wife counselled him: but as he was in the Uineyarde taking possession, God sent his Prophete Elia vnto him, whiche reproued Achab and his wife with terrible threatninges of Gods iudgementes, saying, first to Ahab. Hast thou killed and also gotten possession Ahab, or doest thou thinke to haue any aduauntage by murthering of the innocent? Uerily thus sayeth the Lorde, I haue seene yesterday the blood of Naboth and the blood of his sonnes, and I wil render it thee in this fielde:

therefore in the place where dogges licked the blood of Naboth, euen there shall dogges licke euen thy bloud also, because thou hast shed innocent blood and solde thy selfe to worke wickednesse in the sight of the Lorde, &c. And also as concerning thy wife Jezabel, thus sayeth the Lorde of her: that forasmuch as she whose nature or kynd shoulde haue abhorred all tyrannie, and ben moued and inclined to all pitie, mercie, and compassion, hath contrariwise geuen an horrible example of most monstrous crueltie in womenkinde, and not onlie geuen wicked counsell to her husband to become a vile Idolater, and cruel murtherer: but also ben as one that geueth her selfe wholly to serue all maner of sinne: therfore the dogs shal eate her also in the field, or by the wall of her pallace in Jezreel, & there shall be none to burie her. With terrible words of the Prophet when Ahab heard, he rent his clothes and repented his sinnes in dust, ashes, and sackcloth, which caused the Lorde by and by to haue mercie vpon him, and to turne the euill from him vnto his sonne Jorams dayes. But as for Jezabel the holie Ghost maketh no mention that euer she blushed at the matter or once repented of her villanny: but went on stil in her Idolatry and abhominable life, during her husband Ahabs raigne, & the raigne of Ahaziah and Jehoram her two sonnes. Insomuch, as when her sonne Jehoram was sicke of wounds & an hurt that the Aramites had geuen him, God rayled vp Jehue to bee king, who being made an instrument of God to execute his foresaide iudgements against the house of Ahab ỹ king to auenge the blood of his seruauntes the Prophetes and seruaunts, shed by the hand of Jezabel: He conspired against Joram, who meeting Jehue in the fielde of Naboth the Israelite, demaunded of Jehue, saying: comest thou peaceably Jehue? But Jehue being furiously bent to execute Gods vengeaunce against Joram, and his mother Jezabel, aunsweared Joram, what hast thou to doe with peace? the whoredomes of thy mother Jezabell, and her witchcraftes are yet in greate number: and with that Jehu shotte Joram quite thorowe his hearte, as he fled from him, so that he fell downe dead in his chariot. And after Jehu had caused the dead corpes of Joram to be put and cast in the field of Naboth, to fulfil the word of the Lord against Achab, whiche was nowe first accomplished in his sonne Joram, after this iudgement of God (I say) executed vpon ỹ sonne for imitating the sinnes of his father Achab & mother Jezabel: Jehu went towards Jezreel to do ỹ like iudgement in reuenging of Gods cause vpon the mother Jezabel that lay there.

But

But she being of an hauty and cruell nature, persisted still in her impietie & impudencie, and fearing Gods iudgementes nothing at all, so soone as she heard of Jehues comming towardes her, because shee would still retayne her Princely state & dignitie, paynted her face, tyred her head, & trimmed her selfe in gorgious aray: And so laying thus bepaynted & bedecked, looking out of her chamber window, as Jehue entred in at the gates, she cryed out vpon him, and called him traytour, and reuiled him with these wordes, saying: Had Zimry peace that slew his maister Elah? 1. Kin. 16. 10. as if she should haue said, can any traytour or any that riseth vp against his superior haue good successe? Doe, neither cãst thou Jehu prosper in this thine eger enterprise. But forasmuch as this was Gods determination, that Jesabel also should be dismaide, Jehu then forthwith lifted his eies to the windowe, and cried aloude to her guarde and men of her chamber, & said, who is on my side, who? With that two of her own Eunuches or chief seruants looked out vnto Jehu, and he said vnto them, cast her downe, & they at his cõmandement straight waies tooke her in their armes, & with such violence cast her downe out of her window (as she lay vaunting her selfe and rayling against Jehu) that she was dashed all to peeces, & so miserably died with the fal, who being thus dead, Jehu also besprinkled her blood vpõ the wall & vpõ the horses, and trode her delicate corpes vnder his horses feet. Which he did by the motiõ of gods spirit, that her blood should be shed, who had so often shed the blood of innocents, to be a spectacle and example of Gods iudgementes to all tyrauntes, oppressors, & idolatrous persecutors. And when Jehu was entred into her house and had well refreshed himselfe with meate and drinke, he beyng willing yet that she shoulde haue had the honour of buriall: sayde to some of his men, Go, visit you yonder cursed woman and bury her, because she is a kings daughter. But when they came to take her vp to be buried, they found no more of her body left but the scull, and the feete, and the palmes of her hands, (for the dogges had eaten the rest:) wherof Jehu being aduertised, he thẽ sayd, now is ỹ word of God & prophesy of Elias spoken of before, fulfilled, which sayd, In the field of Jezreel shal the dogges eate the flesh of Jezabel, & the carcas of Jezabel shalbe as doung vpon the ground in ỹ field of Jezreel, so that none shall say, This is Jezabel, this was done in the yeere of the worlde 3240. And this we may see Gods iudgemẽts doth & shal appeare euẽ in this worlde agaynst them, that suppresse his woorde and persecute his

seruauntes. 1. Kinges 16. 31. 18. 4. 13. 19. 2. 21. all. 2. Kinges 9. all.

Furthermore, note that God so detested for euer and euer through all ages the Idolatry and crueltie of this woman Iezabel, that the holie Ghost to her perpetuall reproche and infamie, in the Reuelation ca. 2. 18. 20. findeth great fault with ỹ minister or Angel of the church of Thiatyra, for that some among them imitating her strange religion, and tyranny, and both spirituall and corporall whoredome, exhorted them to repentance, saying thus, I know thy works, thy loue & seruice, faith and pacience, &c. Notwithstanding I haue a few thinges against thee, namely this, that thou sufferest the woman Iezabel, which calleth her selfe a Prophetesse, to teach & deceiue my seruants, to make them commit fornication, & to eate meate sacrificed to Idols. And I gaue her space to repent of her fornication, and she repented not: behold I will cast her into a bed & them that commit fornication with her into great affliction, except they repent them of their works. And I wil kill her children, that is, them that followe her wayes with death, and all the Churches shall knowe that I am he which search the reines and hearts: and I wil giue vnto euery of you according to your works. Reuel. 2. 18. 20. &c.

Joanna or Johanna sig. the grace or fauour of the Lord, or the Lordes gifte, or mercie.

She was the wife of one Chusa, Herodes steward, and a godly woman, who with Susanna and many other godly women conuerted to the faith of Christ, ministred liberally vnto Christ & his Apostles of her substẽce whilest he liued here on earth. And after Christ had suffred his passion, she went with Mary Magdalen, & Mary the mother of James & other women, to seeke Christ at his sepulchre: And being told of the Angels that he was risen and not there, she with the rest returned frõ the sepulchre to the Apostles, to bring thẽ tydinges of his resurrection. But the newes or thing seemed vnto the Apostles, to be but a feygned or made thing of the womens owne heades, and therfore beleeued them not at the first report. Luke 8. 3. 24. 10.

Jochabed or Jocabeth, sig. glorious, the Lordes glorie, sage, weightie, where is gaynesse, she is sage or graue.

She was the daughter of Leuy, borne in Egypt, & sister to Gershon, Koah & Merari, and after she became the wife of Amram (or Amaramis after Couper) her brother Koaths sonne (which kind of marriage was

was afterward in the Leuiticall law, Leui. 18. 12. forbidden) vnto who she bare three notable mẽbers of Gods Church, to wit, Aaron, Moses, & a daughter called Miriam. And when she bare Moses in Egypt, and was commaunded by king Pharao to cast him in the riuer to be drowned, as all the Hebrewes among the Egyptians were: Iochebed seeing that Moses her sonne was a very faire and proper child, with a good faith in God, not fearing the kinges commaundement, went and hidde him the space of three monethes: but when she could no longer hide him on the land, she in the same faith in God, tooke an Arke or Cradell made of wicker or of reede, and daubed it with lome, slime and pitche, and layd the child therein, and put it among bulrushes by the riuers brinke: committing her childe to the prouidence of God, whom shee could not keepe from the rage of that bloody tyrant. So whilest Miriam her daughter & his sister stoode a farre off, watching what would become of the child her brother: Behold it happened that the daughter of the same tyrant Pharao, came to wash her selfe in the riuer, whilest her maydens walked along by the riuers side: and being come to the banke, she saw the arke among the bulrushes, and sent her maydes straight to fetch it, who brought the arke vnto her, and she then opened it in the presence of her maydes and his sister, and finding the child in it, sayd, surely this is one of the Hebrues children: and she hearing the babe weepe and cry for sustenance, had compassion on it and was moued with pitie towards it. Wherevpon his sister Miriam being come neere vnto them to see the euent, said vnto Pharaos daughter, shall I goe and call vnto thee a nurse of the Hebrue women to nurse the child for thee. Yea (quoth Pharaos daughter) goe thy way. So the mayd his sister went and called this Iochebed the childes mother and hers, to whom Pharaos daughter committed the childe to nurse saying, take this childe away and nurse it for me, and I will reward thee. Then Iochebed tooke her owne child and nursed it, and so was Moses preserued from perishing by water, as the king had cruelly commanded. Wherby we see that mans counsell cannot hinder that which God hath determined shall come to passe, nor destroy that which he wil haue saued. So when the child was well growen in age, Iochebed brought him vnto Pharaos daughter, who made him her adoptiue sõne, & called his name Moses, because (sayde she) I drew him out of the water. Exod. 2. 1. 6. 20. Num. 26, 59:

Judith, or Judea, signi. praysing, or confessing, he that prayseth or confesseth.

She was the daughter of Merari, the sonne of Or, and wife of one Manasses. Who being dead in the yeere of the world 3492, about barly harvest time, left her much riches, and a great familie in the citie of Bethulia, where she dwelt. So beyng left a desolate wydow, she made her a tent vpō her house to pray in, & put on sackcloth, & her widowes apparrel, & fasted al the dayes of her widowhood, saue the day before ẏ Sabboth, & the Sabboth, & the eues & feasts, or solemne dayes, ẏ were kept in Israel: yea she was a woman of so great chastity, vertue, & godlines, & feared God so greatly that there was none could bring an euill report of her, but euery one gaue her their good worde.

Nowe during the time of her widowhood, it chaunced Olopher-nes the captayne of Nabuchodonozor king of Assyria, to come and besiege the citie of Bethulia where she dwelt, of whose huge host & mightie power the Iewes and Citizens of Bethulia were so sore afrayde, that they wist not what to doe, for he hauing layde siege vnto the citie 34. dayes, had in that time destroyed all the water conduits, so that they must eyther starue or yeeld of force. Wherevpon the people with one consent, men, women & children, ran to Oseas the hie Priest, and chiefe elders of the city, & cryed out vpon thē to yeeld, & giue ouer the citie to Olophernes in time, least they al perished through their negligēce, who exhorted them to tarry and wayte yet fiue dayes longer for the mercy of God, and if he helped them not in that space, the elders woulde doe as they had required.

Then Judith, who all this while had kept her house, and was continually in fasting and prayer, hearing of the euill words of the people against the Gouernours for lacke of water, and what promise Ozias & the elders had made vnto the people, to deliuer the city vnto the enemy within 5. daies, she sent her mayd Abra that had the gouernment of all things ẏ she had, for Ozias & the other auncients of the city, & made this learned oration vnto them saying: Heare me O yee Gouernours of the inhabitaunts of Bethulia, for your wordes that yee haue spoken before the people this day are not right, touching this othe and promise that ye haue made & pronounced between God & you, & haue promised to deliuer the city to the enemy, vnles within these 5. daies the Lorde turne to helpe you. And now what men are yee, that yee haue tempted God this day, & set your selues in Gods steede among the children of men: So now you seeke the Lord almighty, but yee shall neuer know

any

my thing, for you can not find out the depth of the heart of man, neither can ye perceiue the thinges that he thinketh: then how can you search out God, that hath made all these thinges, and know his mind, or comprehende his purpose? Nay my brethren, prouoke not the Lorde our God to anger: for if he will not helpe vs within these fiue dayes, hee hath power to defende vs when he will, euen euery day, or to destroy vs before our enemies. Doe not you therefore binde the counsayles of the Lorde our God, for God is not as man, that hee may bee threatned, neyther as the sonne of man to bee brought to iudgement. Therefore this your deuise, obtayneth no mercy of God, but rather prouoketh him to wrath and displeasure. Will yee set the mercy of the Lorde a tyme, and appoint him a day at your will? No, exhort the people to repentance and prayer, and let vs heartily fall downe before him, and serue him with a meeke spirite, and with weeping eyes say vnto the Lorde, that hee deale with vs according to his owne will speedily in mercie: that like as our heart is nowe vexed and brought low through the pride of our enemies, it may so be comforted by his grace. Yea, let vs wayte for saluation of him, and call vppon him to helpe vs, and he will heare our voyce, if it please him. For there appeareth none in our age, neyther is there any nowe in these dayes, neyther of tribe, nor family, nor people, nor citie among vs which worshippe the gods made with hands, as hath bin afore time of our forefathers: for the which sin, our forefathers were giuen to the sworde for a spoyle, and had a great fall before our enemyes: as appeareth Iudg. 2. 11. 4. 1. 6. 1.

But as for vs, wee knowe none other God but onely the Lorde: therefore we trust that he will not despise vs, nor any of our lynage: yea for his comfort let vs tarie with meekenesse, and he shall require and make inquisition for our blood from the vexation of our enemies: hee shall bring downe all the heathen that rise vp agaynst vs, and put them to dishonour: euen the Lorde our God shall doe it, neyther when wee shall be taken, shall Iudea be so famous: for our Sanctuarie shall bee spoyled, and hee will require the prophanation thereof at our mouth. And the feare of the people our brethren, & the captiuitie of the countrey, and the desolation of our inheritaunce (which they rather wishe) will he turne vpon our heades among the Gentiles whersoeuer we shall bee in bondage, and wee shal be an offence and reproch to all them that possesse vs: for our seruitude shall not be directed by fauour: but the Lord our God shall turne it to dishonour. Now therefore, O deere

brethren, Let vs shewe an example to our brethren the people: because their heartes depende vpon you, and the Sanctuary, and the house and the altar rest all vppon you, that are the honourable and elders in the people of God. Moreouer, let vs giue thankes to the Lorde our God, whiche tryeth vs euen as hee did our fathers, and lift yee vp the heartes of the people with your exhortations, that they may call to remembraunce howe our fathers also in times paste were tempted, that they might bee prooued, if they woorshipped theyr God aright: yea put them in minde of this I saye, how that our father Abraham being tempted and tryed through manye tribulations, was found a louer and friende of God. So was Isaak, so was Jacob, so was Moses, and all they that plèased GOD passed stedfast in fayth through manifolde troubles: but they that receiued not their temptations with the feare of God, but put them selues forth with impatience and murmuring against God, perished of the destroyer, and were slaine of serpentes. And therefore, seeing the Lorde hath not tryed vs, as he did them to the examination of their hearts, neyther doth hee take vengeance on vs: we also should not vndertake to be reuenged for the thinges that are done vnto vs: but to consider that al these punishments are farre lesse then our sinnes and misdeedes, and beleeuing that this correction commeth vnto vs, as to the seruants of God, for our amendment and instruction, and not for our destruction.

Thus her eloquent and godly oration being ended, Ozias the chief gouernour, then to her great commendation sayde vnto Judith, as followeth: All that thou hast spoken, thou hast spoken with a good heart, and it is true, and there is no man can reproue or resist thy words. For it is not to day that thy wisdome is knowne, but from the beginning of thy lyfe haue we knowne thy wisdome: for the deuise of thine heart is good: but the people for very thirst compelled vs to make that oth and promyse vnto them which we may not transgresse. Therefore now pray thou for vs vnto God, because thou art a holy woman, & fearest God, ẏ the Lord may send vs rayne to fil our cesterns, ẏ we faynte no more. Unto whō Judith replied & said vnto Ozias & the rest of the gouernours: seeing ye know ẏ my words are of God, thē heare me, & proue my counsaile & deuise, I pray you, if it be of God: for I will do a thing, which shalbe declared in al generatiōs to ẏ childrē of our nation, & beseech yee God for me, ẏ he wil bring my counsaile & deuise to good end. Thus haue I deuised: ye shal stand this night in the gate before the

yonte gate of Bethulia: And I wil go forth with Abra my handmaiden, and pray ye therefore vnto God, ꝑ he will graciously visite and remember his people Israel by mine hand, and deliuer the citie from the enemies, within these fiue dayes that ye haue promised the people to deliuer vp ꝑ citie. But as for ꝑ act or thing that I goe in hand withall, aske ye no questions of it, nor make further enquirie of me: for I will not declare it vnto you, till God haue finished that I doe, & till I bring you word agayne, do ye nothing els but pray, pray vnto the Lorde our God for mee. Then Ozias the prince of the people of Juda, with the rest of the Elders, said: hoe Judith, Go thy way in peace, the Lord God be wꝺ thee, & before thee, to take vengeance on our enemies. So taking their leaue of Judith, they returned from the tent, and went from her agayne euery man to their wardes.

Nowe when the gouernours were gone their way, thē Judith went into her secret closet, and there clothed her self with sackcloth, strawed ashes vpon her head, and fell down vpon her face before the Lord. And about the time that the incense of the euening was offered in Jerusalem in the house of ꝑ Lorde, she cried vnto the Lord wꝺ a loud voice, and made her humble prayers for the deliuerance of her people, saying: O Lord God of my fathers, &c. as it is in the 1. Lampe of vir. page. 41.

And whē she had left off to crie vnto ꝑ Lord, & had made an ende of al her prayer, she rose vp from the place where she had fallē downe & lien flat before ꝑ Lord: and called her maid Abra, & wēt down into her house, in the wꝺ she abode in ꝑ sabbath daies, & feast daies, & whē she had put off the sack or haircloth, & layd away the garmēts of her widowhood: shee washed her body, anointed her selfe with precious ointmēts & things of sweet sauour: braided, platted, & dressed ꝑ haire of her head, & put attire vpō it, & put on her garmēts of gladnes, wherwꝺ she was clad during the life of Manasses her husbād: also she put on slippers vpō her feet, bracelets, spanges, & sleeues vpon her armes, eare ringes, and finger rings, and decked her selfe brauely with all her best ornamentes and aray, to allure the eyes of all men that shoulde see or beholde her, which she did not for any voluptuousnes, or pleasure of the flesh: but of a right discretion & vertue. Then she gaue her maid Abra also a bottle of wine, a pot of oyle, & filled a scrip wꝺ flowre, and wꝺ drie figs, & with fine cake bread & cheese: al which being lapt vp together, and put in her maids lap, she went her way forth to ꝑ gates of the citie of Bethulia, & founde standing there Ozias & the ancients of the citie, waiting her comming as

shee

shee had before counselled them. Who seeing Judith thus gorgiously attyred and chaunged, they as men astonished, merueyled greatly at her wonderfull beautie: for the Lorde had encreased her fayrenesse, and giuen her a speciall beautie, so that shee was exceeding amiable and well fauoured in all mens eyes, and they asking no questions at her: but making their prayer vnto God for her, let her goe, saying, The Lord God of our fathers giue thee grace and fauour, and with his power perfourme & accomplish all the deuices and enterprises of thine heart, to the glorie of the children of Israell, and to the exaltation of Jerusalem: that Jerusalem I say may reioyce ouer thee, and that thy name may bee in the number of the holy & righteous, And all they that were there afterwardes, saide with one voyce, So be it.

Then after their prayer ended, Judith saide to Ozias: Commande the gates of the citie to bee opened vnto mee, that I may goe foorth to accomplishe the thinges whiche you haue spoken vnto mee. So the gates being opened at her request: shee tooke her leaue of the people, and with her maide Abra, wente out in the night: the people still persisting in heartie prayer for her, and beseeching the Lorde to bee her defence, and well to perfourme the deuice of her heart, that they myght safely, and ioyfully receiue her presence agayne, and so committing her to God, shutte the gates, and looked ouer the walles after her, so longe as they coulde see her. And as she was gone past the mountaynes, and kept her way straite in the valley, it happened that about the spring of the day: the first watch and spies of the Assyrians mette with her, and tooke her, and asked her saying: of what people art thou? and whence commest thou? or whether goest thou? And Judith answered, I am a woman or daughter of the Hebrewes, and am fled from them: I know they shall bee giuen you to be spoyled and consumed, because they thought scorne to yeelde themselues vnto you, that they might finde mercie in your sight. Therefore haue I deuised by my selfe after this maner, I will go before the prince Olophernes, the chiefe captayne of your armie, and tell him all their secretes, & will shew him ỹ way how hee may come by them, and winne their citie without the losse of body, or life of any one of his men.

Nowe when the men had pondered her woordes, and considered well her beawtie, her cõtenãce & fayre face: they were astonied, & wondering greatly at her excellẽt beauty, they put her in good cõfort of her life, saying: Thou hast saued thy life by finding out this deuice, and making

king hast to come before our Lord. Now therefore come with vs to his tent, and some of vs shall conduct thee till they haue deliuered thee into his hande. And when thou standest before him, bee not afrayde in thine heart: but showe vnto him what thou hast to say, and be thou sure, hee will intreat thee well. So they set her and her mayde in a chariotte, and beeing accompanied with an hundered men, brought her to Holophernes tent: where by reason her comming was bruted among the pauilions, or tentes of his souldiers, there was such a running too and fro to see her, that they came and stoode rounde about her as shee stoode without Holophernes tent, merueiling at her beawtie, and wondred at the children of Israel, because of her feature, comely, and goodly personage: insomuch, as euery one being immediatly ouercome & taken with her beawtie, sayde one to another, who woulde dispise this people of the Iewes: that haue amonge them such goodly and fayre women. Should we not by reason fight agaynst them for these women if for nothing els: surely it is not good that one man of these bee lefte: for if they shoulde remayne, they might deceiue the whole earth. So when Olephernes was aduertised of her comming, and that shee stood without his tent, wayting to speake with him, hee sent his garde and seruauntes for her, who brought her neere vnto his tent doore: where he lay very stately vpon his bed vnder a canopie, whiche was wouen with purple, and golde, and emeraldes, and precious stones: and when his menne wente in and tolde him that Judith was come: Holophernes came forth vnto the entrey of his tent lighted with Lampes of siluer (because it was in the night) carried before him, to meete her and welcome her. And when Judith was come before him: he no sooner saw her, but immediatly he was ouercome and rauished with her beawtie: for both he and his seruants marueiled all thereat. So Judith looking wishly vpon him, and being somewhat abashed at the first with his maiestie, shee fell downe vppon the earth as one almost dead for feare, and being reuiued agayne, did reuerence vnto Holofernes: and his seruants tooke her vp agayne at his commaundement.

Then saide Holofernes vnto her, woman, bee of good cheere, and feare not in thine heart: for I neuer hurt any that woulde serue Nabuchadnezer, ỹ king of al the earth. As for thy people, if they had not despised mee, I would not haue lift vp my speare against them, but they haue procured these thinges vnto themselues. But tell mee now, what is the cause that thou art fledde from them? And wherefore thou art

come

come vnto vs: For if thou be come for safegarde and succour: then bee of good comfort, thou shalt liue from this night and hereafter: for none shal hurt thee, but intreat thee well as they do the seruants of king Nabuchadnezer my Lord. To whom Judith made answere on this wise, saying: Sir (quoth Judith) if thou wilt receiue the words of thy handmaid, & suffer thine handmaid to speake in thy presence, I will declare no lye vnto my Lord this night: And if thou wilt followe & do after the wordes of thine handmaide, God will bring the thing perfectly to passe by thee, and my Lord shall not fayle of his purpose. As Nabuchadnezer king of all the earth liueth, and as his power is of force: who hath sent thee to reforme and punishe all persons, that goe wrong, not onely men shall bee made subiect to him by thee: but also the beastes of the field, and the cattell, and the foules of the heauen, shall liue by thy power vnder Nebuchadnezer, and all his house. For wee heard of thy wisedome, of thy prudent spirit and actiuitie doe all people speake: yea, it is declared & bruted through the whole earth, that thou onely art good, excellent, and mightie in all the kingdome, and of a wonderfull knowledge in the feates of warre. For as concerning the matter which Achior whom thou banished thine armie, did speake in thy presence, and gaue counsell vnto my Lorde to make search whether the people of the Jewes had sinned against their God or no, It is manifest and true, and wee haue heard of his words, for the men of Bethulia did take him, and hee declared vnto them all that hee had spoken vnto thee concerning vs, and the people of Israel. Nowe therefore, least my Lorde should bee frustrate and voyde of his purpose, and that death may fall vppon them, and that they may bee taken in their sinne whiles they prouoke their God to anger, which is so oft times as they doe that which is not beseeming. Yea, this is playne & of a suretie, that our God is so wroth with vs, by reason of our sinnes, that he hath shewed by his Prophetes vnto the people, how that for their sins he wil deliuer them ouer vnto ỹ enemie. And for as much as the childrẽ of Israel know that they haue so displeased their God, they are sore affrayde of thee: yea, and suffer great hunger also at this present: For want of drinke they are in a maner as dead men: for because their victualles fayle, and their water is wasted, they haue in their extremitie determined to slay their cattel that they may drinke the blood of thẽ, & are purposed to consume all things ỹ God hath forbiddẽ thẽ, to eate by his lawes. Yea they haue purposed to spẽd ỹ holy things of their God, which he hath forbiddẽ thẽ to touch, as the first fruits of ỹ wheat, & the tithes of the wine, & of the oyle which

they had reserued & sanctified for the priests that serue in Jerusalem before the face of our God, the which thing it is not lawfull for any of the people to touch with their handes. Moreouer, they haue sent to Jerusalē (because they also that dwel there haue done the like,) such as should bring thē licence frō the Senate, and whē they shal bring thē word, thē they wil do it, & they shalbe giuen thee therfore to be destroyed the same day. For if they do these things it is a playne case that they must needs be destroyed.

Wherefore I thine handmaid knowing all this, am fled frō thē to shew thee these things, for God hath sent me to worke a thing wt thee, whereof all the earth shall wonder, & whosoeuer shal heare thereof. For I thy handmaid feare God, & worship the God of heauen day and night. And nowe I pray thee let me remaine with thee my Lord, & let thy hādmaid go out in the night into the valley, & I wil there pray vnto God that he may reueile vnto mee whē they shall commit their sinnes, and when he wil reward them with punishment for their iniquities, and that I may shew it there vnto thee: & then maist thou go forth wt all thine armie, for there shalbe none of thē ỳ shal resist thee. And I will lead thee through the mids of Judea safly, vntil thou come before Jerusalem, & I will set thy throne in the mids thereof, and thou shalt driue them as sheepe that haue no shepheard, and there shal not so much as a dogge barke against thee. For these things haue bin spoken and declared vnto me, according to my foreknowledge, & by the prouidence of God. And for so much as God is displeased with them, he hath sent me to tell the same.

These her wordes so greatly pleased Olophernes, & all his seruants, that they marueiled much at hir wisedom, & said one to another: There is not such a womā in all ỳ world, both for beauty of face, fauour in countenance, & wisdome of words. And Olophernes being far in loue wt her beautie, said vnto Judith, God hath done well in this, to send thee before the people, ỳ thou maiest giue them into our hands, & bring destruction vpon thē ỳ despise my L. Nebuchadnezer, neyther can I chuse but commend thee Judith, for thou art both beautiful in thy colours, & witty in thy speech. And now forasmuch as thy promise is good, if therfore thou do as thou hast spoken, & thy God performe it vnto me: surely thy God shalbe my God also, & thou shalt be excellēt & great in the court of Nabuchadnezer my L. where thou shalt dwel, & thy name shalbee renowmed & spoken of throughout the whole earth. And wt ỳ he cōmāded his mē to bring her in, & lodge her in the tent where his treasure was laid.

and

and charged them that they should prepare & appoint her diet of ỳ same meates and wines from his owne table. But notwithstanding, Iudeth tolde the king, I may not as nowe eate of thy meates and drinkes, (quoth she,) least there shoulde bee an offence founde to be committed by mee, and so I displease my God: therefore giue no charge concerning my dyet: for I can suffice my selfe with the thinges that I haue heere brought with mee in my scrippe and bottelles. Yea quoth Olophernes, but what if these thinges ẅ thou hast brought shoulde fayle thee, howe shoulde wee giue thee the like, for there is none with vs of thy nation? O my Lorde quoth Judith, take you nothought for my victualles. For as thy soule liueth (my Lorde) thine handemaide shall not spend all those things that I haue, before the Lord worke by mine hande the thing that I haue determined, and deuised.

Then his seruauntes brought her into the tent whereas he had appoynted her. And as shee was gone in, shee desired of Olophernes that shee might haue leaue to goe forth by night, and before day to praye, and to make intercession vnto the Lorde. And being licenced of Olophernes so to doe, who commaunded his chaumberlaines and garde that shee shoulde goe out and in at her pleasure to pray vnto God, and that they shoulde not stay her. Shee went into the tent, and there slept with her maide vntill midnight, and then arose at the morning watch, and went in the night season foorth of the campe into the valley of Bethulia, and there washed her selfe in a fountayne, euen in the water by the campe, and when shee came out, shee prayed vnto the Lorde God of Israel, that he woulde direct her way, and prospér her enterprise, to the exaltation and deliuerance of her brethren his people.

And so shee returned, and remained pure, fasting all day in her tent, vntill she eate her meat in the euening. And thus did Judith remayne pure and cleane in the campe, and vsed in the night season to go out and in to wash her selfe, and to pray for the space of three nightes together: and in the fourth day, it came to passe that Olophernes (by Gods prouidence) made a great feast or supper to his owne seruaunts onely that attended about his person: but called none of them to the banquet that had the affayres of warres in hand. And sayde to Bagoas his Eunuch or chamberlaine, goe thy wayes, & by counsel perswade this Hebrewes woman Judith which is with thee, that shee bee willing to come and eate and drinke with vs, and to consent to keepe companie with vs: For it were a shame for vs, to let such a woman alone, & not talke with her

her, and if wee doe not allure her she will mocke vs, and laugh vs to scorne, that shee were come from vs vnmedled withall. Then went Bagoas vnto Judith, and saide, let not this faire maid and good daughter bee afraide, or make difficultie to goe in to my Lorde Olophernes, that shee may bee honoured in his presence, and to drinke wine with him ioyfully, and bee merie with him, and to bee intreated as one of the daughters of the children of Assur, which remaine in the house of Nabuchadnezar. Then Judith being right glad of that opportunitie, perceiuing in her heart, that the Lorde by his mightie prouidence had wrought this as a meane for her, the better to bring her deuice to passe to his glorie and her peoples deliuerance, and to the enemies ouerthow: answered Bagoas, & said: Who am I that I should now gainesay my Lord: Surely whatsoeuer pleaseth him, and seemeth best vnto him, I will doe it speedilie, yea, it shall bee my ioye vnto the day of my death, and I shall thinke it well doone as long as I liue, to gratifie him in any thing I may.

So Judith arose, and tyred her selfe with her gay apparrell, and with the ornaments of women, and her maide Abra went and spred the skinnes (which shee had receiued of Bagoas for her daylie vse, to sitte and eate vpon) all along on the grounde, ouer against Olophernes Tent, and for her mistres to goe vpon. Nowe when the messenger had brought Judith to Olophernes, and she sate downe before him, his heart was presently rauished with her, and his spirite by and by was moued and rauished with her beautie, insomuch that he brent in desire towardes her, and coueted her companie greatlie: for hee had waited for the time to deceiue her, from the first day that euer he had seene her, and hee saide vnto her, drinke nowe and sitte downe, and be merie with vs, for thou hast founde fauour before me. My Lord (quoth Judith) I will drinke nowe and reioyce, for my minde is merier to day then euer it was in all my life, and because my state is exalted nowe more thē euer it was since I was borne: and with that shee called her maide Abra, and tooke of her the victuals she brought and had prepared for her, and did eate and drinke cheerefully with Olophernes. Then Olophernes reioyced so greatly in Judith, because of her company, that he dranke much more wine at that time then euer he had drunk at anie one time before since he was borne.

Now when the euening was come, and it was late in the night, his seruants made hast euery man to depart to his lodging, and Bagoas

his Chamberlain, shut the chamber doores and dismissed those that were present from the presence of his Lorde, and they went all to their beds, for they were all werie (because the feast had beene long) and ouerladen with wine. So Judith in the yeere of the worlde 3496. being left all alone in Olophernes tent, and Olophernes himselfe lying stretched along vpon his bed, all drunken and filled with wine, of very drunkennesse falling fast a sleepe: she commaunded her maide Abra to goe and stande without the tent doore and waite for her comming foorth: and so euerie bodie being gone foorth of her presence, and not one left in the chamber little or great, but her selfe and Olophernes that was fast a sleepe: she standing by his bed side, fell downe on her knees, & there secretly in her heart (her lips only a little mouing) made her praiers with teares vnto God for his helpe, & that he would strengthen her in ẏ her enterprise, as appeareth in the first Lamp. Pag. 43.

And her prayers ended, she went & tooke downe his sword or fauchin hung on the post at his beds head, & drew it, & then went and tooke hold of Olophernes by the haire of his head, and beseeching God euen then in that houre to strengthen her, shee smote twise vpon his necke with all her might, & cut of his head at two blowes quite from his bodie, and rowled his dead body downe from the bed, and pulled downe the Canopie frō the pillers. And immediatly she gat her forth & deliuered the head of Olophernes vnto her handmaid Abra, and bad her put it in her scrip or wallet of meat, & so they twaine went foorth together, as though they had gone after their accustomed maner to pray, & so passing by the host, & comming about through the valley neere vnto the gate of ẏ Citie of Bethulia: She cried a far off to the watchmē vpon ẏ walles, saying: Open now the gates, for God euen our God is with vs (quoth she) & hath shewed his power yet in Israel, & his force against his enemies as he hath done euē this day. Now when the mē of the citie heard her voice, they called the elders together, & they all made hast to go downe to the gates, & ran all together both smal & great, young & old, to meet her, for it was aboue their expectatiō ẏ she should come so soone again. So they opened the gates & receiued her youg & old, & made a bone fire for a ioyful light, & stoode round about Judith & her maide. But shee went vp into an high place & caused silence to be proclaimed, & whenuery man now held his peace: Judith said vnto thē with a loude voyce, O praise ye the Lord, & giue thanks vnto our God, for he hath not despised his people, nor takey away his mercy frō the house of Israel, nor

for.

forsaken them ꝑ put their trust in him: but in me his handmaidē, he hath performed his mercy, which he promised vnto the house of Israel. Yea by mine hand this same night hath he slaine & destroied ꝑ enemie of his people, & with ꝑ she tooke foorth the head of Olophernes out of ꝑ wallet, & shewed it vnto thē, saying: Behold here the head of Olophernes ꝑ chiefe captain of the army of ꝑ Assyriās, whō the Lorde hath slaine by me his minister: and behold also the Canopie wherein he lay in his drunkennes, & where ꝑ Lord hath smittē & slaine him by the hands of mee a silie woman his minister: But as ꝑ Lord liueth, his angel hath kept me in my way going thither, remaining there, & cōming hither againe frō thence. And the Lord (who hath brought to passe ꝑ my countenāce hath deceiued him to his destructiō) hath not suffered me his handmaiden to be defiled, neither hath he cōmitted sin with me by any pollutiō or villany. But without any defiling of sin or reproch hath ꝑ Lorde brought me his handmaidē againe vnto you, and ꝑ with great victory: so ꝑ I am escaped, and you deliuered. O therfore giue praise and thanks vnto our God euery one, for he is gracious and his mercy endureth for euer.

Thē al the people were wonderfully astonished, & bowed thēselues, & praised ꝑ Lord altogether, & said with one accord: blessed be thou our god which hast this day brought to nought ꝑ enemy of thy people. And they highly cōmēded Judith, & said vnto her, the Lord hath blessed thee in his power, for through thee he hath brought our enimie to confusiō. Yea, & Ozias ꝑ prince of Bethulia, extolled her to the skies, saying vnto her: O daughter, blessed art thou of the most hie God aboue al womē of ꝑ earth, & blessed be ꝑ Lord ꝑ maker of heauē & earth, which hath guided & directed thee, aright, to wound & to smite of the head of the chiefe captaine of our enemies. Surely this thine hope shal neuer depart out of the hearts of mē, for they shall remēber the power of God for euer. And God turne these things to thee & thy name for a perpetuall prayse & honor, & visite thee wt good things, because thou hast not spared thine own life, but put it in ieopardie, cōsidering the anguish & affliction of our natiō & people, & so hast helpt our ruin & fall walking a straite way before God our Lorde, and all the people said. Amen.

Thē said Judith vnto thē, my brethrē hear e me yet, hang this head vpō ꝑ highest place of your walles, & whē the Sun ariseth, take you euery mā his weapō, & go forth like valiāt mē, not as though ye would go beside thē, but run vpō thē with violēce: and when ꝑ Assyriās spies your enemies see this, they shal of necessity take vp their armour, & their petty

Captaines shall goe into the Tent of their chiefe Captaine Olopher-nes to raise him vp to battell: but when they shall there finde his dead bodie wrapped and imbrued in his owne blood, fearefulnesse and trembling shall so fall vpon them, that they shall be compelled euerie man to flie backward before your face, so that you and all that inhabite the coastes of Israel shall pursue them without feare, and ouerthrowe them as they flie, for God hath deliuered them into your handes.

But before yee doe these thinges call me Achior the Ammonite, whom they banished into our Citie, and threatned to mingle his blood with ours for speaking of vs to Gods glorie, that he may see the head of his enemie Olophernes, & know ẏ end of him ẏ so despised the house of Israel, and that sent him to vs as to death. So when Achior came out of the house of Ozias with whom he remained in his banishment, Iudith said vnto him: The God of Israel vnto whom thou gauest witnes, that he woulde be auenged of his enemies, euen by his might through my hand hath smitten of the head of the vnfaithfull, & that thou maiest see that it is so, beholde this is the head of Olophernes, which in his presumptuous pride despised the God of Israel, & threatned thee with destruction, saying: When the people of Israel are taken, I shal cause thee also to be stricken with the swoorde, and slaine among them. And when Achior saw the head of Olophernes in a certain mans hands in ẏ assembly of the people, he fell downe on his face to the grounde, for very anguish and feare, so that his spirites failed, and he sorowed withall. But after that he was come againe to himselfe, and was taken vp, hee fell downe againe at Iudiths feete, reuerenced her, and praised her exceedingly, saying: Blessed art thou of thy God, in all the Tabernacles of Jacob or Iuda: for all the people & nations that heare of thy name, shall be astonished, and praise the God of Israel because of thee. Now therfore tell mee all the things that thou hast done in these daies. Then Iudith declared vnto Achior in the midst of the people, all that she had done from the day that shee went foorth, vntill that present houre shee spake vnto them. And when she had done, the people reioyced with a great poyce, and made a noyse of gladnesse through all the Citie. And Achior also, seeing the power of God, and all thinges that he had done for Israel, fell from his Heathenish religion, and beleeued in God vnfeignedly, and put his trust in God only, and let himselfe be circumcysed, and so he was ioyned and numbred among the people of Israel vnto this day. Nowe as soone as it was day, they hanged vp Olophernes

phernes head out on the wall, and euery man tooke his weapon, and went foorth and did as Judith bad them. When the spies sawe that the Bethulians came out against them, with such an horrible crie, they ran to Olophernes tent, and willed Bagoas to goe and awake Olophernes their Lorde, saying in contemptible wise of the Israelites: The slaues and mice are bolde to creepe out of their holes, and dare prouoke vs vnto battaile to their owne destructiō for euer. Then Bagoas went and knocked hard at the tent doore of Olophernes, thinking he had bin a sleepe with Judith, but because none answered, he opened the doore & went into the chamber, and finding his bodie headlesse, cast vppon the ground welering in blood: he cried with a loude voyce, with weeping and mourning, and a mightie crie, and rent his garments. After he went into the tent of Judith, where she vsed to remaine, and when hee found not her there, then he leaped out like a mad man, and ran to the hostes, and cryed, saying: These slaues haue committed wickednesse, one woman of the Hebrues hath brought shame vpon the house of king Nabuchodonozer. For beholde, Olophernes lyeth vpon the grounde without an head. When the captaines of the Assyrians armie heard these wordes, they rent their coates, and their heartes were wonderfully troubled, insomuch as there was a lamentable crie, and a very great noyse hard through the campe. And being astonished at the thing, for feare and trembling durst not abide: but altogether amased, confused and out of order, fled euery man with as much speede as was possible, to saue himselfe, and left all their munition and victuals behinde them. Which when the Israelites and Bethulians saw, they earnestly pursued the chase, and followed hard vpon the Assyrians, so that they discomfited them, and slue them downe right in all quarters where they went, and then returned to the spoile of their enemies, and were greatly inriched therewith.

After this notable victorie, Joachim the high Priest at Jerusalem hearing of this mightie worke of God, by the hand of Judith, came wt the Auncients of Israel that dwelt in Jerusalem, to confirme the benefites that God had shewed to Israel, and to see Judith and salute her. And when she came out vnto thē, they began al to blesse & praise her, wt one voyce and accord, saying: Thou art the worship & exaltation of Jerusalem: thou art the great glory & honor of Israel: thou art the greate ioy, & reioysing of our people & nation: because thou hast done all these things, namely by thine owne hand, & thine heart is comforted, and for

that thou hast loued cleanlinesse and chastitie, and hast knowen no mã, but thine owne husband, and because thou hast done much good to Israel, and God is pleased therewith: therefore hath the hand of the Lord comforted thee, and blessed be thou of the almightie Lord for euer: and all the people said, Amen, amen.

And when the people had slaine all their enemies, and for the space of thirtie daies had gathered ẏ spoyles in the Camps of the Assyrians, & brought it to Bethulia: they gaue vnto Judith by whom God had so mightily wrought their deliuerance, all ẏ gold, siluer, precious stones, clothing, bedding, ornaments & stuffe what soeuer, that was Olophernes, & belonged vnto him: which shee tooke gratefully, and loaded her Mules & chariots therewith, redie to conuey it home to her house. But before she went, all the women of Israel came together to see her, hauing her in great honor, reuerence, and estimation, & blessed her, and made a ioyfull daunce among them for her: and shee tooke braunches in her hand, and gaue also to the women & maidens ẏ were with her. Then all the people reioiced, both women and maides, and young people with Pipes & Harpes, with such ioy as neuer the like was seen. And they crowned her also with Oliue branches, & Abra her maid that was with her, and she went before the people in a daunce, leading all ẏ women: & all ẏ men of Israel folowed thẽ in their armour, ẅ crownes and with songs of praise to God in their mouthes. Yea, Judith herself began a song of prayse vnto the Lord, for the victorie and deliuerance of his people by her hands, as appeareth in the first Lampe. Pag. 44.

After this victorie and triumph, all the people went to Jerusalem, to worship the Lorde with praise & thansgiuing: and when the women were purified, they offered all their whole burnt offerings, their free offerings or vowes, and their gifts or promised sacrifice, for ioy that God had wrought for his people, so mightily by the hand of a woman. Judith also her selfe offered all the stuffe of Olophernes, which ẏ people had giuen her, and gaue the Canopie which she had taken from his bed, for an oblation to the Lord. So the people reioyced as the vse is, by reason of the victory, for the space of three moneths, and Judith remained with them in Jerusalem by the Sanctuarie. And after this, euery one returned home to his owne house & inheritance. And Judith went to Bethulia, & remained in her owne possession, & was for ẏ time right honorably taken in all the countrey & land of Israel. Unto her vertue also was chastitie ioyned: so ẏ although many desired her, yet

she

she neuer knew man, nor companied w̄ any all the dayes of her life, after that Manasses her husband was dead, and gathered to his people. But on the high solemne feast dayes, she went out with great worship & increased more & more in honor, & waxed old in her husbands house, where when she had been a widow three yeeres & foure moneths, was become an 105. yeres old. After that she had made her maide Abra free, and distributed her goods to them ẏ were neerest of her kinred, to her husband & her, she died in Bethulia, & there was most honorably buried beside her husband. Whose death the Iewes or people of Israel lamented with mourning vii. daies together: & euery yeere solemnized ẏ day wherin she got the victorie, as a holy day to be kept for euer amōg their festiuall daies. And there was none ẏ made the childrē of Israel any more afraid in the dayes of Judith, nor along time after her death.

There was another woman called Judith, which was the daughter of Beeri an Hittite, & one of the wiues of Esau, who with her mate Bashemath, was a griefe of mind to Isaac & Rebecca her father & mother in lawe, for her disobedience and rebellion towares them. Gen. 26. 34. 35.

K

Keren-happuch, or Cornu-stibii, signifieth, the horne, or childe of beautie.

She was the youngest of Jobs three daughters that he had after his fall, and sister to Jeminah and Kezia, a verie beautifull virgin, as her sisters were: & vnto whom Job her father gaue an inheritance amōgst his sonnes to her preferment and portion. Iob. 42. 14.

Ketura, or Cetura or Chethura, signifieth smelling sweete like spices, or perfuming, or bound, a good sauour.

Shee was the second wife or concubine of Abram, whom he tooke (as some think whiles Sara was yet aliue) and who bare him vi. sonnes as appeareth. Gen. 25. 1. 2.

Kezia, or Cassiam, signifieth, as pleasant as Cassia, or sweete spice.

Shee was the seconde daughter of Job, a most beautifull & comely woman and virgin, vnto whom also with her sisters, Jeminah and Karen-happuch, her father gaue an inheritance for her portion among their brethren. Iob. 42. 14.

L

Lea, or Lia. signifieth painfull, or wearied.

Shee was the eldest daughter of Laban, the sonne of Nahor Abrahams brother, and sister to Rahel, but being bleare eyed, or squint eyed, shee was nothing so faire and beautifull as her sister Rahel was: yet when her sister Rahel (for whom Jacob serued seuen yeres) should haue been giuen vnto him in marriage, ỹ same night after the wedding feast kept by Rahel her father, to prefer his eldest daughter in marriage before the yõgest, especially being somwhat deformed, couered his daughter Leahs face with a vaile in signe of chastitie & shamefastnesse, as the maner of virgins, or young maried wiues then was, & so in the darke & in steede of her sister Rahel brought her to bed to Jacob, who lay with her, and so she preuented her sister Rahel in marriage, & became Jacobs first wife, & this was in the yeere of the worlde. 2252. And her father gaue his maid Zilpa to Leah, to be her waiting maid & seruant. Which deceit in Laban caused Jacob to serue seuen yeres more for Rahel her sister. But when the Lord saw that Lea was despised, & not so well beloued of her husband Jacob as her sister was: shee in her affliction had recourse vnto God by prayer: & because children are a great cause of mutuall loue betweene man wife, he heard her prayer, and made deformed Lea fruitfull, & faire Rahel barren: so ỹ the same yeere Leah conceiued & bare a sonne, & called his name Ruben, saying: Because the Lord hath looked vpon my tribulation & giuen me a childe, now therefore my husband will loue me. And the next yeere, being the yere of the world 2253. she conceiued againe & bare another sonne, & called his name Symeon, saying: because the Lord hath heard that I was hated, therefore he hath giuen me this sonne also. And in the yere 2254. shee conceiued againe the third time, & bare a sonne, & called his name Leuy, saying: Now at this time will my husband keepe mee commpanie, because I haue borne him three sonnes. Lastly, in the yeere of the world 2255. she conceiued & bare him another sonne, & called his name Judah, saying: Now, will I praise the Lord, & so she left bearing. Afterward, when she saw that for her fruitfulnes she was enuied of her barren sister Rahel, & that she her selfe also now had left bearing, then shee gaue Zilpah her maid vnto her husband Jacob to wife, who bare him a sonne, & Leah called his name Gad, saying: God doth increase me with

a com-

a company, or multitude of children. Again, Zilpah her maid conceiued and bare another sonne, whose name Leah called Asshur, saying: Ah, blessed am I, for the daughters will blesse me. After this in the yeere of the world. 2256. it chanced that Ruben her eldest sonne in the time of wheat haruest went out into the field, & found (certaine hearbes called) Mandrakes (whose roote hath a certaine likenes of the figure of a mā) and brought them home vnto his mother Lea. And when Rahel her sister heard thereof, she went to Lea her sister, & desired her to giue her of her sonnes Mandrakes: but Lea vnwilling so to do, answered & said to her sister Rahel: Is it not enough that thou hast taken away mine husband, but wouldst take away my sonnes Mandrakes also? Wel (quoth Rahel) let him sleepe with thee this night for thy sonnes Mandrakes. And so Jacob cōming out of the field at euening: Lea went out to meet him, and said: Come in vnto me & lie with me this night, for I haue bought & paid for thee with my sonnes Mandrakes. So Jacob did, and God heard Leah, and she conceiued by him that night, & bare vnto Jacob the fift sonne, & called his name Issachar, saying: God hath giuen me my reward, because I gaue my maide to my husband. In which words she offended, because in steede of acknowledging her fault, shee boasteth there, as if God had rewarded her therfore. After that, in the yeere of the world 2257. Lea conceiued againe, and bare Jacob the sixt sonne of her owne bodie, & called his name Zebulun, praysing God and saying: God hath indued me with a good dowry, now will mine husband dwell with me, because I haue borne him sixe sonnes. Last of all, in the yeere of the world 2258. she conceaued & brought forth Jacob a daughter, whose name she called Dinah. Now when Jacob was to depart away from Laban, with his wiues Leah & Rahel, & such goods and cattell as God had blessed him with in his seruice for recompence of his true seruice: Jacob perceiuing Labans children to murmure against Jacob, as though he had inriched himselfe of their fathers substance to their impouerishment, called his wife Leah and Rahel, & tolde them of that discourtesie, and what the Lord had reueled vnto him concerning his departure frō Laban. Leah & Rahel said vnto Jacob their husbande: Haue we any more portion in our fathers house? doth not he count vs as strangers? for he hath solde vs, in that hee hath giuen vs vnto thee in recōpence of thy seruice, which is a kinde of sale, & hath eaten vp and cōsumed our portions & money, therfore all ỹ riches which God hath taken from our father is ours, and our childrens. Nowe then

whatsoeuer God hath put in thy minde to doe, doe it. Whereuppon Jacob with his two wiues Leah and Rahel, departed from their father Laban, and returned towardes their owne countrie: and hauing deuided his familie into order: Leah his wife and her children were foremost, next the maides and their children. And when they met his brother Esau comming against him, to meete him, Lea with her children came neere and made obeisance vnto him very reuerently. And so passing on their iourney safely to Sechem, a citie in the lande of Canaan, there shee rested a while, and gaue her daughter Dinah a little too much libertie, to go abrode to gaze vpon the women of that Countrie, by meanes whereof vnawares, her faire daughter was violently taken, rauished, and deflowred, and abused as a whore, by Shechim the sonne of Hamor, to his, and his Countries destruction, as appeareth in the storie of Dina. Gen. 29. 30. 31. 33. 34. 1.

Lydia, signifieth natiuitie or generation, birth, begetting, aforehande, builded.

She was a certaine woman, and seller of purple, of the Citie of Thiatyria, who being a very deuout woman, and a worshipper of God: she came together with other women to the assemblie of the Apostles and Christians, to the Common prayer and exercise of the worde, then vsed by a riuers side without the Citie of Philippi, where her heart was so by the Lorde opened at the Preaching of Paule, that she gaue diligent eare and attendance to the thinges which Paul spake: and was with all her household presently conuerted, & baptized to the christian faith. After this she besought Paule and the other Disciples, saying: If yee haue iudged me to bee faithfull to the Lorde, come into my house, and abide there: and so she constrained the Apostles to tarry with her, who founde so much good faithfulnesse in the woman, that afterward being cast into prison, & deliuered again, they returned into her house to comfort the brethren which resorted thither. Act. 16. 14. 40.

Loys, or Loyde, signifieth better, she that hath got profite,

Shee was a faithfull godly woman, & grandmother to Timothie who alwaies brought vp her children & familie in the feare of God, and faith & knowledge of Christes doctrine, as appeareth. 2. Tim. 1. 5.

Lorubamah, sign. not obteining mercy.

She was the daughter of Hosea the Prophet, whom Gomer ỹ daughter

ter of Deblaim bare vnto him, her brothers name was Loammi: and when she was borne & brought foorth into the worlde, the Lord said vnto Hosea her father, call her name Lo-ruhama, for shee is the childe of fornication & of an adulterous woman, and of one that of long time hath accustomed to plaie the harlot, therefore I will no more haue pitie vpon the house of Israel, but forget them, & put them cleane out of my remembrance, reade this mistically. Hosea. 1, 6.

M

Maacah, or Maacha, or Maakah, or Michaiah, signifieth a woman bruised or pressed.

Shee was the daughter of Talmai, king of Geshur, and one of the wiues of king Dauid, vnto whom shee bare a sonne called Absolom, who afterward rebelled against his father, to his owne destruction. 2. Sam. 3, 3. 1. Chro. 3, 2.

There was another woman called Maachah, or Michaiah, which was the daughter of Abishalom, Uriel or of Gibea, or as it is in the second of the Chr. 11. 20. of Absalom, whom some think was Dauids sonne, and one of the xviii. wiues of ỳ wicked & licentious king, Roboã the sonne of Salomõ king of Juda, vnto whom she bare foure sonnes, called Abiiam, Atthai, Ziza, & Shelomith. And because her husband loued her best, aboue all his xviii. wiues, and lx. Concubines. Therefore in his life time he made her eldest sonne Abi, Abiiah, or Abiiam ỳ chiefe ruler amõg his brethren, & ordeined him to raigne as king after him, for ỳ loue he bare to his mother, as appeareth. 2. Kin. 15. 2. 2. Chro. 11, 20. 21. 22. 13. 2. But after the death of her sonne Abiiam, she was deposed by Asa her sonnes sonne frõ her Regencie, because she had made an idol in a groue, & was an idolatresse woman, and Asa brake her idol & stamped it into powder, & burnt it at the brooke Kidion. And yet for all this, Asa herein shewed ỳ he lacked zeale: for whereas she ought to haue dyed both by the couenant ỳ he made with God, to slay man, woman, & childe, & also by the law of God. Deut. 13. 6. Yet hee gaue place to foolish pitie, & wold seeme after a sort to satisfie ỳ law. 2. Chr. 15, 16.

There was also another womã called Maachah, which was one of the concubines of Caleb, the sonne of Hur, & bare vnto him v. sonnes, called Sheber, Tirhanah, Shaaph, the father or prince of Madmannah and Sheua, the father or prince of Machbena, & of Gibea: and a daughter called, Achsah, or Axa. 1. Chro. 2. 48, 49.

Moreouer,

Moreouer, there was yet another woman called Maachah, which was the daughter of Ir or Aher, and sister to Huppim & Shuppim, & after she became the wife of Machar the sonne of Manasses, and bare vnto him two sonnes, called Peresh and Sheresh. 1. Chro. 7. 12. 15. 16.

Lastly, there was yet a fift woman called Maacha, which was the wife of Jeiel, the father or Prince of Gibeon, vnto whom she bare ten sonnes, Abdon, Zur, Kish, Baal, Ner, Nadab, Gador, Ahio, Zechariah, Mikloth: & her sonne Ner begat Kish, which Kish begat Saul, who afterward was ꝑ first king of ꝑ Israelites: so ꝑ this Maacha was ꝑ great grandmother of Saul, and the first woman of whose race and stock the first king that euer was ouer the people of God, came, 1. Chro. 8. 29. 9. 35.

Mahalath, or Maheleth, or Malath, or Malaah, signifieth a Queere or companie of singers, a Harpe, weakenesse, pardon.

She was the daughter of Ishmael, Abrahams eldest sonne, the sister of Naabaioth and one of the wifes of Esaw, whō he tooke for his third wife besides the rest of his two other Heathen wiues, Judith and Basmath, thinking by marrying of her to haue reconciled himselfe to his father Isaac, ꝑ was displeased with him for marrying so many strange women of the Heathen Cananites, cōtrarie to gods cōmandement: but all in vaine, for he tooke not away the cause of ꝑ euill, that is, he shoulde first haue put away all his vplandish wiues, and then haue married this Mahalath or other woman of his owne kinred: so might he easily haue bin reconciled to his father by marrying of this woman. Gen. 28, 9.

There was another woman called Mahalath, which was ꝑ daughter of Jerimoth the sonne of Dauid, & one of the first of the xviii. wiues that the licētious man Roboam Salomons sonne, king of Juda tooke to wife, together with her mates, Abihail & Maalah. 2. Chr. 11. 18.

Mahlah, or Malhah, Maala, Maalon, sign. as before in Mahalath, that is, a queere of Musitians, strength, weakenesse, remission, &c.

Shee was the eldest of the fiue daughters and coheires of Zelophehad the sonne of Hephar, her sisters names were Noah, Hoglah, Milcha, and Tirzah, who perceiuing that the house, name, tribe and familie of Manasses their grandfather, was like to decay, by reason their father died without issue male: if they shoulde haue no portion of his lande and possession to inherite among the other tribes. These fiue daughters went all together before Moses

to

to the Tabernacle of the congregation, and there in the presence of Eleazar the Priest, and Iosua the sonne of Nun, and before the Princes and all the assembly, spake for them selues, and saide: Our father dyed in the wildernesse, and was not among the assembly of those wicked men that were assembled against the Lorde in the company and rebellion of Korah, Dathan, and Abiram: but dyed in his sinne (according as all men die, for as much as they are sinners) and had no sonnes, but vs his fiue daughters. Wherefore, that the name of our father bee not taken away from among his familie, because hee hath no sonne, giue vs a possession among the brethren of our father. Then Moses perceiuing their request reasonable, and yet hard for him to decide, for as yet there had not hapned any such matter, brought their cause before the Lord to be iudged, and to know what hee should determine thereof, as he did all hard matters. And the Lorde commanded Moses, saying: The daughters of Zilophehad speake right. Thou shalt therefore giue them a possession to inherite emong their fathers brethren: and shalt turne the inheritance of their father, and suffer it to descende vnto them. Also thou shalt make this law of discentes from henceforth among the children of Israel, that if a man die & haue no sonne, then shal he turne his inheritance to his daughter: And if hee haue no daughter, yee shall giue his inheritance vnto his brethren: and if he haue no brethren, ye shall giue his inheritance vnto his fathers brethren: and if his father haue no brethren, yee shall giue his inheritance vnto his next kinsman of his family, and he shall possesse it. And this shalbe vnto the children of Israel a law of iudgement or an ordinance, shall decree, or presidence to all posteritie to iudge by in like case of the discents of inheritance lineall or colateral, to issue male or female for euer, as I haue commanded thee. Num. 26. 33. 27. 1. &c.

Which lawe of the heritage being thus by God made for Malilah & her sisters the daughters of Zolophehad, whereby they were entituled to inherite the lot or inheritance of their father in the land of Canaan: An order also for their marriage and succession of this their inheritance was afterward made by Moses at the request of the sonnes of Ioseph, who (perceiuing that other tribes to contend nowe who might marry these daughters to haue their inheritance) proposed the matter to Moses, saying: The Lorde commanded thee my Lorde to giue the lande to inherite by lot to the children of Israel, and amongest them

them, thou my Lord wast commanded to giue the inheritance of Zelophehad our brother vnto his daughters: but now if they be married to any of the sonnes of the other tribes, then shall their inheritance be take away from our tribe of Manasses our father, and bee put or fall vnto the inheritance of the tribes whereof their husbands shalbe, so shall our fathers inheritance be lost, and his tribe decay &c. Then Moses, perceiuing in deede that the tribe of Manasses could not haue continued, if the inheritance, which was the maintenance thereof, should haue beene abalienated by the marriage of these daughters to other tribes: said vnto the ten tribes, or the children of Israel thus, The tribe of the sonnes of Joseph haue said well, and moued a good doubt. This therefore is the thing that the Lorde hath yet further commanded concerning the daughters of Zelophehads marriage & inheritance. They shalbe widowes to whom they think best, onely to the family of the tribe of their father shall they marry: so shall not the inheritance of the children of Israel, remoue from tribe to tribe, for euery one of the children of Israel shall ioyne himself to the inheritance of the tribe of his fathers. And euery daughter that possesseth any inheritance, for lacke of issue male, of the tribe of the children of Israel, shalbe wife vnto one of the familie of the tribe of her father, that the children of Israel may inioy euery man the inheritance of their fathers. Neither shall the inheritance goe about from tribe to tribe: but euery one of the tribes of the children of Israel, shall sticke to his owne inheritance. And as the Lorde commanded Moses, so did Mahlah and her sisters, for they were all married vnto their fathers brothers sonnes, and became wiues to certaine of the families of the sonnes of Manasses, the sonne of Joseph, so that their inheritance remained in the tribe of the familie of their father. Num. 36.

After, when Moses was dead, and Josua being appointed gouerner came into the land of Canaan, and there allotted euery tribe his portion of inheritance. This Mahlah or Malhah with her other sisters came againe before Eleazar the Priest, and before Josua, and the other princes of the ten tribes, to put them in minde of Gods commaundemente and lawe made to Moses before, concerning them and their portiõs, saying: The Lorde commanded Moses to giue vs an inheritance among our brethren of our tribe. Therefore according to the commaundement of God, Josua gaue them an inheritãce in the land of Canaan among the brethren of their father. And there fell to them fiue portiõs,

and

and other fiue to the males, so they did inherit among their brethren, as appeareth. Iosua. 17. 3. 4. 5. &c.

Mary, Maria, Maara, or Miryã, signifieth my lightner, or lightening them, Lightning, lightned, the Citie, or starre of the Sea, the Ladie of the Sea, the Sea of bitternesse, a bitter Sea, a bitter one, reised vp. The mirh of the Land, the mirhe of the Sea, the teacher or mistres of the Sea. &c.

Shee was the blessed and holy virgin and mother of Christ our Sauiour, whose parents are not expressed in Scripture by name: but as some thinke, she was the daughter of Heli, otherwise called Ioachim, and of Anna his wife, borne in the yeere of the world 3948. in the daies of Cambalinus, and before the birth of Christ xv. yeeres. But whose daughter soeuer shee was, certaine it is, that both she and her husbande Ioseph came of the princely race, and royall stocke, or linage of king Dauid, and that she was neere cosin to Elizabeth S. Iohn Baptist his mother (as shall appeare) and Marie the wife of Cleophe was her sister also.

Nowe this blessed virgin being affianced or betrothed to a certaine good man of her owne stocke and tribe of Iuda, named Ioseph. So it was that before she came to dwell with him, the Angel Gabriel in the yeere of the worlde 4142. being sent of God, came and saluted her, as she was in her house at Nazareth, a Citie of Galilee, saying: Haile, thou that art beloued (or gladnesse be vnto thee which art highly receiued into fauour, & full of grace) the Lorde is with thee, blessed art thou among women. The Virgin seeing the Angel, was sore abashed and troubled at his wordes, and mused much in her minde, what maner of salutation that shoulde be. Then saide the Angel, Feare not Marie, for thou hast found fauour with God: for loe, thou shalt conceiue in thy wombe, & beare a sonne, and shalt call his name Iesus, he shalbe great, and shall be called the sonne of the most high. And the Lorde God shall giue vnto him the throne of his father Dauid, and he shall raigne ouer the house of Iacob for euer, and of his kingdome shalbe none end. Then Marie, because she woulde be resolued of all doubtes, to the ende shee might the more surely imbrace the promise of God, saide vnto the Angel. How shall this be, seeing I knowe no man? The holy Ghoste (quoth the Angell) shall come vpon thee, and the power of the most high shall ouershadowe thee, (and secretly worke in thee aboue all naturall reason.) Therefore also that holy (and pure) thinge which shall bee borne of thee, shalbe called the sonne of GOD.

And

And thy cosin Elizabeth she hath also conceiued a sonne in her old age, and this is her sixt moneth, which was called Barren. For with God shall nothing be impossible. Then saide Mary, beholde the handmaide of the Lorde: be it vnto me according to thy worde. So the Angell being departed from her, vpon this shee prepared her selfe with speede to goe and visite her cosin Elizabeth, and comming to Hebron where her cosin dwelt, shee entred into the house of Zacharias, and saluted her cosin Elizabeth his wife: who no sooner heard the salutation of Mary, but the babe myraculously sprang in her belly, & beeing filled presently with the holy Ghoste, she cryed with a loude voice, and saide to Marie, Blessed art thou amõg womẽ, because ẏ fruite of thy wombe is blessed: & whence cõmeth this to me that the mother of my Lorde should come to mee &c: Then Mary beleeuing all these thinges to be performed which were tolde her by the message of the Angell, with a ioyful heart and mind, made a notable song in the praise of God for his mercy towardes her, saying: My soule doth magnifie the Lorde, &c. as in the first Lampe of Virginitie, Page 48. Which song being ended, she remained with her cosin Elizabeth about three monethes, and then returned home to her owne house againe to Nazareth a Citie of Galilee. Where being found with childe of the holy Ghoste as the Angell had saide, before her husband & she came together, & that her husband had taken her home vnto him. Then Joseph her husband being a iust man, vpright, and fearing God: and therefore suspecting ẏ she had cõmitted fornication before shee was betrothed vnto him, and not willing to make her a publike example, was minded to put her away secretely, and woulde neither retaine her, which by the lawe shoulde be married to another, nor by accusing her, woulde put her to open shame for her fact: But whiles he thought these thinges, beholde the Angell of the Lord appeared to him in a dreame, and by reuelation saide vnto him, Joseph, thou sonne of Dauid, feare not to take Mary for thy wife, for that which is conceiued in her, is of the holy Ghost, and she shall bring forth a sonne, and thou shalt call his name Jesus: for he shall saue his people from their sinnes. And all this was done that it might be fulfilled which was spoken of the Lord by the Prophet Esay, 7. 14. saying: Behold, a virgin shalbe with childe & shall beare a sonne, and they shall call his name Emmanuel, which is by interpretatiõ, God wᵗʰ vs. Then Joseph being raised from sleepe, did as the Angell of the Lorde had inioyned him, and tooke his wife Marie home vnto him. But he

he knew her not till shee had brought forth her first borne sonne, nor at any time euer after.

Shortly after it chaunced that Joseph her husbande went vp from the citie of Nazareth to the lande of Jurie, to a citie called Bethlem: and shee also being great with childe, went with him there to be taxed according to the Emperour Augustus commaundement: because they were of the house and linage of Dauid. And being forced to lie in the stable for lacke of roome in the Inne, her houre came to bee deliuered, & there (she being now about the age of xvi. yeres as it is said) brought forth Christ Jesus the sauiour of the worlde, her first begotten sonne, and wrapped him in swadling clothes, and laide him in a cratch or manger: because there was no other roome or conuenient place for them in the Inne: whereby appeareth her pouertie at that time, and their cruelty both towards her, and her babe, which woulde not pitie a woman in such a case. Which strang, or rather ioyful newes, being by Gods angel reueiled vnto the shepheards in the field, they ran with all hast to Bethlem, and there first found both Marie and Joseph, and the babe laid in the cratch, and when they had seene it they published it first abroad to the world, and all that heard it wondred: but Marie kept all these sayings, and pondered them in her heart. And the Shepheards returned, praysing God for all that they had heard & seen of our sauiour Christ. And when ỹ eight day was come, they circumcised her child, & his name was called Jesus, as the angell had so named him before he was conceiued. And when the dayes of her purification, after the Law of Moses, were come, she went with her childe Jesus and her husband to Jerusalem, to present him to the Lord, and there according to her pouertie, offred two yong pigions, and a payre of turtle doues for an oblation according to the lawe, for her manchilde that was holy vnto the Lord. And when she heard olde father Simeon, and mother Anna the prophetesse, prophesie strange thinges of Christ her sonne, and confesse him openly to be the Sauiour of the worlde, shee marueyled greatly at those thinges which were spoken touching him: Especially when Simeon blessed her, and her babe, and sayde vnto her: behoide this thy childe is appointed for the fall (of the reprobate) and raysing agayne of many (of the elect) in Israel, and for a signe which shall bee spoken agaynst. Yea, and a swoorde (that is sorrowes) shall pearce through thy soule (or heart) that the thoughtes of many heartes (by the triall of the crosse,)

may bee opened. And when shee had performed all thinges at Jerusalem according to the lawe, shee returned with Joseph her husbande home to the Citie of Nazareth agayne. And being accustomed yeerely she and her husband to goe vp at the feast of Ester to Jerusalem, shee chaunced on a tyme to forget her Sonne Jesus behind her, and supposing that he had beene in the company, went a dayes iourney, and sought him among her kinsfolke and acquaintance: But when she could not finde him, she tourned backe to Jerusalem, and there sought him for the space of three dayes, ere she could finde him. At the last she found him out in the temple, sitting in the middes of the doctours, hearing and apposing them with questions, and sayd vnto him: Sonne, why haste thou thus delt with vs: thy father and I haue sought thee with heauy heartes: but he preferring his duetie to God before father or mother, sayd: how is it that ye sought me? Knowe yee not that I must goe about my fathers businesse? but they vnderstood him not. So hee came, and went home to Nazareth with her, and was subiecte vnto his mother, who kept all these his sayinges in her heart. Another time as she was with her sonne at a marriage feast in Cana, a towne in Galilee, when the wine fayled at the feast: she tolde her Sonne that they lacked wine, and receiuing his answere meekely, she bad the ministers or seruantes to doe whatsoeuer hee commaunded them. Fynallye, when shee with her sister Mary the wife of Cleophas, and Mary Magdalen stoode by the crosse, whereon her Sonne Jesus houng crucified, and shedde his blood as well for her as for all other Christians: sorow then pearced her heart like a sword, according as Simeon had prophecied and foretolde her. And when Jesus sawe her, and the Disciple Saint John standing by her whome hee loued: Hee sayde vnto his mother, woman, beholde thy Sonne. Then sayde hee also to the Disciple: beholde thy mother, and from that houre the Disciple tooke her home vnto him, and comforted her. To conclude, after Christes ascention vp into heauen, she kept companye with the Apostles, and together with the other women and all the Apostles, continued in one accorde in prayer and supplication in Jerusalem. Luke. 1. Math. 1, 2. Luke. 2. Iohn. 2, 3, 19. 25. 26. Act. 1. 14.

Marye the wife of Cleophas or Clophas, was sister to Marie the Virgin, & mother of our Sauiour Christ, & stoode with her by ỳ crosse wherō Christ dyed, to behold with teares & sorowe of heart his pacient suffring, & guiltles passion for them and all Christians. Iohn. 19. 25.

Marye

Mary Magdalen, which word Magdalen signi. magnified, or exalted.

Shee was the sister of Martha and Lazarus, whome Christ raysed from death, & being a very sinful woman, dwelling in Bethynia, it pleased God, for the comfort of al sinners to call her so to repentaunce & remorse, for her former foule & wicked life, ý when she knew Jesus to sit at meate in one of the Pharises houses, called Symon the Leaper, she went with a boxe of very costly and sweete oyntment, called Spiknard or Nardus in her hande: the which boxe, after she had broken it, and powred the Oyle vpon Christes head as he sat, so that it ran downe along vpon his bodye: she then fell downe also at his feete behynd him, and wept so abundantly for her sinnes, that she washed his feete with her teares, and did wipe them with the hayres of her head, and also kissed them, and annoynted them with that sweete oyntment: so that the house was filled with the sweete sauour and odour thereof. Which her godly facte was verye offensiue both to Judas his Apostle, the dissembling traytour, and also to Symon, the ignorant Pharisie and maister of the feast. Insomuch as Judas hereby tooke occasion to betraye Christe. For hauing indignation against it, not for ý he cared for the poore, because he was a theefe, and bare the bag of money that was giuen to the poore, he murmured and disdayned in himselfe, & sayd: why was not this oyntment solde for three hundred pence, & giuen vnto the poore? But Jesus to excuse, or rather approue and commend Maries fact, said vnto him: Let her alone, why trouble ye her? she hath wrought a good worke on me, & done that she could, comming before hand to annoynt my body to ý burying, & to honour my burial withal. The poore ye haue with you alwayes, and when yee wil, yee may doe them good: but me ye shal not haue alwaies. Therfore verily I say vnto you, wherseuer this Ghospel shal be preached throwe out al the world, this fact which she hath done shal be spoken of in her worthy remẽbrance & perpetual memorial. Also when Symon the Pharisie, which had Christ to the feast, saw what Mary had done, he likewise murmured & grudged within himself, & began to doubt of Christ, & to iustify himself, & to condemne Mary: saying, if this man were a Prophet, he would surely haue known who & what mãner of womã this is, which toucheth him: for she is a sinner or cõmon harlot: but Jesus seeing ý great faith of ý woman, & knowing his hypocritical thoughts, prestly put foorth this parable, & said to him: Simõ, I haue sõwhat to say to thee: say on master (quoth he) There was (said Christ) a certein creditor had 2. debtors, ý one ought him 5. hundred pence, & the other fifty, whẽ they had nought to pay, he

them both, which of them therefore thinkest thou will loue him most, tell me? I suppose (quoth Simon) that he to whō he forgaue most, will loue him most. Thou hast iudged truely (said Christ) and with that, turned him to the woman, & said to Simon: Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete, but shee hath washed my feet with teares, and wiped them with the haire of her head. Thou gauest mee no kisse, but shee since the time that I came in, hath not ceassed to kisse my feet. My head with oyle thou diddest not anoint, but shee hath anointed both my head and feete with oyntmente. Wherefore I say vnto thee, many sinnes are forgiuen her: for she loued much. To whom a litle is forgiuen, he doth loue a litle. And then he turned him to Marie Magdalen, and sayde vnto her, woman, thy sinnes are forgiuen thee, and thy fayth hath saued thee, go in peace: and presently there went out of her seuen diuelles or foule spirites, to the admiration of all that sate at the table. Then Marie feeling her self much bounde to Christ, which had forgiuen her so many sinnes, and cast out of her so many diuels, fel in so great loue of Christ, that al her whole meditation and studie euer after ẏ time, was only vpon him. Insomuch that to acknowledge ẏ great benefites which shee had receiued of him, and to shew her perseuerance in thankfulnes and knowledge of Christ, shee diligently followed Christ with Ioanna the wife of Chuza, and Susanna, and many other women, whom Christ had healed together with her of their euil spirits, and infirmities: and ministred vnto Christ of her substance. And when her sister Martha receiued Christe into her house to meate, and was cumbred about muche seruing of Christ at the table: Marie Magdalen (chusing ẏ better part) sate at Iesus feete all the while and heard his preaching. Also when her brother Lazarus was dead and laide in the graue, and Iesus was comming to her sisters Marthas house to rayse Lazarus agayne to life: so soone as her sister Martha called her secretly, and tolde her that her maister Christ was comming, and asked for her, shee to declare her affection and reuerence that shee bare to Christ, arose with speede and went to meete him: and when shee was come where Iesus was and sawe him, shee fell downe at his feet, & wept, saying vnto him, Lord, if thou hadst bin here my brother had not bin dead. And when Iesus saw her weepe, for very compassion, as one ẏ felt our miseries, & suffered ẏ lik, he groned in spirit, was troubled in himselfe, & wept also together w̄ her for sorrow, as ye may

read more

more in the story of her sister Martha. Moreouer when Iesus suffered his passion, this Marie Magdalen with Marie the virgine and mother of Christ, and Marie the wife of Cleophas, and with other women, who had followed Iesus from Galilee to Ierusalem, ministring vnto him, first stood a farre off, and beheldе howe he was crucified, and afterward came and stood by the crosse to see the ende, and when hee was taken down by Ioseph Aremathea, and wrapt in linnen clothes to be buried: shee with Marie Ioses mother sate ouer against the sepulchre, and beheldе where he shoulde be layde, and so returned home to buy and prepare odours and sweete oyntments to anoynt his body, and rested the Sabboath day according to the commaundement: And the morrowe after the Sabbath day, when shee came with sweete oyntmentes, very early in the morning before sunne rising to the sepulchre, thinking to haue anointed and embalmed the body of Iesus in his graue, and sawe the stone taken away from the combe: shee with feare and great ioy at the Angelles commaundement, ranne to Peter and John, and tolde them saying, they haue taken the Lord out of the sepulchre, & we knowe not where they haue laide him: But Peter and John not beleeuing her words, ran both of them to the graue to trie the matter, & finding her wordes true, they returned backe againe to their companies, leauing Marie standing at the graue weeping for the loue she bare vnto Iesus. And as she wept & bowed her self to looke into ẏ graue again, as one not satisfied w̄ seeking Iesus her Lord, behold she saw two Angels sitting in white clothes, who said vnto her, woman, why weepest thou? Oh quoth shee, they haue taken away my Lord, and I knowe not where they haue laid him. And turning her selfe about, shee sawe Iesus standing, but knew not ẏ it was he, to whom he said: Woman, why weepest thou? whom doest thou seeke? she supposing it had bin the gardner, said, sir, if thou hast borne him hence, tell me where thou hast laid him, & I will fet him. Thē Iesus said vnto her (Marie:) with ẏ she turned her selfe, and laide vnto him, (Rabbony,) which is to say, Maister, and fell downe to the grounde to haue kissed his feete. But to withdrawe her from beeing too much addicted to his corporall presence, and to teache her to lift vp her minde by faith into heauen, where onely after his ascention he remayneth: Iesus said vnto her, Touch me not, for I am not yet ascēded to my father: but go to my brethrē, & tel them that I ascende to my father & to your father: to my God & your God. Thus Iesus after his resurrection, hauing appeared first to Marie Magdalē a sinfull

woman, out of whom he had cast seuen diuels. Shee then went to the disciples & told them that shee had now seene the Lord, and what things hee had sayde vnto her, to the better confirmation of their beliefe in his resurrection: read Matthewe. 26. 7. 27. 56. 28. 1. Mark. 14. 3. 15. 40. 47. 16. 1, 9. Luk 7. 37. 8. 2. 10. 39. 23. 55. Iohn 11. 12. 3. 19. 25. 20. all

Marie the mother of Iohn, and Marke.

Shee was a godly and faithfull woman, vnto whose house Peter came (after the Angell of God had deliuered him out of prison, from the handes of Herod:) where many were gathered together in prayer, beeyng let in (after muche knockyng) by her maide Rhode, that kept the doore. Act. 12. 12.

Marie the mother of Iames the lesse, and of Ioses.

She was (as some thinke) the same Marie Cleopas before named, which was the sister to the virgine Marie, and was so called after her second husbands name, which was Cleopas: who being first married to one Alpheus, had by him two sonnes, the one Iames the lesse, whoe was called the brother of Christ, and the other Ioses. And shee being a very godly & deuout woman, who with Marie Magdalen amõg other women followed Iesus from Galilee to Ierusalem, ministred vnto him of her substaunce. And when he was led to be crucified, she folowed him also lamenting and bewailing him, vnto whom Iesus saide, Yee daughters of Ierusalem, weep not for me, but weepe for your selues, & for your children: for behold the dayes will come when men shall say, blessed are the barren, & the wombes that neuer bare, & the pappes that neuer gaue sucke. Then shall they begin to say to the mountaynes, fall on vs, & to ỹ hils couer vs. For if they do these things to a greene tree, that is, if they thus handle me being an innocent, what shalbe done to the drie: that is, to the wicked man. And when Christe was crucified, she with Marie Magdalen among the rest of the women, stood a far off & beheld him suffer his passion, & to see, what would become of him: and after his death, drewe nere, & stood ouer against his sepulchre where hee should be buried: & after went home to prepare odors, & came the morow after the Sabboth very early to embalme the bodie of Iesus, but found him not there, for he was risen & gone, & so was a witnesse of his resurrection: as ye may read in the story of Marie Magdelen. Mat. 27. 56. 28. 1. Mar. 15. 40. 47. 16. 1. Luk. 8. 3. 23. 27.

There was another woman called Marie, which was a godly woman dwelling in Rome, & who bestowed much hospitalitie and labour

vpon S. Paule & the Apostles while they were there at Rome: to whō therfore S. Paule in his Epistle to ẏ Romans hath him specially commended by name among the rest, saying: greete Marie, which bestowed much labour on vs &c. Ro. 16. 6. Of Marie Salome, read in Salome.

Martha, signi. bitter, egging, or prouoking.

She was sister to Marie Magdalen & Lazarus, and dwelling in Bethynia, called ẏ towne of Marie & Martha, almost two miles from Jerusalē. On a time she inuited Jesus home to her house to dinner: & being cumbred about much seruing, and seeing her sister Marie sit still at Jesus feete, to heare his preaching, she went to Jesus, to cōplayne vnto him, & said: Maister, doest thou not care, ẏ my sister hath left me to serue alone? bid her come & helpe me? And Jesus perceiuing ẏ she had smotten the principall, which was to heare Gods word, answered and sayd vnto her: Martha, Martha, thou carest and art troubled about manye things: but verily, one thing is needeful. Mary hath chosen ẏ good or best part, which shal not be takē away frō her, as if he shold say: it is not meete, ẏ Mary should haue bin drawn frō so profitable a thing, as ẏ hearing of gods word is, wherūto she could not alwaies haue opportunity.

And whē her brother Lazarus fel sicke in Bethynia, she and her sister Marie sent word therof vnto Jesus, saying: behold, he whō thou louest is sick, come therfore & heale him. And whē Jesus, who loued Martha & Marie her sister, & Lazarus their brother heard ẏ, he said, his sickness was not vnto death, but for ẏ glory of God, & therfore staid a while with his Disciples: & then when he knewe Lazarus was dead, he said to his Disciples: Our friend Lazarus sleepeth, & is dead: but I goe to wake him vp, & to raise him to life for your sakes, ẏ ye may beleeue in me. So whē Martha heard that Jesus was cōming to Bethynia, toward Marthas house, whether many of ẏ Jewes were resorted after ẏ deth of Lazarus, to cōfort Martha & her sister Mary, for their brother departed, Martha went out to meete him: but Mary sat stil in ẏ house. And whē Martha met Jesus, her faith being almost ouercōe by her afflictiō, she said vnto him: lord, if thou haddest bin here, my brother had not bin dead: but now I know also, ẏ whatsoeuer thou askest of God, he wil giue it thee. Thē said Jesus: Thy brother shal rise again: yea (quoth Martha) I knowe ẏ he shal rise againe in the resurrection at the laste day. I am (sayde Jesus) the resurrection and the lyfe, he that beleeueth in mee: yea though he were dead, yet shall he liue, and whosoeuer lyueth and beleeueth in mee, shall not dye: Beleeuest thou this? Yea, Lord, quoth Martha: I beleeue that thou art Christ, the sonn of God,

which shoulde come into the worlde. And when shee had so saide, shee went her way and called Marie her sister secretly, saying: The maister is come, and calleth for thee: whiche when Marie heard, shee arose quickly and came vnto him, vnto the place where Martha mette him. The Iewes also that abood behind with Marie in the house to comfort her, when they sawe Marie rise vp so hastily, went out and followed her, thinking shee had gone vnto the graue to weepe and lament there ouer her dead brother: But when they perceiued that Marie was come to meete Iesus, they abood with her: who there presently so soone as shee sawe Iesus, with all reuerence fell down at his feet, saying: Lord, if thou hadst been here, my brother had not been dead. And Iesus seeing her, and the Iewes that came with her, all weepe and lament the death of Lazarus: Hee also, as one that presently felt their miserie, and as though he suffered the like with great compassion and remorse wept also with them, and groned greatly in spirite, as one much troubled and disquieted in him selfe, and sayde vnto them: where haue yee layde him? They sayde vnto him, Lorde, come and see: and the Iewes perceiuing him to weepe for Lazarus, sayde one to another, beholde how he loued him. Yea, some of them blasphemed and sayde, coulde not this man which hath opened the eyes of the blinde, haue made also that this man Lazarus his friend should not haue died? which their blasphemie so grieued Christ, that he againe groned in spirit, & then comming to the graue of Lazarus, he commanded the stone of the graue to be taken away, Lord (quoth Martha) he stinketh already by this time: for he hath bin dead foure dayes. Saide not I vnto thee (quoth Iesus) that if thou diddest beleeue, thou shouldest see the glory of God? Then they tooke away the stone, and Iesus through heartie praier raised Lazarus her brother from death, who came forth bounde hande and foote, and his face couered with a napkin, which when Martha had loosed and taken away as Iesus commaunded, he was let goe and reuiued: so that shee sawe her brother Lazarus restored from death to life, to the glory of God, her great comforte and the conuersion of many of the Iewes (that came and sawe this myracle) to the faith of the Iesus, whose name be therefore blessed and praysed for euer. Amen.

Hatred or Hathred, signi. a rod, striking, the sticke of the commaunder, comming downe, the falling downe of the bed, soueraintie, worke to wearinesse.

She was the daughter of Mezahab, and the mother of Mehetabell that was wife to Hadad, which women (as appeareth by their names) were of great fauour among the Edomites. Gene. 36. 39. 1. chr. 1. 50.

Mehe-

Mehetabel or Meetable, or Meezable, sig. how good is God, The well working God.

She was the daughter of Matred, and wife of Hadad, the 7. and last king of the Edomites, that reigned before there were any kinges ouer the children of Israel, euen vntill the lyne of Dauid who first conquered their countrey. Gen. 36. 39. 1. Chro. 1. 50.

Merab or Merob sig. fighting, chyding, or multiplying of the people. Masiry.

She was the eldest daughter of king Saule and sister to Michall Dauids wife. And when her wicked father coulde not by furie kill Dauid, as he often attempted with his owne hand, he deuised with himselfe to promise Dauid to geue him this his eldest daughter Merab to wife, if he would goe to warre for him against ỳ Philistines, thinking hereby no more to defile his owne handes vpon Dauid, but that the Philistines shoulde kill him by fight of warres, and so be made away, But ere the time came, that Dauid should inioye her, Saule her dissembling Father had geuen her to another man to wife named Adriel, by whom she conceiued and bare him fiue sonnes, whiche were all put to death after ward by Dauid at the request of the Gibionites, in reuenge of the iniury that Saul their Grandfather had done vnto them. 1. Sam. 14. 49. 18. 17. 19. 2. Sam. 21. 8.

Michaiah or Maacha, sig. the Lords pouertie, or lowlinesse, the Lords stripe, who is the Lorde.

She was the daughter of Uriel or Abshalom the wife of Roboam, & mother of Abiiah king of Juda, called also Maacha, as ye may reade in the story of Maacha. 1. 2. Chro. 13. 2

Michal or Michol, sig. who is perfect, who is all but you, who is fully appoynted but you, The very goodnesse or perfectnesse or forbidding of the waters, al the water, or of all.

She was the youngest daughter of king Saul, whom because shee loued Dauid well, her father gaue vnto Dauid to be his wife: but yet with this diuelishe and hipocriticall intent, that shee might be a snare to bring him into the handes of the Philistines to be destroyed, as he before had promised to geue him her sister Merab vppon the like wicked practise. But Michal loued Dauid her husband so faithfully, that her father could not haue his wicked purpose that way to take effect. For when after this marriage he had assayed to kill Dauid with his owne hand and could not. And therefore sent men of purpose to watche his

house and to slay him there in his owne bedde: God so moued the heart of Michal against the tyrant her father, and to fauour her husbande, that she knowing of that conspiracie went and tolde Dauid therof, saying: If thou saue not thy selfe this night, to morow thou shalt be slaine: wherefore to saue the life of Dauid her husband, shee let him downe at a backe windowe, that he escaped, and layde an image in his bedde, with a pillow vnder his head stuffed with Goates haire, and couered it with a cloth. And when her fathers blooddie messengers came into her house in the morning, and asked for Dauid: Michal said he was sicke, the cruell messengers thinking to haue carried Dauid bedde and all to the king, that he himselfe might slay him, as he commaunded, went into Dauids chamber, and when they came there and founde nothing els in ẏ bed but a block, they were ashamed to be so mocked, & so returned to Saul & told him. Then Michal being demanded of Saul wherfore she had so derided him, and sent his enemy Dauid away, made her excuse, that if she had not let him goe, he would haue killed her: for hee so to doe had threatned her. So Dauid by her meanes and pollicie escaped, and fled frõ Saule. After this her father tooke her from Dauid, and gaue her to one Phaltiel the sonne of Laish to wife, with whom she remayned till the death of Saul. And then Dauid beeing somewhat setled in his kingdome, made truce with Abner & the house of Saul, vpon this condition, that Abner woulde bring him his wife Michal with him when he came, which condition being graunted, Dauid sent messengers to Ishboleth Sauls sonne, saying: Deliuer mee my wife Michal which I married for an hundred skinnes of the Philistines, and for whose sake I put my life so desperately in daunger. So Ishboleth as he that feared Dauid, and durst doe none other, tooke Michal away from her husbande Phaltiel, & sent her by Abner to Dauid. And her husband Phaltiel so deerely loued her and was so loth to depart from her, that he went with her, and came weeping all ẏ waye behind her for sorrow, til she came to a place called Bahurim, & there and then (being commanded by Abner so to doe) he forsooke her and returned home, and Abner brought her to Dauid to Hebron, & there left her and went his way, & so was she restored againe vnto Dauid by Abners meanes. Finally, whẽ Dauid came dauncing before the Arke of God in his shirt or linnen Ephod to the citie of Dauid, it chaunced Michal to looke out at a window, & beholding ẏ king her husband how he leaped & daunced before the Arke, she (like a worldling not able to

compre-

comprehend the motions of Gods spirite that moued him, and zeale of Dauid the childe of God,) began to despise him in her heart: and meeting him after all thinges were done comming home to blesse and pray for his owne house, as he had done before for the people, she interrupted him greatly and sayd, O how glorious was the king of Israel this day, which was vncouered to day, or naked in the eyes of the maydens of his seruantes, as a foole vncouereth himselfe. But Dauid, whom no worldlie affection caused so to doe, but onely the zeale that he bare to Gods glorie, rebuked Michal his wife saying: It was before the Lorde which chose me rather then thy father and all his house, and made me ruler of his people, therefore did I play and daunce before the Lorde: yea, and I will yet be more vile then thus, and will bee lowe in myne owne sight, and of the verye same mayde seruauntes, which thou hast spoken of, shall I be had in honour. And so for thus despising and mocking her husband Dauid the faithfull holy child & zealous seruaunt of God, the Lord plagued her with barrennes, that she neuer had childe. 1. Sam. 14. 49. 18. 20. &c. 19. 11. &c. 25. 44. 2. Sam. 3. 13. &c. 6. 16. &c.

Miriam or Marie, sig. exalted or reaching, or bitter, as before in Marie.

She was the daughter of Amram and Jochebed, and sister to Aaron and Moses, who in her young & Maydenly yeeres was called Almia, or Alma, and being aboue x. yeeres old, when her brother Moses was borne, and laide in an Arke and cast into bulrushes by the riuer to bee drowned, as Pharao had cruelly commaunded: she stoode a farre of, to wit, what would become of him. And seeing Pharaos daughter called Hemphetica, take him out of the water, which was in the yeere of the world 2434. she ran to her and sayd, shall I goe and call to thee a nurse of the Hebrew women to nurse the child, and she said, goe: whereupon she went and called her owne mother Jochebed, who came and tooke Moses, & so by Gods prouidence she nursed her owne childe, whō God thus maruellously had preserued to bee a notable member of his Churche. And when her brother Moses had brought the children of Israel through ẏ red sea, & king Pharao their persecutor w all his host was drowned therin, she being a prophetesse took a timbrel in her hād, with other womē following her in like sort, & begā ioyfully to daūce & sing ẏ song ẏ Moses made, which was this, Sing ye vnto the Lord, for he hath triumphed gloriously. The horse and the rider hath bee ouerthrowen in the Sea, as before in the firste Lampe pag. 1. After this she grudged against her brother Moses, which had taken an Ethiopian or woman of Inde to his wife, called Zipporah, sayinge;

what hath the Lord spoken but onely by Moses? hath he not spoken also by vs? Which her murmuring, Moses beeyng a very meeke & gentle man, gently bare: but the Lord beyng therewith highly displeased and very angry, did therefore smite Myriam with a Leaprosie as white as snowe, in the yeere of the worlde 2516. Then Moses partly for pitie to see his sister in such a lothsome case, and partly at the earnest request and intercession of Aaron his brother, who saide to Moses: Alas my Lorde, I beseech thee lay not the sinne vpon vs which we haue foolishly committed, and wherein we haue sinned. Let her not I pray thee be as a childe dead, of whom the flesh is halfe consumed when hee commeth out of his mothers wombe, hauing as it were but skinne & bone. Moses besought the Lorde for his sister saying: O Lorde I beseeche thee heale her nowe: but the Lord made him aunsweare saying, if her father in his anger and displeasure had spit in her face, shoulde she not haue beene ashamed seuen dayes? Let her be shut out of the host seuen dayes, and after she shalbe receiued. So Miriam was shut out of the host seuen dayes as the Lorde commaunded, and the people remoued not till Miriam was restored and receiued in againe into the host. Finally, in the yeere of the worlde 1554. when she had liued 119. yeeres after the birth of Moses, and when Moses and the children of Israel were come into the desert of Sinai to the citie Cades, fortie yeere after the departure out of the land of Egypt: Myriam there dyed and was buried, when shee had liued aboue a 130. yeeres. Exod. 2. 4. 7. 6. 20. 15. 20. &c. Num. 12. 1. & 20. 1. 1. Chro. 6. 3.

Milcha Milcah, or Melcha, or Melea, sig. a Queene, his Queene, or adulter, fulfilling.

She was the daughter of Haram Abrahams youngest brother, the sister of Lot, and (as some thinke) of Sarai the wife of Abraham, and also was the wife of Nahor Abrahams second brother, so that her husband and her father were naturall brothers the sonnes of Terah, and she her selfe neere vnto her husband, who was her vncle, which kynde of marriage was after forbidden by the lawe: after she bare vnto her husband Nahor eight sonnes to wit, Uz, Buz. Kemuel, that was afterwarde Prince of the Assyrians, Chesed, Hazo, Pildash, Idlaph, and Bethuel which was the father of Rebecca, that afterward became wife to Isaack, so Milcha was Rebeccaes grãdmother, her mates name was Reumah. Gen. 11. 29. 22. 20.

There was another woman called Milcah, whiche was one of the

fiue

fiue daughters and coheires of Zelophehad of the tribe of Manasses, as yee may reade in Mahlah her sisters storie. Number 26.33.27.1.36.

Moleeheth signifieth a Queene.

She was the sister of Gilead and daughter of Machir, and bare vnto her husband three sonnes called Ishhod, Abiezer, and Mahalah. 1. Chro. 7.18.

N

Naamah or Naama, signifieth comlinesse, fayre, beautifull, or greatly moving affliction.

She was the daughter of Lamech and Zillah, and the sister of Tubalkain the cunning brasier and smith, Gen. 4.22.

There was another woman called Naamah, which was an Ammonitesse & one of the wiues of king Salomon, who bare vnto him a sonne called Rehoboam, that after was king of Iuda. 1. Kings 14.21.

Naarah or Naara, or Naari, signifieth a pusill, a damosell, striking of, or walking.

She was one of the two wiues of Ashur the father or Prince of Tekoa, her mates name was Heleah, and she bare vnto her husbande foure sonnes called Ahuzam, Hepher, Temeni, and Haashtari. 1. Chro. 4.36.

Naomi or Noemi, or Mara, sig. fayre, comely, or prouoking much, or greatly alluring, Bitter.

She was the wife of a certaine man called Elimelech, dwelling in the land of Iuda, in a citie called Bethlem, and for because of the present dearth, which was ouer all the lande of Iuda in the time that the Iudges ruled: She went with her husband, and her two sonnes called Mahlon, and Chilion, into the countrey of Moab, to soiourne, where in processe of time, her husband first, died, and her two sonnes w̄ whom she remained (being married to two of the Moabitish damosels, to wit, Orphah, & Ruth) died there also. So that Naomi which had dwelt in the land of Moab ten yeeres was now left desolate, both of her husband and of her sonnes. Then Naomy hearing how the Lord had visited her countrie againe with plentie, returned from Moab homewardes againe, her two daughters in lawe, Orpha and Ruth bringing her on ye way

way in her iourney: And when shee sawe they had gone a good way with her, and coueted not to returne from her, shee saide vnto them: Goe nowe my daughters, and returne eche of you vnto your mothers house, and the Lorde deale as kindly with you, as yee haue dealt with the dead men my sonnes, and with mee their sorowfull mother. And the Lorde graunt that you may finde rest eyther of you in the house of her husband, and so kissed them to haue bid them farewell. But when she saw that they wept and would not depart from her, she sayde vnto them agayne, returne my daughters I pray you, for what cause will yee goe with me? Are there anie moe children within my wombe to bee your husbandes? Turne againe therefore I say, and goe your way for I am too olde to haue an husband. And if I should say, I had hope of children, or if I had an husband this night, or had already borne sonnes: Woulde yee tarrie for them till they were growen of age? and refrayne from taking of husbandes so long? No not so my daughters, it greeueth mee much for your sakes that the hand of the Lord is gone out against me. Then they wept altogether, and Orpha kissed her mother in lawe and tooke her leaue, and returned into her owne lande of Moab agayne. But because it was Gods woonderfull prouidence, that Ruth shoulde become one of his housholde, shee abode still with Naomy. But Naomy did all that shee could to perswade her likewise to depart and returne with her sister saying: beholde thy sister in law is gone backe vnto her people and vnto her Gods, returne thou also after her. But when Naomy saw that for no entreaty Ruth would depart from her, but was stedfastly mynded to goe on with her, she left speaking vnto her. And so when they came to Bethlehem Juda, which was about the beginning of barley haruest or in April, where when her cõming was noysed abroad, the women of the citie which saw Naomy (knowing her to come of a great familie, and to haue been of great reputation when she dwelt among them) said one to another, is not this Naomy? Naomy saide shee, call me not Naomy, that is beautifull: but call me Mara that is bitter, for the almighty hath geuen mee much bitternes. I went out full, and the Lorde hath brought me againe emptie. Why then call yee me Naomy, seeing the Lord hath humbled me, and the almighty hath brought me vnto aduersitie? And so Naomy remayned in Bethleem Juda, & her daughter in law Ruth with her: where shee liued poorely by the corne that Ruth gleaned for her sustenaunce in the fieldes of Booz her husbande Elimelechs kinsman:

and

and when Ruth brought home the corne and tolde her where shee had it, she praysed God and said: blessed bee hee that knew thee, and blessed be the Lord, for hee ceaseth not to doe good to vs that are nowe liuing, and to our husband and children when they were aliue, and are now dead. The man Booz is neere kinne vnto vs and of our affinitie, therefore this now is my counsell vnto thee my daughter, whose rest I ought to seeke, by prouiding thee an husbande, with whom thou mayest liue quietly, that thou mayest prosper. Behold he winnoweth Barley this night in his barne floore, wash thy selfe therefore, and annoynt thee, and put thy rayment hansomely vpon thee, and get thee downe to his barne, and there hyde thy selfe priuilie, and let not Booz nor any other know of thee, vntill he haue left eating and drinking. And when he shall sleepe, marke the place where he layeth him down, and when he is fast a sleepe, goe priuily and vncouer his feete, and laye thee downe at his feete, and he shall tell thee what thou shalt doe. So Ruth departed & followed her counsel, & did in euery thing as Naomy bad her: but whē Ruth came home againe in the morning, & Naomy perceiued ẏ Booz had not taken Ruth to his wife as she hoped, shee was somewhat astonied & said, Who art thou, my daughter Ruth? & when Ruth tolde her what entertainment she had, Naomy said, sit still my daughter vntill thou know how the thing will fall out, for the man will not be in rest, vntill he haue finished ẏ matter with thee this day. And as she said, so it came to passe, for ẏ very same day Booz took Ruth to be his wife, by whom God gaue vnto Naomy a sonne, at whose birth ẏ women said vnto Naomy: Blessed be the Lorde which hath not lefte thee this day without a kinsman, to haue a name in Israel, & to leaue a continuall posterity, & ẏ shal bring thy life againe, & cherish thine old age: for thy daughter in law which loueth thee hath borne vnto him, & she is better vnto thee then seuen or many sonnes. And Naomy tooke the child & laid it in her lap, & became thy nurse vnto it, being glad ẏ a sonne was borne vnto her in her olde dayes. Ruth. 1. 2. 3. 4.

Noah or Noa, sig. stirring, or moued.

She was one of the 5 daughters & coheires of Zelophead as ye may read in Mahlas story. Num. 26. 33. 27. 1.

O

O

Orpah or Orpha, signifieth a necke, lifting vp, or baring of the face.

She was a Damosell of the countrie of Moab, which was married to a stranger of Israel called Chilion, the sonne of Elimelech, and Naomy, and became sister in lawe to Ruth her countrie woman, of her reade more in the storie of Namony at large. Ruth. 1. 2.

P

Penennah or Phenenna, sig. a gem, or a face.

She was one of the wiues of Elkanah, and mate of Hannah the mother of Samuel, and because Penennah had children and Hannah had none. Therefore Penennah vexed Hanna sore, and vpbrayded her continually with her barrennesse, especially when Hanna went vp to Hierusalem to the house of the Lorde, to serue and woorship him: And when Elchana sacrificed, hee gaue to Peneunah his wife, and to all her sonnes and daughters portions. But vnto Hanna hee gaue a portion with a heauy cheere, read the story of Hanna. 1. Sam. 1. 2. 3. &c.

Perlis or Perlida, sig. breaking or deuiding a little nayle.

She was a woman singularly beloued of S. Paule, as to whom especially with Phebe, Marie, Priscilla, Triphon, Triphosa and other women by name he hath commended himselfe in his Epistle to the Romaines, for her diligence in setting foorth the Gospel, as doth appeare by his wordes saying: Salute the welbeloued Perlis, whiche woman hath laboured much in the Lord. Rom. 16.

Phebe sig. bright, cleere, or pure.

She was a certayne godlie widowe, which serued in the congregation of Cenchrea, by whom Saint Paule sent his Epistle written to the Romaynes, wherein he saieth in her prayse and commendation on this wise, I commend vnto you Phebe our sister, which is a seruant of the Church of Cenchrea, that yee receiue her in the Lorde as it becometh Sayntes, and that yee assist her in whatsoeuer businesse she needeth of your ayde, for she hath geuen hospitality vnto many, and to me also. Rom. 16. 1. 2.

Priscilla signifieth somewhat auncient, knowing.

She was the wife of Aquila, the Iewe of Ponthus the tentmaker, who

who with her husband came from Rome to Corinth, & there dwelt: into whose house Paul being of ỹ same occupatiõ, came & lodged whiles he abode there, & wrought at his arte, & so became Pauls mistresse in ỹ yeere of ỹ worlds creatiõ 4019. & afterward she went with her husbãd and Paul to Ephesus, & there remayned behynd Paul, who went on his iourney to Hierusalem. And when Apollos ỹ eloquent man came to Ephesus, and preached Christ as wel as he could, Priscilla and her husband heard his preaching, and perceiuing him not to be as yet fully instructed in ỹ knowledge of Christ, tooke him home with her, & seuerally taught him more perfectly the mysteries of the Gospel. And hee being a very eloquẽt & great learned mã, disdayned not to be taught of these poore crafts mã & womã. Acts 18. Finally, she was a woman so deerly beloued of S. Paul, ỹ in most of his Epistles, he made special remembrance of them as worthy members of Christs Church. As namely in his epistle to ỹ Romans, recõmended himself vnto her & her husbãd, specially by name, among other woorthy godly men, & women saying: Greet Priscilla and Aquila my fellow helpers in Christ Iesus, which haue for my life layd downe their owne neck, vnto whom not I onelye geue thankes, but also all the Churches of the Gentiles, Rom. 16. 3. 4.

Also in his epistle to the Corinthians, he saith, the churches of Asia salute you. Aquila & Priscilla with the church that is in their house salute you greatly in the Lord. 1. Cor. 16. 19.

Lastly in his epistle to Timothy he saith, salute Prisca, or Priscilla, & Aquila, and the houshold of Onisiphorus. 2. Tim. 4. 19.

Puah or Phua, or Fua, sig. a redde headed man, a shamefast woman, groning, a mouth, howling.

She was one of the two fauourers or chiefest mydwiues of Egypt in the tyme of Pharao that tyrant, who with her companion Shiphrah so greatly feared God, that they did not murther the male children of ỹ Hebrues, as the king had commaunded them, but preserued them aliue, & made their excuse vnto the king to his contentment, for which their fact, God increased them with his blessings. Exod. 1. 15.

R

Rahab or Rachab, sig. famine, a thirst, breadth, broade, enlarged, a street, a proud dame, strong making, a ruffle or tumult.

She was a Gentile borne, and a harlot & victualer, dwelling vpon the towne wall of Jericho, where she kept a tauerne or common Inne, or hostage for wayfaring men and others. And when it chaunced that the two men of Israel, whom Josua had sent to spie and view the land of Jericho, came and lodged in her house: so it was that their comming was bewrayed by some vnto the king of Jericho: whereuppon he sent straight wayes vnto Rahab, saying: bring foorth the men ẏ are come to thee, and entred into thy house, for they be spyes and are come to search out al our lãd. But Rahab hauing brought these two men of Israel her gests vp into the top or roofe of her house, & there hid them, & couered them with stalkes of flaxe spread abroad ouer them, aunswered the kings messengers, saying: there came men vnto me indeed, but I wist not whence they were, and when they shut the gate in the dark, ẏ men went out and slipt away: but whither they went I wote not, followe yee after them quickly, for yee shall ouertake them. So while they beleeuing her wordes, went in all hast & pursued after the two mẽ towards Jordan, and sought them in the foords and ditches: Rahab assoone as they were gone out of her house, shut the gates vppon them: and before ẏ two men that were hyd aboue vnder ẏ flaxe, were asleepe, she ran vp vnto them where they lay, and sayd vnto them, I know that the Lord hath geuen you ẏ land, & ẏ the feare of you is fallen vpon vs, and that all the inhabitauntes of the Lorde faynt before you. For wee haue heard howe the Lorde dryed vp the water of the redde sea before you, when yee came out of Egypt, and what ye did vnto ẏ two kings of the Ammonites that were on the other side Jordan, vnto Seon and to Og whom ye vtterly destroyed, and when we heard it, our hearts did faint, and there remayned no more courage in any of vs, because of you, for the Lord your God, he is the God of heauen aboue, and in earth beneath. Nowe therefore, I pray you, sweare vnto me by ẏ Lord, that as I haue shewed you mercie, you will also shewe mercie vnto my fathers house, and geue me a true token, that yee will saue aliue my father and my mother, and my brethren, and my sisters, and all that they haue, and that yee will deliuer our soules from death.

And the men aunswered her and sayde, we warrant thee in paine of our liues, and sweare vnto you that if yee vtter not this our businesse, we (when the Lord hath geuen vs the Land) will deale mercifully and truely with thee and thy fathers house and kinred, as thou hast requested

sted. Then Rahab dwelling well for that purpose, let these two men down by a corde through a backe window in her house ouer the towne wall, and sayd vnto them: Goe you into the mountaynes which are neere vnto the citie, least the pursuers meete with you, and there hyde your selues three dayes, vntill the pursuers be returned, and then afterward may yee goe your way safely. And the men thanking her for her curtesie towards them, sayde vnto her: We shalbe blamelesse and discharged of this our othe, which thou hast made vs sweare, if thou doest performe this condition following, that we shall make, for so shalte thou and thine be deliuered, namely, the condition is this beholde thou shalt bynde this corde of red threed, wherewith wee are let downe, in this windowe, and shalt bring thy father and thy mother, thy brethren, and all thy fathers houshold home to thee, that when we come into the land, we may by this signe and token of the red threed hanging in the wyndow know thy house. And whosoeuer then doth goe out of thine house into the streete, he shalbe guilty of his owne death, and we guiltelesse of our othe: but who soeuer shal keepe within thine house, his blood shall be on our heades, if any hand violently touch him: this condition if yee keepe, yee shalbe all safe as we haue promised: but contrariwise if yee vtter these our secretes or condition to others by side, so ỳ they likewise should thinke to escape our handes together with you by this meanes: then at your owne perils be it, for we will then be quyte of the othe and promise, which thou hast made vs to sweare vnto thee. Wel (quoth Rahab) according to your words and condition so be it. So she sent them away, who hid themselues in the mountaines 3. dayes, and when they were gone, she bound the red threed or scarlet coloured corde, whereby she let them downe about the mallines of the window, and went and gathered her father, her brethren, friends, and kinred vnto her house to be preserued therein in the day of the destruction of ỳ city Jericho, as the men had promised and condicioned with her.

Now shortly after when Josua w̄ his host came & besieged ỳ city Jericho, before he destroyed the city, hee being mindefull of Rahabs good turne done vnto his 2. men, gaue his souldiers and men a great charge concerning Rahab by name, saying: The citie is appointed of God as an execrable thing to be destroyed with all that are therein, onelie Rahab the harlot shall liue, shee and all that are with her in her house. For shee hidde and preserued the two messengers that wee sente to spye out the lande. And after, when by the handes of GOD

onlie without mans force the walles of Jericho fell downe, and Iosua entred into the citie to take the spoyle and kill man, woman, and childe, still remembred Rahab, and saide vnto his two men whom shee preserued: Goe into the harlots house, and bring out thence the woman Rahab and al that she hath, as yee sware vnto her. So the young men that were the two spyes, went directly to Rahabs house by meanes of the red threed that houng at her window for a signe, and brought out Rahab, her father and her mother, her brethren, her familie, and al that she had, and put them without the host of Israel, because it was not lawfull for Rahab and her companie being straungers to dwell among the Israelites till they were purified: and when Rahab and hers were thus according to promise carried out of the citie and preserued aliue: Iosua set the citie Jericho a fire, and burnt vp all therein. So Iosua saued Rahab the harlot, her fathers housholde, and all ẏ she had, because she had hid the messengers which he had sent to spie out ẏ land, or rather as Saint Paule saith, By faith this harlot Rahab perished not with them which obeyed not when she had receyued the spies peaceablie. Wherin appeareth the great mercie of God, that in so great & cõmõ a destruction, he would vouchsafe to draw such a miserable sinner as this Rahab the harlot was, voyd of all good workes, onely by faith to repent, and confesse his name, as shee did to both hers and others saluation for her sake. For after this, shee being a Gentile or Heathen, dwelt in Israel, and there was married to Salmon Prince of ẏ tribe of Juda, and bare vnto him a sonne called Booz, who after tooke to wife Ruth, the Moabitish woman another Gentile, of whom came Obed, Jesse, Dauid, and so lineally Christ, and all to saue both Iewes and Gentiles. Blessed bee his name therefore. Iosua 2.6.7.22.25. Matth.1.5. Heb.11.31. And Dauid maketh mention of Rahab an Egyptian, saying: I will make mention of Rahab and Babel &c. Psal.87.vers.4.

Rahell or Rachel, sig.a sheepe, seeing, the beginning, the sight of mischiefe, beholding God.

Shee was the youngest daughter of Laban the sonne of Nahor, and being a very fayre and beautifull mayden borne in Haran, disdayned not to keepe her fathers sheepe. And as she came with her fathers sheepe to water them at the well, it was her chaunce there to meete with Jacob the sonne of Isaak and Rebecca, and her fathers

fathers nephewe, who after some curtesie shewed towards her in helping her to water her sheepe, kissed Rahel and tooke acquayntaunce of her, as his neere kinswoman: whereupon she ranne and tolde her father Labã, who presently went out and fetcht Jacob home, and there after intertaynment made, retayned Jacob in his seruice, where in processe Jacob fell in loue with Rahel, and offered to serue her father seuen yeeres for her to be his wife: vnto whom Laban made as willing a promise saying, It is better that I geue her thee whiche art bone of my bones, and flesh my flesh, then that I shoulde geue her to another. So Jacob serued seuen yeeres for Rahell, & they seemed vnto him but a few dayes, because he loued her. Howbeit, when the time came that she should haue beene geuen vnto Jacob, beholde her couetous father (who esteemed more the profite that he had of Jacobs seruice, then eyther his promise or the course of the countrey,) at night after the feast was done, went and layde his eldest daughter Leah Rahels sister in her steede in Jacobs bed, who thereby preuented Rahel, & became Jacobs first wife contrarie to his mynde. For which his dissembling when he was rebuked by Jacob, who serued for the younger and not for the elder, he alleaged custome for his excuse saying: It was not the manner of the countrey to geue the yunger daughter before the elder, therfore if thou wilt serue me yet seuen yeeres more for the younger, I wil also geue her vnto thee for thy seruice. So Jacob being driuen for the great good will he bare to Rahell, to serue her couetous father seuen yeeres more for her, at the seuen yeeres end, she also was geuen vnto Jacob, with her mayd Bilha to be her seruaunt, and became his wife together with hir sister Lea. But Rahel was euer better beloued of her husband then Lea: Therefore when the Lord saw that, he made Rahell barren and her sister fruitfull. Now when Rahell saw that she bare Jacob no children, she enuyed her sister Lea, and sayd vnto Jacob her husband: Geue me children or els I die. Then Jacobs anger beyng with these wordes kindled against his wife Rahel, he said vnto her, Am I in Gods steed which hath withholden frõ thee the fruit of thy womb: as if he should say, it is God only that maketh barrẽ & fruitfull, & therfore I am not in ỳ fault. Behold my mayd Bilha then (quoth Rahel) & go into her, & she shal beare vpon my knees ỳ I may haue children by her, & I will receiue her children on my lapp, as though they were mine owne, so Rahel gaue Jacob Bilha her mayd to wife, who conceiued & bare her a sonne whose name shee called Dan, praysing God and saying:

God hath geuen sentence on my side, and hath also hearde my voyce, and hath geuen me a sonne. Then Bilha her mayde conceiued agayne and bare Rahel the seeond sonne, whose name she called Naptali, then after shee had receiued this benefite of God to haue children borne vnto her (such is the arrogancie of mans nature) Rahel began to contemne her sister Lea more then before, and saide with excellent wrestling, haue I wrestled with my sister, & haue gotten the vpper hād. Afterward when shee heard that Ruben her sisters sonne, had brought home Mandrakes out of the field, she could not be quiet till she had gotten those Mandrakes of her sister, and therfore went vnto her and said, geue me I pray thee of thy sonnes mandrakes, and thou shalt sleepe with Jacob my husband this night. So she solde her husband for the mandrakes. And within a while after Rahel hauing bin long barren, at the last, that is in the yeere of the world 2259. God remembred her, heard her and opened her wombe, or made her fruitfull: so that she conceiued and bare her first sonne, whose name she called Joseph, praysing God and saying, God hath taken away my rebuke, the Lord will yet geue me another sonne. And assoone as Rahel had borne Joseph, Jacob her husbande woulde no longer tarrye with her father Laban, but hauing got his wages of Gods blessing, & not of Labās deliuering was ready to depart. And when he heard how Labans children and his wiues brethren did murmure & grudge at his wages or wealth, wherewith God had blessed him in Labans seruice: He called Rahel & Lea to the field vnto his flocke, & there told them of their fathers discurtesy, or rather crueltie towards him, saying: wiues, I see your fathers countenance is not towards me as it was wount, and ẏ he enuieth me because the God whom my father worshippeth, hath blessed me. And yee know that I haue serued your father faithfully with all my might, but your father hath deceiued me, & changed my wages ten times, howbeit God suffered him not to hurt me, but hath takē away your fathers substance or cattell, and geuen it me in recompence of my faithfull seruice done vnto him. Now therefore, forasmuch as yee know that the Lord hath appeared vnto me by his Angel in Bethel, and willed me to depart out of this countrey, and returne vnto my natiue countrey where I was borne: I thinke it necessarie and conuenient for mee to doe so, as the Lorde commaunded. Then Rahel and Lea being very well content with that Jacob saide, answeared Jacob and sayde: Let vs depart hence, for we haue no more portion and inheritaunce

in

in our father Labans house. Yea, he doth rather count vs as straungers, for he hath sold vs (in that of a couetous mynd he hath geuen vs vnto thee in liew and recompence of thy seruice which is a kind of sale,) and hath eaten vp and consumed our money. Therefore all the riches which God hath taken from our father is ours, and our childrens. Nowe therefore, whatsoeuer God hath sayd vnto thee doe it. So Jacob with his wiues Rahel and Lea vnknown to Laban went away, and Rahel at her departing from Labã her father, while he was gone to his sheepshering, & vnknowne to her husbande, stole away her fathers Idols or Gods, not to woorship them, but to withdraw her father from Idolatrie. Howbeit it proued not so, for afterwardes these Idols were the cause that Rahel and some of Jacobs family worshipped strange Gods, as appeareth Gen. 35. where Jacob was commaunded by GOD to clense his household, and to cause them to put away the strange Gods from among them, and to worship God aright in Bethel. So when Jacob & Rahel were gone, Labã hasted after as fast as he could, & ouertaking Jacob & Rahel at Mount Gilead, there he chid Jacob for stealing away his heart, & carrying away his daughters without leaue taking of him, & made no litle ado with Jacob for his Gods, saying: Wherfore hast thou yet stollen away my Gods, for he wist not ẏ Rahel his daughter had stollen them, and therefore hee layde them to Jacobs charge. But Jacob altogether ignorant of such matter & guiltles, bad Laban make search for his Gods saying, search thou all ẏ I haue, & with whõ thou findest thy Gods, let him not liue. Wherevppon Labã began and searched Jacobs tent, Leas tent, & the two maydens tentes, but found not his Gods: and when he came to search Rahel his daughters tent, she hauing hid his Idols in the Cammels lytter, sate downe vpon thẽ, & as her father was ruffling about the place where she sate, she said vnto him: O my Lord, be not angrie ẏ I cãnot rise vp before thee, for the custome of women is vpon me, & so the thing for all his searching was not known. Thẽ after a litle chiding had betwixt Jacob & Labã, there was a couenãt of peace made betwixt them: vppon condicion, ẏ Jacob should vse Rahel & Lea his wiues wel, & to take no mo wiues vnto thẽ to vexe them, whervnto Jacob easily graũted: & so Labã hauing blessed Rahel & Lea his daughters, he took his leaue, & departed back again. & Jacob went on his iourney to meet Esau his brother, placing his wife Rahel & her sõne Joseph last, ẏ they might be furthest frõ dãger: & whẽ she met her brother in lawe Esau, Rahel drew neere, & did reuerence

vnto him, and so tooke her leaue & departed safe with Jacob vnto Sichem. And when she was going vp with her husbād to Bethel to dwel, she put away the strange Gods that she had stollen from Laban her father, and earinges that houng in her eares, and gaue them to Jacob when he reformed his housholde, who tooke her Idols, and superstitious trashe, and hidde them vnder an Oke by Sichem. And when she departed from Bethel and came within halfe a dayes iourney to Ephrath, Rahel there by the way trauelled with her second child, and in traueling, beeing in greate paynes and sore labour, the mydwife to comfort her, sayde vnto her, feare not Rahel, for thou shalt haue this sonne also: but she through sore and perillous labour, being about to yeelde vp the ghost euen in the byrth, called her childes name Benony, ꝑ is, the sonne of my sorrow, but his father Jacob called his name Beniamin, and so she died in childbed in ꝑ yeere of the world 2275. after that she had bin married 23. yeeres to Jacob, & shortly after ꝑ death of her nurse Rebecca, & was buried in ꝑ way to Ephrata, which is Bethlehē in ꝑ border of Bēiamin: where Jacob caused a piller of stone to bee set vpō her graue, as a ceremony, to testifie the resurrectiō to come, not generally reueyled: which piller was euer after called Rahels piller or graue, or sepulchre stone. Gen. 29. 30. 31. 33. 35. 48. 7. 1. Sam. 10. 2. After whose death ꝑ prophet Jeremy lōg after did cōpare ꝑ destruction & captiuity of the Jewes to ꝑ destructiō of the Beniamites or Israelits saying: This saith ꝑ Lord, a voyce was heard on hye, mourning & bitter weeping: Rahel weeping for her childrē refused to be cōforted, because they were not aliue but dead, ꝑ is the Beniamites & Israelites were so destroyed ꝑ if Rahel the mother of Beniamin coulde haue risen againe to seeke for her children, she should haue found none remayning. Ier. 31 15. Which prophecie of Rahel & her children, was afterward fulfilled at the byrth of our sauiour Christ Jesus, when ꝑ cruel & blooddy tyrant king Herod renewed the sores of the Beniamites suffered long before, by causing all the young children vnder 2. yeeres old ꝑ were in Bethlehem to be slaine, of purpose to kil Christ among them, but al in vain, for mauger his head Christ did & doeth raygne a king blessed forever. Math. 2. 18.

Rebecca or Rebekah, sig. great patience, much sufferance, she that hath beene well rewarded, Gods glorie, bearing, a fausone, grosse or welfauoured wenche. &c.

Shee was the daughter of Bethuell (the sonne of Milcha the wife

wife of Nahor Abrahams brother) borne in the yere of the world 2118. and sister to Laban: who being a very fayre maide and bewtifull virgin, vnknowne of man, as she went on a tyme with a pitcher vpon her head, to the common wel without the Citie to drawe water, it chaunced Abrahams seruant or stewarde, whom he had sent to get a wife for Isaak his Sonne, to stand by the same well, with ten Camelles lying thereaboutes, who when the mayde had filled her potte, and set it vpon her head, ready to goe away: desired her, that he might drinke a little of her water. And she very courtuously set downe her potte, and not only gaue him drinke, but also shee powred out the reste into the water trough, and ranne againe to the well, and drewe water for his Camelles also, vntill they had all dronken their fill. Then Abrahams man (perceyuing thereby, that God had hearde his prayer, and graunted his request, to make his iourney prosperous, in that hee sawe this was the woman, whome God had prouided for his maisters Sonne,) tooke out two golden eareringes, of two sicles weight, which were worth 32. s. and two bracelets of golde, weighing ten sickels, which were worth 23. pounds, and gaue them to the mayde, demaunding whose Daughter shee was: I am (quoth Rebecca) the Daughter of Bethuel, the Sonne of Milcha, which shee bare vnto Nahor. Then tell mee I praye thee, sayde the man, is there roome in thy fathers house to lodge in? yea quoth shee, there is both roome and lodging: and also both lytter and prouender enough for your beastes. Blessed bee God (quoth hee) that hath dealte so mercyfullye with my mayster, and hath brought mee the right waye to my maysters Brothers house. Then Rebecca (hearing him speake of her fathers Brother) ranne home and told al things what the man had sayd, in the presence and hearing of Laban her brother: who beholding the earinges and bracelettes vppon his sisters handes, and marking what shee said, ranne presently forth to meete the manne, and with gentle entertainment brought him home into the house, and sawe his Camelles dresst, and prouided for of prouender: and when he had so done, hee set meate also before the man to eate: but the man would not eate before he had done his maisters message, and declared the cause wherefore his master had sent him, together with the manner of his meeting with Rebecca their Daughter at the well, whom he desired them to giue to his maysters Sonne to wife. Whereunto Laban her brother, and Bethuel her mother, so soone as they perceiued by his discourse and

tale that he tolde, that this was Gods ordinaunce, they yeelded to the mans request, saying: This thing is procured of the Lorde, we cannot therefore saye vnto thee neyther euill nor good: Behold Rebecca is before thee, and at thy commaundement, take her and goe, that shee may bee thy masters sonnes wife, euen as the Lorde hath ordeined. Which words so greatly reioyced the man, that he hauing first praysed the Lord for his mercy towardes his maister, and for that he had his request graunted, tooke forth more iewelles of gold and siluer, and riche apparell, and gaue them Rebecca in the presence of her friendes. Hee gaue giftes also vnto her brother and mother, for tokens of goodwil, and to requite their courtesie, and then satte downe, and did eate and drinke merily with them. And on the morowe, when the man made haste to bee gone with Rebecca: her brother and mother (to shew that parentes haue not authoritie to marye their children without consēt of the parties,) called the Damosel forth to aske her counsel, and to know whether she would goe with the man or noe. And she being content to goe with him, prepared her selfe readye: but before shee went, her brother and mother blessed her, saying: Thou art our sister, grow into thousandes, and thy seede possesse the gate of thine enemies, and be victorious ouer them, which blessing was afterwarde fullye accomplyshed in Jesus Christ. So Rebecca taking her nurse Deborah and her maydens with her, shee lefte her brother and mother, and rode away with the man, who brought her towardes Isaak his maisters sonne, and when shee espyed Isaak comming by the way in the fielde to meete her, shee sayde vnto the seruant: who is yonder man that commeth in the fielde to meete vs? It is Isaak my maisters sonne (quoth the seruant) who walketh yonder, praying in the fieldes, as his manner is: so when shee came neere him, shee alighted, and in token of shamefastnesse and chastitie, (as the custome of euery spouse firste brought vnto her husband was,) she tooke a vaile, & couered her head & face, and was deliuered vnto Isaak, being 40. yeares old: who brought her vnto his late mothers Saraes tent, & so she became his wife, and this was in the yeare of the world 2148. & was deerely beloued of him. Wherby he hauing newly left mourning for his mother Sara, that was lately departed this lyfe, was now by Rebecca his wife greatlye comforted and cheered againe, to his great comfort. And this maryage was made in the yeare of the worldes creation 2148.

Afterward Rebecca hauing bin xx. yeares barren, and without anye

childe,

childe, at ẏ last, at the earnest petition & prayers of her vertuous husbād, (whom God heard) conceiued with 2. children at once, & when she felt them striue together within her wombe, she made her mone to God, saiing: Seeing it is so, that one shal destroy an other, why am I thus with childe? but God made her answere, saying: There are two manner of people in thy wombe, & two nations shal be deuided out of thy bowels, and the one nation shal be mightier then the other, and the elder shalbe seruant to the younger. And so, when her time was come to bee deliuered, she brought forth two twinnes, the one red & rough, that came out first, whose name was called Esaw: the other white and smoothe, that came out last, & held his brother by ẏ heele, whose name they called Iacob: which two afterward became mighty men in the world. But Rebecca loued Iacob her youngest sonne better then Esaw her eldest: for Esaw had married in processe of time two wiues at once, of the daughters of the Hittites, one called Judith, ẏ other Bethemath, who were a continual griefe of minde vnto her for their disobedience & rebellion. And to preferre Iacob before Esaw, she sayd vnto Iacob: Heare mee my sonne: Behold thy father is blinde, as thou knowest, & I haue heard thy father say to thy brother, goe and kill some venison, and make mee meat therof, such as I loue, that I may eate, & blesse thee before ẏ Lord, afore I die. Now therfore my sonne heare my voyce, in that which I cōmaund thee: Get thee now to ẏ flock, & bring me thence 2. good kids, ẏ I may make pleasant meate of thē for thy father, such as he loueth, & thou shalt bring it him to eate, that he may blesse thee before his death. Which subtill dealing of Rebecca with her husband is blame worthy: because she should haue tarryed til God had performed his promise made towardes Iacob the younger, and not to haue sought by this sinister meanes to preuent Esaw. Then sayd Iacob vnto her: Mother, my brother Esaw is a rough man, & I am smooth: and if my father shal happē to feele me, I shal seeme vnto him, as I went about to deceiue him, & so shal I bring a curse vpō me, & not a blessing. Wel (quoth Rebecca) vpō me be thy curse my sonne, only heare my voice, & go fetch me ẏ kids: so he went & fet thē vnto her, & she made pleasant meat therof, such as his father her husband loued. And when she had done: shee set out certeine fayre cloathes of Esawes, & put thē vpon Iacob, and couered his hands and the smooth of his necke with Goates skinnes, and put the meat in Iacobs handes, to cary to his father. By which pollicie of Rebecca, Iacob gat firste his Fathers blessing, to fulfill the word of ẏ Lord, who

before

before had sayde to Rebecca, that the elder shoulde serue the younger. But when shee heard how Esaw her sonne threatned to kill her sonne Jacob his brother, for stealing awaye thus by subtyltie his blessing, she tolde it Jacob, saying: Thy brother Esaw threatneth to sleye thee: therefore my sonne, heare my voyce, make thee ready, and get thee to Laban my brother at Haran, and there tarye with him a while, vntyll thy brothers furye and fiercenesse be asswaged, and that his wrath bee turned awaye from thee, and hee forget the thinges which thou haste done vnto him, and then will I send and fetch thee away from thence: for why should I bee depriued of you both (by murder) in one daye? And when shee had giuen her sonne Jacob this counsaile to flye away, she wente to Isaak her husbande, to perswade him to anger for Jacobs departure, and sayde: I am weary of my life, for this Judith and Bathshemath the daughters of Heath, my sonne Esaws wiues, for they continually vexe my heart with their disobedience, and therfore if my sonne Jacob should take a wife also of ỹ daughters of Heath, such a one as these are, of the daughters of that lande: what good should my life doe mee? Whereupon Isaak called Jacob, and blessed him, and sente him awaye with a great charge to take a wife of the Daughters of Laban Rebeccas brother. And thus by the counsaile and perswasion of Rebecca, Jacob escaped the daunger of Esaw, and was sent to Laban his mothers brother, where in processe hee gat him a wife, and purchased the loue of Esaw againe. Afterward Rebeccaes nurse called Debora died, and was buryed in Bethel vnder an Oke. Gen. 22.23. 24.5.25.26.34.27.35.8.

Reuma, or Ruma, or Roma, signi. a hie, stately, or loftie dame, thunder, outcast.

Shee was the Concubine of Nahor, Abrahams brother, & Milchas mate: who bare vnto Nahor foure sonnes, called Tabath, Gahã, Thahash, and Maachah. Gene. 22.24.

Rhode, signi. seeing, strong, a sight, a disalcenting, a rose.

She was the faithful mayde of Marie, the mother of John Mark: who hearing Peter knocke at the doore, knewe his voice: but did not at the first open the doore, and let him in, for ioye and gladnesse of his comming: but ranne in and tolde her mistris, and the companie of the faithful then assembled, praying for him, that Peter stoode at the doore. And they not beleeuing her reporte to bee true, sayde vnto her, thou

art

art madde. Yet shee affyrmed it constantly that it was so: then sayde they, it is his Aungell. So Peter continuing still knocking, at the last shee went and opened the doore, and when they saw Peter so miraculously deliuered, they were all astonished. Act. 12. 13.

Rizpha, or Respha, signi. a hurt with a stone.

Shee was the daughter of Ahyah, and after became king Sauls Concubine, by whome she had two sonnes, the one named Armony, and the other Mephiboseth. And after the death of Saule, shee played the naughtypacke with Abner, the chiefe Captaine of Sauls hoste: who being therefore reproued by Ishbosith Saules sonne, (Abner like a wicked man, coulde not abyde to heare of his faulte with this woman) herby tooke occasion in his wrath conceiued against Ishbosith, to betray the kingdome of Saule, & to transfer it first to Dauid: who afterwarde deliuered her two sonnes aboue named, together with the fiue sonnes of Merob Sauls eldest daughter, to the Gibeonites: who, for the offence of Saule, hanged them vp together vpon an hill before the Lord. Then Rizpha perceiuing their carcases to remayne vpon the gibbet longer then the law required, made prouision to saue theyr bodies, that neyther birdes should fall vpon them by day, nor beastes by night. Also in the time of the great famine, that then was by reason of the drought, shee made her self a tent of sackcloath, and placed it vpõ a rock, wherin she cõtinued praying frõ ỹ beginning of harueſt, vntil water dropped vpon ỹ people from heauen. And when it was told Dauid what Rizpha Saules Concubine had done, to pacifie the wrath of the Lorde: Hee caused the bones of her sonnes, with the bones of Saule and Jonathas to bee carryed into the countrey of Beniamin, and there buried in the Sepulchre of Cis Saules father. 2. Sam. 3. 7. 21. 8. &c.

Ruth, signi. watred, or filled, seeing, hasting, falling, enspiring, glutted, dronken.

Shee was the sister in lawe of Orpha, a very fayre Damosel, borne in the countrey of Moab, where by chaunce shee became the wife of Mahlon, the sonne of Elimelech, and Naomy a straunger of the Israelites, that came out of the lande of Juda there to soiourne. And when her husbande was dead, and her sister in lawes also, shee and her sister went to bring her olde mother Naomy then a widdowe also, on her waye, trauailing home to her owne countrey of Juda. And when she had

had gone a good way with her mother, and her sister Orpha, with much intreatie of her mother in lawe, was returned backe to her house in Moab. Ruth for no intreatie nor perswasion that her mother in law coulde vse vnto her, woulde in anye wise forsake her or departe from her: for when her mother Naomy sayde vnto her: Oh see my daughter, thy sister in lawe Orpha is gone home againe to her people, and to her godes, return thou also & go after her, she being by Gods wonderfull prouidence appoynted to be one of his housholde, coulde by no perswasion bee turned backe from God, that had chosen her to bee his: but answered Naomy her mother in law thus, Intreate mee not to leaue thee, nor to departe from thee: for whether thou goest, I will goe: and where thou dwellest, I will dwell: thy people shall bee my people: and thy God my God: Looke where thou diest, there will I dye also, and there will I bee buryed. The Lorde doe so, and so vnto me, if ought but death onelye departe thee and me asunder: so forsaking father and mother, and her owne countrey where shee was borne, shee went forwarde with her mother in lawe, till she came to Bethlem Juda, which was in the moneth Aprill, or in the beginning of barley harueste. Whither when she came, to declare her great affection that shee bare towardes her mother in lawe, shee was verye diligent and willing to spare no paynefull diligence, to gette both her owne and her poore mother in lawes liuing, and humbly sayde vnto Naomy: I praye thee let mee goe to the fielde and gleane eares of corne together after him, in whose sight God shall make mee finde fauour. And so as Ruth went out one day a leasing among the harueste folke, shee happened by the prouidence of God, vppon the fieldes perteining to Boaz, who shewed her such kindnesse, that shee neyther lacked meate nor drinke, neyther yet corne so long as harueste lasted, which she caryed home stil to her mother in lawe, to relieue her. And when al harueste was done: her mother in law Naomy gaue her this counsaile, saying: This man Booz, in whose fielde thou hast leased all this while, is our neere kinsman: therefore do now by my counsaile. This night he wynnoweth barley in the barne, wash thy selfe therefore, and annoynt thee, and put thy rayment vpon thee, and get thee to the barne, and keepe thy selfe close vntill he haue left eating and drinking, and when hee goeth to sleepe, marke the place where he layeth him downe: And when he is a sleepe, goe and lyft vp the cloathes softly at his feete, and lay thee downe, and he shall tell thee what thou shalt doe. So when

Ruth

Ruth had done all thinges according to her mother in lawes teaching, Boaz about midnight awaked out of his sleepe, and feeling one lye at his feete, was afrayde, and groping with his hande, hee asked who it was: I am Ruth (quoth shee) thine handmaide: spreade therefore the wing of thy garment ouer thine handmaiden, for thou art next of my kinne. Now blessed art thou (quoth Booz) for thou hast shewed more goodnesse at the latter end then at the beginning, in asmuch as thou folowest not young men, were they poore or rich. And now my daughter feare not, I will doe vnto thee all that thou requirest: for thou art well knowne to bee a woman of vertue. Howbeit there is one neerer of kinne to thee, then I, if hee will doe the kinsmans parte vnto thee, well let him doe it: if hee will not, then will I . And so in the morning he gaue her so much corne, as shee could carry home. And shortly after shee became his wife: because the other kinsman refused to marie her, and solde & resigned her his right to Boaz. And in processe, that is in the yeere of the worldes creation 2717. Ruth,) conceiued, & brought forth a sonne, called Obed, which was the father of Isha, the father of Dauid. Read the storie of Naomy. Ruth. 1. 2. 3. 4.

Salome, or Marr Salome, signi. peacefull, iust, rewarding, &c.

Shee was the wife of Zebideus, and the mother of his two sonnes, called John the Euangelist, and James the great: a very faythfull and godly woman: who, when Jesus went vp to Jerusalem with his disciples, followed him, and came with her sonnes worshipping him, and desired a certain thing of him, saying: Graunt that these my two sonnes may sitte, the one at thy right hande, and the other at thy lefte hande in thy kingdome. But Jesus, to put her from ambition, and to set the cuppe or crosse of affliction before her eyes, answered her and sayde: Yee know not what yee aske, are yee able to drinke of the cuppe that I shall drinke off, and to bee baptised with the baptisme ẏ I shalbe baptised with? (yea (sayde shee and her sonnes) wee are able) yee shall drinke in deede of my cup (quoth Christ) and shall be baptised with the baptisme that I am baptised with: but to sit at my right hande and at my left, is not mine to giue: but it shal be giuẽ to thẽ, for whõ it is prepared of my father: as if hee should haue sayde, God my father hath not giuen mee charge to bestow offices of honour here: but to bee an example of humilitie vnto all. Fynallye, shee with Marye Magdalen, Mary the mother of James and Joses & other women, folowed

Jesus

Iesus from Galilee ministring vnto him of her substaunce, and when hee was crucifyed stoode a farre off to beholde the ende. And after his death, shee brought sweete odours to annoynt his body, and was a witnesse of his resurrection. Math.20.20.27.56.&c.Marke.10.35.15.40.16.1.Iosephus li.18.ca.3 maketh mentiō of an other Salome, that was the sister of king Herod.

Salomen, signi. rewarding, peacefull.

Shee was the Daughter of Herodias and Phillip, and beeing a very wanton wench and dauncing damosel, lasciuiously brought vp, vnder an vnchaste mother: When on a time she daunced trymly before Herode her vncle, with whome her mother Herodias lyued in incest, and forsooke Philip her husband: shee so greatly pleased & delighted him with her dauncing, that he bad her aske what shee would, and hee sware to giue it her: yea though it were euē to the halfe of his kingdom. Than she went forth to her mother Herodias, to aske her aduice, what to begge at Herodes hands: and her mother (hauing long before caused Iohn Baptist to bee cast in prison, and sought his death for speaking against the incestuous lyfe of Herod, but could not till this occasion offered, bring her wicked purpose to passe) then instructed her, and gaue her counsayle to goe vnto Herode, and aske of him Iohn Baptistes head in a platter. So Salomen, to please her mother, ranne in haste vnto the king her vncle, and begged of him Iohn Baptistes head, saying: I would O king ỳ thou shouldest giue me now in a charger ỳ head of Iohn Baptist. The king then hearing her aske such a petition euen the life of such a iust man, whom he feared and reuerēced for his holines and vertue, was very sory in his minde, and repented that hee made such a promise: yet for his oth sake, and for their sakes which satte at meate with him, hee would not denye or resiste her: but then graunted her petition. And sente forthwith his hangman to behead Iohn Baptist, lying in prison, and gaue him a charge to bring his head in a charger before him: which being done accordingly, and his head giuen vnto Salomen, she straight wayes brought it vnto her bloodthirstie mother for a present. And thus wee see what a great mischiefe and inconuenience vnto the Church and Saintes of God came, by the lewde licentious life of a dauncing damosell. Mat.6.12.

Saphira,

Saphira, signifieth telling or numbring, beautifull, shewing, bookish, learned.

Shee was the wife of Annanias, who in the yeere of the worlde, 4174. hauing first of hypocrisie (because she woulde seeme as religious and beneficiall to the poore as other) consented with her husband to sell a possession to distribute among the Saints. Afterward of distrust for lacke of liuing, together with her husband, committed Sacrilege, and was of counsaile with him to keepe backe part of the price of the possession, which they had solde, and laid the rest at the Apostles feete. And when her husband hearing the Apostle Peter reproue him for this his dissembling & lying to the holy Ghost, fel downe sodenly starke dead, and was stricken with soden death, to the terror of all that stoode by: It chanced, that about the space of three houres after, Saphira also came vnto Peter and the Apostles, ignorant of that which had happened to her husband, vnto whom Peter saide: Tell mee Saphira, solde yee the land for so much, yea, (quoth shee) for so much: Why haue yee two thus conspired and agreed together, to tempt the spirite of the Lorde: Beholde, the feete of them that haue buried thine husband are at the dore, and shall carry thee out also. And with that only worde of Peter, not of any outward violence, but of a spirituall feare, she fell downe and gaue vp the Ghoste, like as her husband before had done, and this was done in the yeere of the worlde 4174. And the same men that caried her husband to buriall, came, and carried her out also, and buried her beside her husband, to the further terror & feare of all hypocrits dissemblers, distrusters in Gods prouidence, Church robbers, and lyars. Act 5.1, &c.

Sarai, (or Iscah) or Sarah, Serah, Sherah, Sara, Sarra, sig. my Princesse or Ladie, my Lorde or Prince, the Prince, or song of the Lord, the Lordes gate, regard, value, or headheare, my song, the Lordes goat, barley, the Lord of spirites, a Leaper, Horrit, (a woman after Ischa.)

Shee was the daughter of Haran, borne in Ur in Chaldea, in the yeere of the worlde 2018 the sister of Lot and Milcha, and wife of Abraham, her fathers halfe brother, which mariage within the degree of consanguinitie, was after forbidden in the Leuiticall lawe. Leuit. 18. And Sarah being a faire woman, as shee trauelled with her husbande towards Egypt, by the way made this couenant with her husbande for his safetie as shee thought, but to the great perill of her honestie, that she would call him brother, and not husband, & say, wheresoeuer she be-

came that shee was his sister and not his wife. So beeing come into Pharaos court in Egypt, the Princes and Courtiers of the Egyptians beheld her beautie, and commended her vnto Pharao, to be a very faire woman. Whereupon Sara was straight way caught vp, and taken into Pharaos house to be his wife, who intreated Abraham well for her sake, and inriched him greatly with sheepe, Beeues, Asses, Camels, and men seruants and maide seruantes. But the Lorde tooke the defence of the poore stranger against a mightie king: and as hee is euer carefull ouer his, so did hee preserue Sara cleane and vndefiled, and from beeing defloured by the king or his princes: but plagued Pharao and al his house with great plagues, that could not be cured but by the prayers of Abraham, and that because hee had violently taken Sara Abrahams wife from him to defloure her. Which when Pharao felt and sawe, then hee called Abraham, and saide: why hast thou done this vnto mee? and why didst thou not tell mee plainely, that shee was thy wife? But calledst her sister, which made me take her to bee my wife. Nowe therefore beholde thy wife, take her, and goe thy way. So when shee was restored home to Abraham againe, honest, pure, and vnpolluted, to the intente none shoulde hurt either Sarai or Abraham her husbande, gaue his men charge and commandement, to conduct them safe out of his countrie with all that they had.

After this, Sara nowe being come into the land of Canaan, and hauing been long barren, and perceiuing that the Lord had restrained her from bearing of children, as she that had respect to Gods couenant and promise made before vnto her husband, that one which should come out of his owne loynes, should bee his heire, according to his request in earnest prayer, & that his seede should be as the starres in the skie for number &c. She gaue her husband Abrahã leaue to take Hagar her Egyptian maide to wife, saying: Behold, now the Lorde hath restrained mee from childe bearing, I pray thee go in vnto my maide, it may be that I shall receiue a childe by her. (Wherein note that Sarai offended God in binding his power to the common order of nature, by giuing her young maide Hagar to her husband to wife, as though God could not giue her children in her olde age.) So Abraham did as shee bad him, and her maide Hagar conceiued with childe, & brought forth a sonne called Ismael. But when Sara saw herselfe despised of her maid that had conceiued, which punishment God suffered to fall vpon Sara, to

declare

declare what they gaine that attempt any thing against the worde of God: Then she made her complaint vnto Abraham, & said: Thou doest me wrong, I haue giuen my maid into thy bosome, and she seeth that she hath conceiued, and I am despised in her eyes, the Lorde iudge betweene thee and me. Behold (quoth Abraham) thy maid is in thy hande and power, doe with her as it pleaseth thee. Then Sara dealt roughly with Hagar her maid, & was so quick & sharpe with her, that she made her run away. Neuertheless at the humble submission of Hagar, Sara receiued her againe.

After this it pleased God to renewe his promise and couenant made with Abraham her husband, concerning the issue that he should haue of the body of Sarai his wife, whose name God then changed with her husbands, and called Sarah, that before was Sarai. And to that ende when God sent his three Angels to renew the same promise to Sarah herselfe in the plaine of Mamre, shee courteously entertained those three Angels, and made them a feast in her tent: and as she stood behind the tent dore, and heard the Angels say vnto her husband Abraham, Lo, Sarah thy wife shall haue a soone. Shee rather hauing respect to the order of nature (because she being well stricken in age, and very olde, euen fourescore and tenne yeere olde, insomuch that it ceased to be with her after the maner of women, that is past childe bearing:) Then beleeuing the promise of God, so often made and repeated, and thinking it impossible for her to haue a childe: she, I say, then laughed within her selfe, & said: Is it of a suretie ỹ I shall haue a sonne? Shal I now giue my selfe to lust being old, & my Lord is old also? 1. Pet. 3. 6. And when she had talked thus with her selfe, the Angel of the Lord seeing the distrust of Sara, at the first saide vnto her husband Abraham: wherefore did Sarah thus laugh, as though (quoth he) it were a hard thing for the Lord to performe his promise. Then she being asked the question, & reproued for her incredulitie of the Angell, denied it, saying: I laughed not (for shee was afraide) but the Angell said, it is not so, for thou laughedst.

Afterward Sara going frõ Mamre, & soiourning in ỹ land of Gerar among the Philistines: It chanced ỹ Abimelech ỹ king of Gerar, hearing of her wonderful beautie, sent & tooke Sara away frõ her husbulband of purpose to haue lyen wt her. But God who euer most greatly detesteth ỹ breach of marriage, by dreame or vision in ỹ same night before ỹ euer he had come neere her or touched her, reuealed vnto Abime-

Behold thou art but dead, because of the womã, which thou hast taken, for shee is a mans wife: whereunto Abimelech, as one failing by ignorance, and not doing euill of purpose, nor thinking to doe any man harme, made his excuse to God againe, and said for himselfe thus, Lord wilt thou slay euen the righteous nation? saide not hee (that is Abrahã) vnto me: Shee is my sister: yea, and shee herselfe saide, hee is my brother: (which fault she had now twise fallen into, such is mans frailtie) with an vpright minde, and innocent handes haue I done this. I knowe it saide God, that thou didst so: but yet I kept thee also that thou shouldest not sinne against mee, therefore suffered I not thee to touch her, now therefore deliuer the man his wife againe. For he (meaning Abraham her husband) is a Prophet, and he shal pray for thee that thou maiest liue: but if thou deliuer her not againe, be sure that thou shalt die the death, and all that thou hast. Then Abimelech in all hast very early in the morning called for Abraham, and said vnto him, what hast thou done vnto vs, and wherein haue I haue offended thee, that thou hast brought on me & my kingdom this great sin? Thou hast done this vnto mee by calling thy wife sister, that ought not to bee done. Because (quoth Abraham) I thought this with my selfe, surely the feare of God is not in this place, and they will slay mee for my wiues sake, therefore did I call her sister, yet in very deede shee is my sister (that is my cosin germane) for shee is the daughter of my father (that is of my fathers brother): But not the daughter of my mother, and she is my wife. And that shee calleth mee brother, is but of a couenant of kindnesse that was priuily made long agoe betwixt her and mee in all places where we became. Then Abimelech the king gaue Abraham beeues, sheepe, men seruants, and maide seruants, and greatly inriched him: & also restored vnto him Sarah his wife, giuing him leaue to depart and dwell where hee would in his Dominion: but before Sara departed, as God had suffered this Heathen king to doe vnto her husbande: so nowe hee reproued Sarah his wife also for her dissembling & lying: Behold, I haue giuen thy brother a thousand peeces of siluer, beholde he is in the vaile of thine enemies to all that are with thee, and to all others: as if he had said: Sara, seeing God hath giuen thee an husbande, as a vaile or defence, yea, such a head, as with whom thou maiest bee preserued from all dangers, thou hast done euill to vse this dissimulation with mee, in calling him thy brother, that is indeede thine husbande. Then Abraham prayed vnto God for Abimelech, & God

heard

heard his prayer, and healed Abimelech, and his wife, and his maid seruants: so that they conceaued afterwarde and bare children, for before the Lorde had taken away from them the gift of conceauing, and shut vp euery wombe in the house of Abimelech, because of Sara Abrahams wife.

Now the Lord visited Sara while shee was in the land of the Philistines at Gerar: so that shee through faith receiued strength to conceaue seede, and brought foorth a sonne in her olde age, at the time appointed of God, according as he had promised by the Angel, because she iudged him faithfull that had promised: So that of one woman, euen of her ẏ was as one dead & past age, there sprang so many, as ẏ starres of the skie in multitude, & as the sand in the Sea shore, which is innumerable. Heb. 11. 11. 12. And Abraham called his sonnes name Isaack, and when the childe was borne, shee accused her self of ingratitude in that shee did not beleeue the Almightie, and said: God hath made me to reioyce: all that heare will reioyce with mee, who woulde haue said to Abraham, that Sara should haue giuen children sucke? for I haue borne him a sonne in his olde age.

After this, when Sara saw and perceiued Ismael the sonne of Hagar her maide, as he plaied with Isaak, mocking and deriding Gods promises made to Isaak, which the Apostle to the Galathians, 4. 29. calleth persecution, she complained thereof vnto Abraham, and saide: Put away, or cast out this bond maid and her sonne: for the sonne of this bondwoman shall not bee heire with my sonne Isaak. Which thing was very greeuous in Abrahams sight, because hee loued Ismael. But God saide vnto Abraham, Let it not greeue thee for the childes sake, or his mother: but in all that Sara shall say vnto thee, heare her voyce, for in Isaak shall thy seede bee blessed: that is, the promised seed shalbe counted from thy sonne Isaak borne of Sarah, and not from Ismael. Rom. 9. 9. Then Abraham followed his wife Saraes counsaile, and put away Hagar, and her sonne foorth of his house, who after liued in the wildernesse of Paran, and troubled Sara no more.

Finally, when Sara was an hundred and seuen and twentie yeeres olde, in the yeere of the worlde, 2145. she died in Kyriath-arba, otherwise called Hebron, in the land of Canaan, and was buried in the double caue of the field Machpelah, ouer against Mamre, which is Hebron, which Abraham her husband bought of the sonnes Heath, called the Hittites, of purpose to bury Sara: for whose death he greatly lamented

and mourned, & after her to be a place of common buriall, for all his & her posteritie for euer. And after the death of Sarai, Abraham tooke him another wife called Keturah, by whom he had diuers sonnes. Gen. 11.29. 12.5. 13. &c, 13.1. 16. 17. 15. 21. 18. 6, 9. 11. 12. &c. 20. 21. 1, 2. &c, till verse 15. 23. 1, reade Iosephus fol. 180, 181.

Sarra, or Sara, Hebr. my princehood, a princes, and as before in Sarai.

She was the only daughter of one Raguel, and Anna or Edna that dwelt in Rages, otherwise called Ecbatane, a Citie of the Medes, where Sarra hauing had seuen husbandes, one after another in her fathers house, the men before they had lien with her, were all one after another (by Gods prouidence and permission, who had reserued Sara to be wife for young Tobie, as afterwarde shall appeare) slaine by the euill spirite, or Diuell called Asmodius, to the great discomfort and beauinesse of the young woman and her friendes. And yet to aggrauate her sorrowe and griefe the more, Beholde, her fathers maides when shee did correct them for their faultes, woulde slaunder her, check and reproue her, on this wise, saying: Doest thou not know that thou hast strangled thine husbandes? Thou hast had nowe seuen husbands, neither wast thou named after any of them. Wherefore doest thou beate vs for them, if they bee dead, goe thy way hence to them, and God let vs neuer see sonne nor daughter of thee more vppon earth, thou killer of thine husbandes, wilte thou slay vs also, as thou hast slaine seuen men? When Sara hearde these wordes, shee was very sorowfull: so that shee thought to haue strangled her selfe: But beeing better aduised, shee saide with her selfe: I am the onely daughter of my father, and if I doe this, I shall slaunder him, and shall bring his age to the graue with sorrow. Whereupon shee cast aside all suche wicked and vngodly thoughtes, as at the first oppressed her, and in great pacience, betooke her selfe to fasting and prayer, with all deuotion and godlinesse, in so muche as in the midst of her griefe and affliction, shee got her vp to an high chamber of her house, where shee continued three dayes, and three nights without meate and drinke, in heartie prayer, towarde the windowe: beseeching God with teares, that hee would vouchsafe to loose and deliuer her from this rebuke, or els to take her out of the earth, saying as before in the first Lampe of Virginitie, Page 39. After prayer, shee came downe from her chamber and praysed the Lorde.

And

And note that at the very same instant that shee made her prayers, old Tobie also made his prayers to God, beeing rebuked of his wife Anna, and both their prayers came together, and were heard, & receiued also at one time before God, who thereupon to both their comfortes, sent his good Angel Raphael to heale them both: that is, to take away the blindnesse of Tobie: and to giue Sarra for a wife to Tobias, the sonne of Tobit, and to binde Asmodius the euill spirite, because shee belonged to young Tobie by right. For young Tobie being sent by his father to Rages, where Sara dwelt, & conducted all the way by the Angell Raphael, when they were come neere to Rages, the Angell saide to the young man: Brother, to day wee shall lodge with Raguel, who is thy cosin, hee also hath one only daughter named Sarra: I will speake for her, that shee may be giuen thee for a wife, for to thee doth the right of her pertaine, and thou must marry her: seeing thou alone art the remnant of her fathers kinred, and the maide is faire and wise, nowe therefore heare mee, and I will speake vnto her father, that we may make the mariage, when we are returned from Rages: for I know that Raguel cannot marry her to another, according to the lawe of Moses, els hee shoulde deserue death, because the right of her doth rather appertaine to thee, then to any other man. Then answered the young man Tobias, and saide: I vnderstand, and haue heard (brother Azariah) that this maide hath beene giuen to seuen men, who died in the marriage chamber, and were slaine of the Diuell. I am afraide therefore, least such thinges shoulde happen vnto mee: for if I, as thou knowest, the only begotten sonne of my father, should go into her, whō I feare the wicked spirits do loue, because they hurt no bodie but those which come into her, & it should come to passe, ẏ I also should die as ẏ other vii. I should (I feare me) bring my father & mothers life (because of me) to ẏ graue in sorrow, for they haue none other sonne to bury thē.

Then said the Angel againe vnto him: doest thou not remember the precepts that thy father gaue thee, when he charged thee of his blessing that thou shouldest marry a wife of thine owne kinred: wherfore heare me, O my brother, for shee shalbe thy wife, neither bee thou carefull or fearefull of the euill spirite. For I will tell thee what they be of whom the Diuell hath power: namely, they that receiue mariage after suche a fashion, that they shut God out of them, and from their heartes, and giue themselues to their owne lustes, euen as it were an Horse and Mule, whiche haue no vnderstanding: vppon suche hath the

the same Diuell Asmodeus power: But this same night shall Sarah bee giuen thee in marriage. And when thou takest her, and art come into the bed chamber, withold thy selfe from her three dayes, and giue thy diligence to nothing, but vnto prayer together with her. And in the first night, take the heart and liuer of the fishe, and lay it vpon hot coles, and make a perfume thereof, to perfume the chamber, and when the Diuell doth smell the same, hee shall flee away, and neuer come againe any more. The seconde night also, when thou shalt come to her, and goe into thy bed, ryse vp both of you, and pray to God, which is mercifull, who will haue pitie on you, and saue you: and so shall you bee receiued into the companie of the holy Patriarches. The third night, arise, and pray likewise both together, that yee may obtaine the blessing of God, and haue whole and sounde children begotten and borne of your bodies. And after the thirde night feare not, but take the maiden in the feare of God, for shee is appointed vnto thee from the beginning, and abuse her not, but vse her body modestly, more for the desire of children, then for any fleshly lust, that in the seede of Abrahã thou maiest obtaine the blessing in children: And thou shalt keepe her, and shee shall goe with thee. Moreouer, I suppose that shee shall beare thee children. Now when young Toby heard these thinges, hee loued Sara before that euer he sawe her, and in his heart he was effectually ioyned to her.

And when they were come to Raguels house in Ragis, it was Saraes chaunce to meet them first, who after gentle salutations vsed ech to other, brought them into her fathers house, where after further acquaintance taken, when shee heard that olde Toby was blinde, she with her father and mother wept, and were very sorowfull for that his affliction. And after much good cheere, and courteous entertainemente, made by her father and mother, and her selfe vnto them: the Angell make the matter and cause of their comming, first to Raguel, and communed with him, about the giuing of his daughter to young Toby his cosin. And Raguel Saraes father being very willing so to doe, tolde him all the doubt, and thinges that hee feared woulde discourage the young man, saying: It is meete that thou shouldest marry my daughter. Neuertheles, I will declare vnto thee al ẏ truth, I haue giuen my daughter alredy in mariage to seuen men, who dyed that same night ẏ they came into her. Therefore, I feare least it should chance vnto thee in like maner: No, (quoth the Angel) feare not to giue him thy daugh-

ter

ter in mariage, for vnto this man Tobie which feareth God, doth thy daughter Sara belong to wife, therefore might many marry her, but none other haue or inioy her, as appeareth by thy saying, in that the seuen men are all dead, before they euer lay with her. Yea, (quoth yõg Toby) who for all this was couragious, & mery, & constantly set in the loue of Sara, I will neither eate nor drinke here this day, except thou first graunt me my petition: that is, doe not only promise mee, to giue me thy daughter Sara, but also bring her foorth hither, and presentlie betroth her to me to be my wife. Then Raguel perceiuing this to bee the worke of God, who had sent them for the same intent, ẏ his daughter might bee maried in her owne kinred, according to the law of Moses, doubted not to giue her vnto young Tobie, but said vnto him: take her then, & marry her according to the custome: for thou art her cosin, & she is thine, and God which is mercifull, make this prosperous to you both in al good things. So he called his daughter Sara, who came vnto him, & he tooke her by the right hand, & gaue her into the right hand of Tobie for a wife vnto him, & blessed thẽ saying: Behold, take her after the law of Moses, & lead her away to thy father: And the God of Abraham, the God of Isaak, & the God of Jacob, be with you, ioyne you together, & fulfill his blessing in you. And then, ẏ is to say, in the yeere of the world, 3414. Raguel with his wife Edna made a contract of mariage, & sealed it, to approue both their consents to the marriage of their daughter: & so after the feast praised God. And when night came, her mother Edna, at her husbands commandement, prepared another chãber for Sara to lie in, who so soone as she was brought thither, fel a weping. But her mother wyped away her daughters tears, & comforted her with sweete wordes, saying: Be of good cheere my daughter, the Lord of heauen & earth giue thee ioy for this thy sorrow & heauinesse ẏ thou hast suffered, be of good comfort my daughter. So when she was in the chamber a bed, they brought in Tobie her husband also into her, who remembring the Angels wordes, perfumed the chamber with the liuer of the fish, which perfume, when the euill spirite had smelled, hee fled straight way into the vttermost parts of Egypt, for the Angel Raphael had taken hold of the Diuel Asmodeus, & bound him, & sent him into the wildernes of the higher Egypt. And after that they were both shut in, Tobias rose out of the bed, & said vnto the virgin, vp sister Sara, arise, & let vs make our prayer vnto God, that hee would haue pitie on vs, to day, to morrowe, and the thirde day: for these three nightes

will wee ioyne or reconcile our selues to God, and when the thirde holy night is past, wee shall ioyne together in the duetie of marriage. For wee are the children of holy men, and wee may not come together, as the Heathen that knowe not God. Then shee arose, and they stood vp both together, and besought God earnestly, that he would preserue them, praying and saying, as in the first Lampe of Virginitie. And after their prayer ended, they went to bed and slept both together that night: But Raguel Saraes father, thinking Tobias was dead as the other seuen, made a graue for him, and purposing to haue buryed him secretly the same night, that none shoulde haue knowen of it, Hee sent his maide into the chamber to see whether hee were dead or aliue: who comming into the chamber, and finding them both safe and sounde, fast a sleepe together, brought good tidings again to Raguel, and tolde him, that Tobias was aliue: which caused Raguell not a little to reioyce, and prayse the Lorde, because hee had mercye on them two, which were the only begotten children of their fathers. And after commaunding the graue to bee filled vp, he made a greate wedding feast, which hee kept for ioy 14. dayes, and gaue halfe of his goods to Tobie towardes the marriage of his daughter Sarra, assuring the rest vnto him & her by writing after his and his wiues death. So after the fourteene dayes expired, in the which space Tobias begate his wife with childe, When Raguel by no intreatie coulde persuade Tobie to tarry any longer from his sorrowfull father & mother, that long expected his returne: He deliuered his daughter Sarra vnto him, together with her portion, and so sent her away from him with healthy and ioy, and with his blessing, saying: The God of heauen make you my children to prosper before I die. And with this exhortation giuen to Sarra his daughter, saying: Honor thy father and mother in lawe, which are now thy parents, that I may heare good report of thee. Also, see thou loue thine husband, and rule well thine household, keeping them in good order, that thou mayest shewe thy selfe faultlesse, and so kissed them, and tooke his leaue of them. And to Tobias, her mother Edna gaue this charge concerning Sarra, saying: The Lorde of heauen restore thee my deare brother, and graunt that I may see thy children of my daughter Sarra, that I may reioyce before the Lorde: Beholde, now I commit to thee my daughter as a pledge, doe not intreate her euill. So shee imbraced her daughter, & kissed her, & let her goe. So Sarra went with her husband to Ninniue, & there dwelt with her

her husbandes father, olde Tobie, and where after his & her mother in lawes death, she returned againe with her husband to Ecbatan to her owne father, & there dwelt with him, while he and her mother liued, and after their death, which was in the yeere of the world 3456. she inherited al their substance, & there liued, & died with her husband, before ỹ destructiõ of Niniuie. Tob. 3.7.6.10.&c.7.8.9.6.10.10.&c.11.1.14.13

Serah, or Sarah, or Sarai, sig. the same that Sarah doth.

She was the daughter of Asher (the second sonne of Jacob begotten of Zilpa his concubine, and the handmaid of Lea) and sister to Beriah, Jsui, Jesuah, and Jimnah, the sonnes of Asher her father. Gen. 46.17. Num. 26 46.1. Chro. 7.30.

Sherah, or Seera, or Seerah, or Sara, sig. the same also that Sara doth.

She was the daughter of Ephraim, or as some thinke, his Niece, & daughter of Manasses, who being a noble woman, and riche in possessions, built to her perpetuall fame, three great cities in Gezar in ỹ lande of Ephraim her father, and gaue vnto them seuerall names, the one being called Bethhoron the neather, the second, Bethhoron the vpper, & the third, Uzzen Sheerah after her owne name. 1. Chr. 7.24. Which cities being afterward taken & spoyled by Pharo king of Egypt, were giuen by him for a present vnto his daughter king Salomons wife: and after repaired, and fortified againe by Salomon, as appeareth. 1. King. 9.16.2. Chro, 8.5.

Shelomith, or Selomith, Salomith, sig. a peacefull woman, or perfect, or recompensing.

She was the daughter of Dibri, of the tribe of Dan, became wife to an Egyptian, by whom she bare a sonne, that afterward was the first ỹ euer was imprisoned and stoned to death, for blaspheming of the Lord, by swearing or despiting God in a fray or mutinie, that hee made with another man of Jsrael: vpon which occasion, God among other, made this lawe for euer to remaine against all blasphemers, That whosoeuer curseth his God, should be punished and beare his sinne, and he that blasphemeth the name of the Lord, should bee put to death for it. But this lawe being nowe out of vse (the more is the pitie) it woundeth the heartes of the godly, to heare the blasphemers in euery place, in this wicked age of the worlde, without any publike reproofe, or penall punishment inflicted by the Magistrate, so crucifie Christe againe, and rente his most precious members asunder one frõ another, by rapping

out

out of infinite, vgly, and most horrible othes, and execrable cursings, to the great disglory of God, the prophanation of his sacred law, & too too much offence of the godlie and zealous Christian.

There was another woman called Shelomith or Salomith, or Selomith, which was the daughter of Zerubbabell, the sonne of Pedaiah, and nephew of Zalathiell, which came of the stocke of Dauid, of whose line or stock Christ came: also she was sister to Meshullam & Hananiah. 1. Chr. 3. 19.

Shimrath, or Semath, or Semaath, sig. hearing, obeying.

She was an Ammotish woman, and mother to Zabad, who with his fellowe Jehozabed, traiterously killed his master king Joash, and was therefore iustly slaine, and put to death by Amaziah the king, after the death of his father, whom they slue. 2. Chr. 24. 25. 26. 25. 2.

Shimrith, or Simrith, or Semarith, sig. sheeis warned, hard as a Diamond, a thorne, dregges.

Shee was a Moabitish woman, and mother of Jehozabat, the other traiterous seruāt of king Joash, who with his fellowe zabad, the sonne of Shimrath before most vilanously conspired together, and slue their master king Joas as hee lay sicke in his bed, but afterwarde, for this his bloodie fact, hee suffered the condigne punishment of shamefull death, by the handes of Amaziah the king, and sonne of Joah, as appeareth. 2. Chr. 24. 25. 26. 25. 2.

Shiphrah, or Siphrah, or Sephora, sig. faire, fairenes, pleasing, a sparrowe, his birde, a Trumpet, wel doing, goodnes, early, a Goat.

She with her companion Puah, were two of the most famous and chiefest midwiues of the Hebrue women in the lande of Egypt: vnto whom king Pharao in his cruel rage against the Israelites, and the children of God, gaue this commandement, saying: when yee doe the office of a midwife to the women of the Hebrues, or Israelites, and set them on their stooles or seates, whereupon they satte in trauelling of childe: If it be a sonne, then ye shall kill him, but if it be a daughter, thē let her liue. Notwithstanding, these two midwiues feared God more then the king, & did not murther the infants of the women of Israel in ꝑ birth, as ꝑ bloody butcher king Pharao had cōmāded thē: But cōtrariwise preserued ꝑ mē children still aliue: which whē ꝑ tyrant the king vnderstood, he sent for these two good midwiues, & rebuked thē saying: why haue ye preserued aliue ꝑ mē childrē cōtrary to my cōmandment?

But

But the Midwiues made their excuse, and answered the king, saying: Because O king (quoth they) the Hebrue women are not like the women of Egypt, for they are more strong, and sturdie women, and liuelie, and quicklie deliuered yer the Midwiues come at them. Which answere the tyrannous king well allowing of: when he saw he could not preuaile by that craft, he burst foorth to open rage against Gods people, and commaunded all his people that they should cast euery man childe of the Hebrue women into the riuer, but to reserue euery maidechilde aliue. But as touching this act of Shiprah and her fellow Midwife, as their disobedience heerein to the king was lawfull enough: so their dissembling and lying in their excuse so vnto him, was euill, howbeit because the Midwiues feared God: therefore God made them houses and prospered them, that is, God rewarded their constancie, not their lying, and blessed and increased the families both of the Midwiues and of the Israelites by their meanes: so that the people of Israel multiplied, and were very mightie. Yea, by their meanes that notable member of Gods Church, and holy man of God Moses was preserued, by whom God deliuered his people out of the oppression and slauery of that Tyrant Pharo, to his vtter destruction in the redde Sea. Exod. 1. 15. 16. &c.

Shuah, or Sua, or Suaa, sig. crying, sauing, mightie, honorable, regardful, of the sauour, lowlinesse, studie, speech, budding praier.

She was a Cananitish woman borne, the daughter of one Suah, or as some thinke of Hirah an Addulamite, and became the wife of Iudah, the sonne of Iacob, which affinitie notwithstanding was condemned of God: so shee bare vnto Iuda three sonnes, Er, Onan, and Shelah at a place called Chezib. But because her two eldest sonnes were both wicked men in the sight of the Lorde, therefore the Lorde slue them both to her great griefe. And in processe of time shee also died, after whose death her husband Iudah committed horrible incest with her daughter in lawe Tamar, the wife of Er her eldest sonne, to the slander of the Church and offence of the godlie, as ye may reade. Gen. 38. 1. Chro. 2. 3.

There was another woman called Shuah, which was the daughter of Hebar, the sonne of Beriah, the sonne of Ashur, and who also was the sister of Japhlet, Shomer, and Hotham. 1. Chr. 7. 32.

Sulanna,

Sulsanna, or Suel-hanna, sig. a Lilly, a Rose, Mirth, his Lilly, grace or Lady her grace, and good behauiour, louely, fauourable, &c.

Shee was the daughter of Helchias of the tribe of Juda, and wife of Joachim a very great riche man, and of high reputation and honour among the Iewes in Babylon where hee dwelt. Nowe shee beeing a very fayre woman, well brought vp, and instructed by her parentes in the law of Moses, & one ẏ feared God. In the same first yere that she was married, there were two Iudges made of ẏ Ancients of the people, which resorted muche to her husbande Joachims house, because hee was the most honorable of all others, and all they of the Iewes which had any thing to doe in the lawe, came thither also vnto them to haue their matters heard and decided. These two Iudges (beeing wicked men) were so wounded with the loue of Sulsanna, and burned so in lust towards her both at one time vnwitting one to the other, that they wist not what to doe: but neither durst tel the other his grief, nor yet for shame vtter their inordinate dotage and lust vnto her. And so on a day when they had sate long in Joachims house about matters of the lawe, and waited for to haue their purpose on Sulsanna, and coulde not, they brake vp and went home to dinner. And at their returne againe togethers, the one brake to ẏ other their whole minds, & appointed a time when they mighte take her alone. And when they had espied out a conuenient time ẏ Sulsanna went into a faire garden that shee had adioyning vnto her house (as her manner was there to walke euer about noone, when her husbandes Clients were all gone home to dinner:) with two of her maidens onelie accompanying her there, to walke & wash herselfe in the heate of the day: Behold these two olde lechers hid them selues in the garden against her comming. And assoone as her maidens had shut the garden or orcharde doze, and were gone for oyle and sope for their mistres, as shee had commaunded them: These two wicked Elders or lecherous Iudges, who had lyen there priuilie hid vnknowen to Sulsanna and her maidens, like two neighing horsses came vpon her nowe beeing all alone, and saide: Beholde, the garden dozes are nowe shut that no man can see vs, and wee burne in loue with thee: therefore consent vnto vs and lye with vs, if thou willt not, wee will beare witnesse against thee, that a young man was in the Orchard with thee, and ẏ therefore thou sentest away thy maydens from thee, because thou wouldest

commit

commit adultery with him. And then Susanna sighed, and saide, Alas, I am in trouble on euery side, for if I followe your mindes, and doe the thing, it will bee my death: And if on the other side I consent not vnto you, nor doe it not, yet can I not escape your handes, Well, it is better for mee to fall into your handes without the deede doing, then to sinne in the sight of ỳ Lord by doing it. And with that shee cryed out vpon them with a loude voice. And the olde lechers cryed out as fast against her, which clamour on both parties was so great, that it was hard among her seruants without, which ranne to the garden dore, and burst it open for hast, to see what the matter was. And when the seruants had heard the elders false report of Susanna:, they beeing a little too hastie in beleeuyng so false a reporte of their mistres, were greatly ashamed of her: for there was neuer suche a report made of Susanna before.

So on the morrowe after these two wicked Judges full of mischeuous imaginations againste Susanna, came to Joachim her husbandes house, as the manner was, and there declared the matter (but most falsly) against her to her husbande, and all by wrongfull accusation to bring her to death, for spight that shee would not consent to their diuelishe desires. And when shee was sent for to her fathers house, where she then laye, and came accompanied with her father and mother, her children, and all her kin, to bee iudged and araygned before them for a breaker of wedlock, and an adultresse according to the lawe of God: shee beeing a very tender person, and marueilous fayre of face, stoode before the two wicked Judges with her face couered: But these lecherous dottards, to the end they might at the least bee satisfied with her beautie, commanded to take the vaile or cloth from her face, that they might fully behold her, & haue a full sight of her beautie, which thing being done, to the griefe of her friends, and many that stoode about her: These two wicked Judges stood vp them selues both to be her accusers and iudges, and laying their handes vpon the head of Susanna (who wept and looked vp to heauen, for her heart trusted in the Lorde:) They said, as we were walking alone in the garden, this woman came in with her two maides, whō shee sent away frō her, making fast the orchard dores after them, with ỳ a young felow which there lay hid in the garden, start vp & went vnto her, & lay with her: then wee which stood in a corner of the garden, seeing this wickednesse, ranne vnto them and sawe them as they were together,

but

but wee coulde not holde the fellowe, for hee was stronger then wee, and got open the doore and leaped out. And when wee had taken this woman, wee demaunded of her, what fellowe it was, but shee woulde not tell vs. This is the matter that wee lay vnto her charge, and wee be witnesses of the same: Then the common sort beleeued them, as those that were the Elders and chiefe Iudges of the people: and so they condemned Susanna to death: whereupon her friends, yea, and all they that knewe her, for sorrowe beganne to weepe and lament heartilie for her. Yea, and Susanna her selfe then cryed out with a loude voice, and made her feruent prayer vnto God, saying as before in the first Lampe, Pag. 48. O euerlasting God, thou searcher of heartes, thou that knowest all thinges before they come to passe, thou wotest that they haue borne false witnesse against mee, and behold I must die, whereas (thou Lorde knowest) I neuer intended, or once so much as thought, much lesse did any such thing, as these men haue maliciously imagined or inuented against mee. And the Lorde heard her prayer: Therefore when shee was ledde to bee put to death according to her iudgement, and as shee was going to the place of execution, the Lorde of heauen which had commpassion of this innocent woman, & neuer forsaketh & leaueth his, but helpeth them euen then when all thinges seeme past hope of mercy, to the great comfort of all oppressed Christians, raised vp the spirite of a little young childe called Daniel, who cryed with a loude voyce to the great admiration no doubt of all that heard him, saying: I am cleane from the blood of this woman. And when the people heard that, they stayed and turned them towardes the childe, and demaunded of him what hee meant by his wordes: O yee children of Israel (saide hee) are yee such fooles that without examination and knowledge of the trueth, yee haue condemned a daughter of Israel? Returne againe to iudgement, for they haue borne false witnesse against her. Then the people went backe againe in all hast. And the Elders tooke Daniell, and set him among them in iudgement, who when he had commanded the two olde lecherous Iudges that were the false witnesses, to be seuered one from another, that hee might examine them seuerally a parte, hee called the one of them & said vnto him: O thou old cankered carle, that art old in a wicked life, and hast vsed thy vncleanesse so long. Now thy sinnes and vngracious deedes which thou hast committed afore time, are come to light, for thou hast born false witnes, & hast pronounced false erronious

iudgement

iudgement. Thou hast condemned the innocent, & hast let the guiltie go free: Albeit, the Lord sayd: the innocent and righteous shalt thou not slaye. Now then, if thou hast seene her commit this villanie, tell mee vnder what tree of the orchard or garden thou sawest this woman and the young fellow company together: He answered: vnder a Mulbery or Lentiske tree. Now verily (quoth Daniell) thou hast lyed against thine owne head. For loe, the Angell of God hath receiued the sentence of God to cut thee in two. For thou art worthy of death, in that thou hast oppressed the innocent woman, contrary to the commaundement of God, who sayd: The innocent and righteous, see thou slaye not: neyther shalt thou beare false witnesse against thy neighbour, and so he put him aside.

Then the childe called the other old dotard, & sayd likewise vnto him: O thou seede of Canaan, & not of Juda, bewtie hath deceiued thee, and lust hath subuerted thine heart. Thus haue ye long dealt with ỹ daughters of Israell, & they for feare consẽted vnto you, and companyed with you: but this woman being a daughter of Juda, would not abide your wickednesse. Now tell me vnder what tree didst thou take them companying together: He answered: vnder a Pyne prune, or Mirtle tree. Very well, sayde Daniell. Nowe verily thou hast lyed also against thine owne lyfe or head: therefore the Messenger or Angel of the Lord standeth waiting with the swoorde, to cut thee also in two, and so to destroye you both. And with that all the whole assemblye cryed with a loude voice, and praysed God, which so miraculously had preserued Susanna that daye, and saued her that trusted in him. And so fell vpon the two wicked Judges, who were conuict by their owne mouthes of falshoode, and according to the law of Moses Deuter. 19.19. put them both to death for bearing false witnesse against their neighbour. Thus the innocẽt blood of Susanna was saued ỹ same day from being spilt, in ỹ yeere of ỹ world 3518. Therfore Helchias her father & mother prayed God for their daughter Susanna, with Joachim her husband and all the kinred, that there was no dishonestie founde in her. Dan. 13. Susanna. 1.

There was an other woman, called Susanna, in ỹ time of Christ, which being a godly woman, folowed Christ & his Apostles diligẽtly to heare their preaching, & ministred vnto them of her substance to relieue thẽ, so much as laye in her power, to her perpetuall prayse, and the great shame of many, both men and women now in the time of the same gos-

pell, who bee so far from relieuing the professors therof, that they will not vouchsafe to follow them: no nor so muche as to heare thē, preach they neuer so well, & charme the charmar neuer so wisely: but to their vtter condemnation in the day of iudgement. Luke. 8. 3.

Tabitha, is by interpretation Dorcas, that is a doe, a deere, a robucke, or fawne.

Shee was a certeine godlye woman, and a disciple of Christe, dwelling at Joppa: who in her lyfe tyme hadde beene vertuouslye occupyed, and especiallye in the workes of mercie, relieuing the poore and needie. And while Peter was preaching and doing his office at Lydda, which was a Citie not farre from Joppa, it was her chaunce to fall sicke, and dye. And when her friendes after their custome hadde doone with washing her dead corpes, and layde it forth in an vpper chamber to bee annoynted, readye to the buryal, they sente for Peter to come vnto them: who beeing come, they hadde him vppe to the chamber, where the dead corse lay, and where the widdowes came aboute him weeping, and laying forth the coates and other garmentes, which Tabitha had prepared in her lyfe tyme for the poore, before him: Then Peter put them all forth of the chamber, and being alone, kneeled downe and prayed, and turning him to the dead body, sayde: Tabitha, arise: at the which wordes she arose, and looked vpon Peter, who then gaue her his hand, and lift her vp, and called the Saintes and widowes, and restored Tabitha vnto them aliue: which he did not for her own sake, but for their sakes that were alyue, to the intent they might hereby haue occasion to beleeue and glorifie God the author of that myracle wrought by Peter. And this was done in the yeere of the world 4179. Acts. 9. 36. &c.

Tahpnes, or Taphnes, or Taphnes signi. a priuy temptation, a slight, a couered banner.

Shee was a Queene, and the wife of Pharao, that was king of Egipt, in the dayes of Solamon, and sister to the wife of Hadad, the Edomite, that first rebelled against king Salomon, whose sonne her nephew called Genubath shee weaned and brought vppe in her husbande Pharaos house, amōg ẏ sons of Pharao as one of her own. 1. Ki. 11. 19

Talitha, signi. mayden.

She was the little daughter of Jarus, one of ẏ rulars of the sinagogue, who being of the age of 12. yeeres, fel sick, & died, & was restored again afterward at ẏ earnest request of her father to life by Jesus, speaking

onely

mely these two wordes, Tabitha: cumi, which is by interpretation, Mayden arise: and straight wayes she arose and walked: which myracle greatlye confirmed the fayth of her father, and all that heard therof. Mark. 5. 22. 41.

Tamar, or Thamar, signi a palme tree, or a date tree, a date, a chaung or exchaunge, bitternesse, a sharpning, to displeasure.

She was first the wife of that wicked man Er, the eldest sonne of Judah the fourth sonne of Jacob & Leah: & after the death of Er, whō the Lord slewe for his wickednesse, she was giuen by her father in lawe Judah to Onan his second sonne to wife, and so she became wife to two natural brothers: to the end there should be seede raysed vp by one brother to an other brother, if the firste died without issue: which order was then vsed in the olde lawe, for the preseruation of the stocke, that the childe begotten by the second brother should haue the name and inheritaunce of the first, and this is now in the new testament vtterly abolyshed. But Onan her husbande knowing, that the seede shoulde not be his, refused to lye with Thamar his wife: for which his wickednes, the Lord slewe him also, as hee had done his brother Er. Now Thamar being a widdowe againe, and Judah fearing to marry his thirde sonne vnto her, least he should die also, sayd to his daughter in law Thamar: Thamar, remayne a widdowe in thy fathers house, til Selah my youngest sonne growe vp to mans state. So Thamar, for as much as shee could not marry in any other family, so long as Judah would reteine her in his, wente and dwelte a widdowe in her fathers house, during which time Suah Judahs wife also dyed: so that he became a widdower. And when it was told Thamar, that Judah her father in law was a widdower, and that he had left mourning, and was gone to a place called Timnah with his friend Hyra, to see his sheepeshearers: she perceiuing that Selah was not giuen to her in marryage, caste off her widdowes garments from her, and couered her with a vayle, and wrapped her selfe, and so went disguised like a common harlot, and satte downe in an open place, by the hye way side going to Thimnah. And as Judah her father in law passed that way, and saw one sit muffled with her face couered, like a whore, and being wonderfully blinded by God, that he could not know her by her talke to bee his daughter in lawe, hee wente vnto her, and sayde: Come I praye thee, lette mee lye with thee. What wilte thou giue mee then

(quoth shee) I will (quoth hee) sende thee a kidde from the flocke: Then leaue me a pledge (quoth she) till thou send it. What pledge shal I leaue thee (quoth Juda:) thy signet (quoth she) vpon thy finger, thy cloake and thy staffe. He did so, and lay with her, and she was begotten with childe by him at the same time, which was in the yere of the world 2283. And then she arose and went and put her vayle from her, and put on her widdowes rayment againe. Afterward Judah comming to his flocke, according to his promise, sent her a kydde by his friend Hyra: to the ende no other might know of his wickednesse, and gaue him charg to bring with him his ring, cloake and staffe, that hee had left with her in pledge. Who comming to the place, and finding not the woman there: hee asked of the men there aboute where the whore was, that sat in the hye way as they came: They made answere againe there was no whore there. Then Hyra returned to Juda, and told him, he could not finde her. Well sayd Juda (who feared man more then God, as it appeareth,) let her take it to her, least we be ashamed.

Now was Tamar cõceiued with childe, and when she had gon three monethes, the thing was espyed, and one came and told Juda, that his daughter in law Tamar had played the whore, and was with childe. Then bring her forth (quoth hee) and let her bee burnte. Whereby wee see that the lawe which was written in mans heart, taught them that whordome shoulde be punished with death: Albeit, as yet no lawe was giuen. And as shee was lead forth to the fire to be burnt to death, she sente the pledges to Judah her father in lawe, saying: by the same man to whome these thinges doe pertaine, am I with chylde. Then Judah knowing his pledges, that is his ring, his cloake and staffe, and hauing the horror of the sinne condemning him, sayde: she is more righteous then I: yea shee ought rather to accuse mee, then I her, for shee hath done this deede through my defaulte and negligence: because I gaue her not to Sela my sonne, as I promised. So was Tamar saued from death, and hee laye no more with her. And afterwarde when the tyme came, that shee shoulde bee deliuered, behold there were two twinnes in her wombe: And in her trauell, the one put out his hande, and the midwife tooke and bound a red thred about his hand, saying: this is come out first: but when hee plucked his hande backe agayne, loe his brother came firste out, and

And the midwife sayde, how hast thou broken the breach vppon thee, or the separation betweene thee and thy brother, and his name was called Phares: that is a parting. And afterwarde came out his brother, that had ẏ red thread about his had, annd his name was called Zarah, ẏ is vpsproonge, or rysing, by whose monstrous byrth, the haynous sinne of incestuous adulterie in the father and mother, God would should be signified to all men. Genesis 38. all. Notwithstanding, it pleased God afterwarde, that of this Phares her sonne, Christ Jesus our Sauiour should bee borne, according to the flesh: as from the stocke and line of Dauid, by Juda, which shame our Sauiour Christ did take vpon him to set forth his great humilitie: who made him selfe of no reputation in this worlde, but became a seruaunte for our sakes: yea a worme, and no man, the reproch of men, and contempte of the people, and at length suffered the most shameful & accursed death of the crosse, to him therefore of all his creatures both in heauen and earth, be rendred and giuen all glory, prayse and thankes for euer and euer. Amen. Mat. 1.3.

Thamar, or Tamar, the Daughter of King Dauid, borne vnto him in Jerusalem, about the eighte yeere of his reigne ther, and in the yeere of the worlde 3077. was so bewtifull a young woman, that Ammon her halfe brother fell greatly in loue with her: insomuch that because it was hard for him to doe any thing to her, and that he coulde not haue such accesse vnto her, as he would, by reason that she being a virgin was so straightly kept in her fathers house, as virgins were accustomed in those dayes: he therfore was so sore vexed, that he fell sicke for loue of her, and will not what to doe, vntill he brake his minde vnto his friende Jonadab, who being a subtill fellowe, and vnderstanding that he languished and pyned away for loue of his sister Tamar, hee gaue Ammon his friend this counsayl, saying: lye down in thy bed, & make thy selfe sicke, and when thy father shall come to see thee: say vnto him, I praye thee let my sister Tamar come and giue mee meate, and let her dresse meate in my sight, that I may see it, and eat it of her hand (where wee see ẏ there is no enterpryse so wicked, that can lacke counsayle to further it.) So Ammon redilye followed this lewde counsayle of his friende, and wente and layde him downe vpon his bed, and made himselfe very sicke: which when king Dauid his father heard, he came to visit him: vnto whome Ammon then sayd, I pray thee O king, let Tamar my sister come, and make me a couple of cakes

euen some delicate or daintie dish of meate in my sight, that I may receiue meate at her hand. Then Dauid mistrusting nothing, sent home to Thamar, and willed her to go to her brother Amnōs house, to dresse him meat. So Thamar went and visited her brother Ammon at her fathers commaundement, and dressed him certeine deintie and delicate meate in his sight, and brought it him to eate: but he refused it. And because he like a wicked man was ashamed to doe that before men, which he was not affrayd to cōmit in the sight of God, he sayd: cause ye euery man to goe from me: So when euery body was gone out from him, he sayd to Thamar, now bring me thy meate into my chamber, and I will eate it at thy hande. Now when Thamar brought him his meate, and sette it before him to eate, Ammon tooke her, and beeganne to force her to lye with him, saying: come lye with mee my sister: Then shee seeing that, sayde: Naye my brother doe not force mee, for no such thing ought to bee done in Israel: commit not that folye against the lawe, which saieth: thou shalt not discouer the shame of thy sister, the daughter of thy father. Leuit. 18.9. For if thou doe, alas (quoth shee) howe shall I put awaye my shame, or whether shall I bee able to goe, to couer my reproch. As for thy selfe, thou shalt bee counted as one of the fooles, or as a lewde and wicked person in Israell. Nowe therefore I praye thee speake (rather) to the king my father: for hee will not denye mee vnto thee. Howbeit, Ammon burned so filthely in lust towardes her, that hee would not harken to her vertuous wordes and good counsayle: but being stronger in wickednesse then shee, hee forced her, and violently rauished and laye with her against her will, shee being but fourteene yeares of age. And then the flame of his hotte loue was quenched, and the fyre of his malyce so kindled against her, that the hatred wherewith he nowe hated her, was greater then the loue wherewith hee before loued her. And in a rage hee thrust her from him, and with currishe speeche sayde vnto her: vppe, gette thee hence out of my sight. Well (quoth Thamar) thou hast no cause thus to intreate mee: for this euil, to put mee away, is greater then the other, that thou didst vnto mee. Neuertheless hee would not heare her, and there was no remedie, but out of his house shee must needes goe: & therfore he called his seruaunts and commaunded thē, saying: put this woman now out from mee, and locke the doore after her. So

Thamar

Thamar beeing shutte out of his house, and for shame wiste not whether to goe: put ashes vppon her head, and rente her gaye garmente of diuers colours and peeces, such as the kings daughters, that were Virgines did vse to weare, and was had in greatest estimation in those dayes. And so went shee crying home to her owne brother Absoloms house: but when her father king Dauid heard all these thinges, hee was verye wroth with Ammon. And Absolon when he vnderstoode the matter and cause of her complaynte, by and by hee conceiuing sodeine vengeance in his heart against his brother Ammon, for defiling thus his sister: yet dissembling the matter a while, tyll occasion serued: in the meane while hee comforted his sister Thamar, saying: Hath Ammon thy brother bin with thee? Now yet bee still my sister, hee is thy brother, let not these thinges greeue thine heart. So Tamar remayned desolate in her brother Absoloms house: who two yeere after tooke occasion to bee reuenged on Ammon, for this villanie offred to his sister Tamar: and at a banket made of purpose, hee caused his men to kil him, as hee satte at the table, with the reste of his brethren. And this was the ende of that wicked man Ammon, by Gods iust iudgement, for deflouring so pure and godly a Virgin: but especiallye for committing incest so vnnaturallye with his owne sister, to the terrour of all Athiestes, vngodly wretches, & incestuous lyuers, that abounde in these dayes so greatlye in all places, abroad and runne headlonge to their own damnation, without anye shame, remorse or conuersion, without dread eyther of Gods vengeaunce to lyght vppon them in this worlde, or of the deuilles tormentes to vexe them in the worlde to come. 2. Sam. 13. all.

Tamar the daughter of Absolon was a verye fayre woman also to looke vppon, shee had a sister called Maacha, which was the wife of Roboam, king of Juda, and best beloued of all his wiues and Concubynes, as appeareth in her storie. 2. Sam. 14. 27. 2. Chron. 11. 20. 1. Kings. 15. 2.

Taphath, or Tapheth, or Taphet, dropping, a drop, a pretty one.

Shee was the daughter of king Salomon, and wife to Abinadab, one of his xii. chief officers and purueiours for his victuals in the countrie or region of Dor. 1. Kings. 4. 11.

Timna, or Thimna, or Thamna, signi. an image, shape, a numbring, telling, forbidding, fayling, faythfull, perfectnesse, &c.

Shee was the Concubine of Eliphaze, the sonne of Esawe, and mother of Amaleck: of whome came the cursted Amalekites. Gene. 36. 12.

There was an other woman called Thimna, which was the daughter of Seir, an Horite, and sister to Lotan, one of the chife and mighty Princes of the Horites, with whome Esaw grew in affinitie. Gene. 36. 22. 1. Chro. 1. 39.

Tirzah, or Thirza, or Thersa, signi. pleasing, well liking, contenting, willing, sweete, running.

Shee was the youngest of the fiue daughters and coheires of zelophead, the sonne of Hephir, of the tribe of Manasses, the sonne of Joseph: of her read more in her eldest sister, Mahlahs storie. Numbe. 26. 33. 27. 1. 36. 11.

Triphena, } signi. both one thing, as meaning returning, a nise woman, a cleere,
Triphosa, } delicate and fine dame.

These were two certeine godlye women, to whome among other godly women, S. Paule in his Epistle to the Romans, for their diligent labour in the Gospell, sendeth greeting, saying: salute Triphena and Triphosa, which women laboured in the Lord. Rom. 16. 12.

V

Vashti, or Vasti, or Vasthi signi. drinking, bibbing, doubling, putting, flare, on the distaffe.

Shee was the wife of Ahasuerus, otherwise called Artaxerxis, or Cambysis, king of Persia: And when on a time shee made a great and princely feaste and banckette of wine for all the women of the Citie of Susan, in the royal house of the king her husbande, as hee likewise did at the same time vnto all the men, to shew his magnificence and glorye of his kingdome. So it was, that the king her husband being merye with wine, sent certeine noble men about him, and commaunded them to bring Queene Vashti before him, with the crown royall vpon her head, that hee might shewe the people and the Princes there assembled at the feaste, her bewtie: for shee was a verye fayre and goodlye woman to looke vppon. But the Queene Vashti refused to

come

come vnto him at the king her husbands commaundement. Therfore, ꝑ king being very angry with her, in the 3. yeere of his raigne, and in the yeere of the world 2610. called 7. Princes of Persia & Media, whiche were of his priuie Councell together and sayde vnto them: What shall we doe vnto Queene Vashti according to the law, because she did not obey our commaundement, nor come vnto vs when we sent for her, by commission geuen to ꝑ Eunuches? The Memuchan one of his seuē chiefe Counsellers gaue this aduice and counsell, and saide: The Queene Vashti by her disobedience hath not onelie done euill against the king, but against all the Princes and people that are in the Prouinces of the king, for thereby hath she giuen an example to all the women in the land to doe the like vnto their husbands. For it cannot be chosen, but that the act and disobedience of the Queene shall come abroade into the eares of all women both Princesses and other, so that they shall by her euill example dare to displease their husbands: yea, and despise them also in their owne conceytes and opinions, and arrogantly shall say: Loe, the king Ahasuerus commaunded Vashti the Queene to be brought in before him, but she came not at his sending for, nor obeyed him. So shall the Princesses and noble women of Persia, and Media this day, take first occasion hereof to doe the like: And say also vnto all the kings, and Princes whē they heare of the act of ꝑ Queene, as she did: & then also the rest of the inferiour women in ꝑ land wil by continuance doe the same. By which occasion much despitefulnesse, and wrath shall arise, and shalbe ingendred & may intend, if this example goe vnpunished in Vashty: if it please the king therefore, let a royal decree be enacted and proceede from him, and let it be written and registred for a lawe inuiolable, and neuer to be transgressed in the statutes of Persia and Media: that Vashti be diuorced and come no more before the king, and let the king giue her royall estate vnto another of her companions, that is better then she and more worthye to bee made Queene in her steede. And when this decree or statute of the king shalbe made and published by proclamation, throughout all his kingdome: then shall all women both great and smal feare to offend their husbāds, by following Vashties euill example, and shall geue their husbandes more due honour, reuerence and obedience, at the least, if not for loue as they ought: yet for feare of further punishment by the lawe as they are compelled. Which wise and graue aduise of his priuy counsell so pleased the king and the Princes, that the king straight wayes

followed the same, and put it in execution. So that the Queene Vashti was diuorced from the king, & Hester receiued in her place: and after ꝑ law & statute made, ꝑ king sent from his court letters in diuers lãguages, to publishe the same law & statute in all his prouinces, and to euery people after their language, straightly charging & cõmanding ꝑ euery man should beare rule in his own house, & ꝑ euery wife shoulde be subiect to her husband, & at his commandement. Hester 1.9.&c.

Zebudah or Zebida, sig. edowed, dowment.

She was the daughter of Pedaiah, of Rumah, & wife of Iosiah king of Iuda, and mother of Eliakim, otherwise called Ioiakim, whõ Pharao Necho made king, & deposed Iehoahaz. 2. King. 23. 36.

Zeresh or Sares, sig a roote, a smal chaine, a forraine misery or inheritance, a seuered misery or heritage, a rundel or crowne of vnhappines, or of inheritance.

She was the wife of ꝑ proude and ambitious man Haman, who whẽ he was exalted by Assuerus ꝑ king in steed of acknowledging his change and humbling himselfe, waxed so ambitious and disdaynefull, and cruel, that because Mordicay a Iewe woulde not doe any reuerence vnto him, he wrought all the spyte & malice he possibly coulde against him. And after that he was inuited with the king to Hesters feast, he for ioy that he was so highly in her fauour also, as he thought, went home and called for Zeresh his wife, and all his friendes, and told them all, howe the king had preferred him to honour aboue other, and especially how that Hester the Queene had byd no man to her banquet but the king saue him onely: but sayeth he to his wife all this doeth nothing auayle me, nor doe me any good, so long as I see ꝑ malepart Iew Mordicay sit stil at the kings gate, & doe me no reuerence as I passe by.

Then Zeresh his wife being a wicked woman, gaue him as wicked counsel against Mordicay, and sayd: Let them makea Gibet or a payre of gallous fiftie cubites high, and to morow speake vnto the king that Mordecay may be hanged theron. Then shalt thou goe ioyfully w̃ the king vnto the Queenes banquet: which wicked aduise & counsel was no sooner geuen, but Haman her husband as speedily put it in practise, & caused a most huge paire of gallous to be made & set vpfor Mordicay. But whẽ he came to ꝑ king, thinking to haue begged Mordicay to be hanged, God in ꝑ meane time had so wrought in ꝑ kings heart to promote Mordicay, & that Hamã cõtrary to his expectatiõ was cõmanded by ꝑ king to doe Mordicay al ꝑ honor he might, as vnto ꝑ kings chiefest

friend

friend. But whē he had done, ẏ thing went so neere his heart, that he hasted home again very sorowful & sad, & told Zeresh his wife & his frieds al ẏ had befallen him quite cōtrary to his hope: thē said his wife Zeresh vnto him, if Mordicay thine enemy be of ẏ seed of ẏ Iewes, before whō thou hast begun to fall, thou shalt not preuayle against him: but shalte surely fall before him. And as God put in the mouth of this wicked woman to speake, euen so indeed ẏ Lords decree came to passe against her husband. For afterward he was hanged vpō the same gallous that shee caused him to make for Mordicay, together with her 7. sōnes also at one time, & she her selfe turned out of house & home, & all that euer shee had confiscate & geuē to Q. Hester, as appeareth in the story of Esther, at large. Esther 5.10.14.6.13.

Zeruah or Serua, sig. a woman Leaper, or horner.

She was ẏ wife of one Nabat an Ephrathite of Zerida, & bare vnto him a sonne called Jeroboā, & whē her husband was dead & she a widow, because her sonne was a mā of strēgth and courage, she preferred her sōn into ẏ seruice of king Salomon, where in proces for his wisedome and valiantnes, he became surueyour of the kinges workes for ẏ tribe of Ephraim & Manasses, but at the last for the great offences of ẏ king, God (among other enemies) rayled vp this his sonne Jeroboam to rebel against the king his maister, and after his death, aduaunced him to the kingdome of Israel, 1. King. 11. 26.

Zeruiah or Zaruia, or Zeruah, or Serua, or Seruiah with an S. sil. bound, griefe, distresse, or trouble of the Lord, binding vp, framing, shaping, &c.

She was the daughter of Isai, or Nahash Dauids father, & sister to Dauid & Abigail, & mother of Abishai, Joab, and Asael 3. valiant captaynes, & worthy men of the tribe of Juda. 1. Chro. 2.16. 2. Sam. 17.25

Zibiah, or Zibia, or Sebia, sig. a prickette, kayre, chiefe, standing to the Lord, willing.

She was a woman of Beersheba, and wife of Ahaziah king of Juda, & mother to Joash the good king of Juda, who repayred the temple of the Lord, which Athalia and her childrē had broken downe & spoyled, and restored the true religion that Athalia had defaced and set vp Idolatry. 2. Chro. 24.1.6. 2. King. 12.1.

Zilla or Sella. sig. a shadow, a rosting, a scorching, a tingling, a setting vp, a treading downe, a comparing, a wicker basket.

She was one of the two wiues of Lamech, the sonne of Methushael, & the mother of Tubalkain, the cūning smith & brasier, & of his sister

Naamah.

Naamah: her mates name was Adah, who ſeeing that all men hated their huſbande for his crueltie were afrayd, leaſt at one time or other he ſhould be killed. Gen. 4. 19. 22. 23.

Zilpah or Zelpha, Zelphan, ſig. the rewme, nought worth, the deſpiſing of the mouth, a ſlauering mouth.

She was the maidſeruaunt or handmayde of Laban, whom he gaue to Lea his youngeſt daughter, the wife of Jacob, to be her handmayd: and when Lea had left bearing of children, ſhe gaue her mayde Zilpha vnto her huſband Jacob to wife, who bare vnto her 2. ſonnes called Gad and Aſſur, which afterward were two of the ten tribes of Iſracll. Gen. 29. 24. 30. 9. &c.

Zipporah or Sephora, ſig. his bird, fayrenes, pleaſing, a ſparrow, a trumpet, wel doing, goodnes, fayre, early, a Goate.

She was one of the ſeuen daughters of Reuel or Jethro, or Hobab, Prince of Midian, or Ethiopia, who comming with her ſiſters to draw water at a well, and fill the troughes for to water their fathers ſheepe, were reſiſted by Shepheardes that droue them away. Howbeit, beyng reſcued by Moſes, that ſate there at the wel, as a baniſhed man driuen out of Egypt, who roſe vp and defended them, they drew water enough and watered their ſheep: they returned home againe, their father there ſeeing them come ſooner then they were woont to doe, aſked of them how chaunce they had done ſo quickly: A man of Egypt (quoth they) deliuered vs from the hands of the Shepheards, and alſo drewe water ynough, and watred our ſheepe. Thē their father to declare his thankfull mynde, was deſirous to recompence the benefite and good turne, done by Moſes vnto his daughters, and ſaide vnto them, where is he? Why haue yee ſo left the man? call him that he may eate and drinke with vs. So they went and called Moſes, who agreed to dwell with their father. And at the laſt their father gaue this his daughter Zipporah vnto Moſes to wife, vnto whom ſhe bare 2. ſonnes, the one called Gerſhon, the other named Elezer.

And when it pleaſed God to call Moſes from keeping his father in lawes ſheepe out of Ethiopia or Midian, to goe into his owne countrie Egypt, to deliuer his people from the tyranny of Pharao, he tooke his wife Zipporah and her two ſonnes with him, and returned towards Egypt. And as he was by the way in a common Inne, God puniſhed Moſes ſo with a ſore ſickneſſe, for neglecting his ſacrifice of circumciſion (for he had not as yet circumciſed his ſonne as God had appointed) that

that he had almost killed him with death. Then Zipporah his wife seeing that her husbande for sickneſſe coulde not, and GOD euen then requred it to be done, as an extraordinary acte of a woman not to bee followed of anye other women in baptising their owne children: tooke a sharpe knife, and circumcised or cutte away the foreskinne of her sonne, and cast it at her husbandes feete, and very impaciently saide vnto him: thou art indeede a blooddy husbande vnto mee. So when the Angel of Gods indignation that would haue killed him, was departed from Moses, and he recouered of his disease, Zippora again very angerly vpbrayded him with his negligence and said, O blooddy husband: and this she said because she was driuen to circumcise her child, whom her husband ought to haue done long before. Wherupon Moses seeing the great impaciencie of his wife Zippora, fearing least if she should goe on still with him, she would be a great let and hinderance to his vocation, which was now most daungerous and troublesome, to deliuer Gods people from the tyranny of such a mighty tyrant and oppressour, as Pharao was, therefore he sent Zippora his wife with her 2. sonnes backe againe vnto her father Jethro: where she remayned til after the deliuerance of the Israelites through the redde Sea. And in the yeere of the world 2515, when she heard what God had done for her husband and for his people, she with her two sonnes and her father came vnto her husband Moses into the wildernes by the mount of God called Horeb, where the Israelites camped, and euer after she remayned with Moses her husband. Howbeit, not without some griefe to Moses kinred, for afterward at Hazerotes both Miriam his sister and Aaron his brother, murmured and spake against Moses, because hee had married Zippora, that was a woman of Ethiopia: but Moses beyng a very meeke man bare with their grudginges, although he knew them, and loued his wife Zippora neuer the lesse. And God being angry with Miriam, punished her with a grieuous leprosie for murmuring against her brother and sister, as yee may reade in her story. Exod. 2.16.4.24. 18.2.Num.12.1.

Here

Here follow the liues and stories of other women, mentioned in Scripture without name: which for the readier finding out, are set downe according to the Alphabet of the names, of their fathers, mothers, maisters, mistresses, husbands, diseases, cities, countries, or places where they dwelt, &c.

A

Abelitesse.

THere was a certaine wise woman in the citie, called Abel, neere to Bethmaachah in the tribe of Nepthalim, who perceiuing the citie to be besieged, & about to be ouerthrowen by Joab Dauids captayne, & being ignorant of the cause went her selfe vppon the walles of the city, & there cried out w̄ a loude voyce, vnto Joabs host saying: Heare, heare, I pray you, & desire Joab your captayne to come hither that I may speake with him. So Joab beeing come, she said vnto him, art thou Joab? (yea quoth he) heare thē the words of thine handmaiden said she. They spake in the old time, saying: they should aske of Abel, & so haue they continued: as if she would haue sayd, Thou knowest Joab, ẏ the old custome is not to destroy a citie before peace be offered, as appeareth by the law of armes & battel. Deut. 20.11. I therefore in the name of all the citie, speake vnto thee and say, I am one of them that are peaceable and faithfull in Israel, and thou goest about now to destroy a citie, and me a mother in Israel: Why wilt thou deuour the inheritance of the Lord: Then Joab hearing his fault so wisely told him by a woman, gaue place to reason, and telling her the whole matter, required onely him that was the Author of the treason, and sayd: O God forbid, God forbidde it me, that I shoulde deuour or destroy it. The matter is not so, but a man of mount Ephraim Sheba the sonne of Bichri by name hath lifted vp his hand & rebelled against king Dauid, deliuer vs him onely, and I will depart from the city. If that be the matter (quoth shee) beholde his head shalbe throwen thee ouer the wall, and with ẏ she went vnto al the people, & so with her wisedome perswaded them all, to cutte of the head of Sheba the traitour

tour and cast it ouer the wall to Joab, who straight wayes rayled his siege, & retyred from the city, & returned therwith to the king vnto Jerusalem. And thus by the wisedome, pollicy, & valiantnes of this worthy wise gentlewomã, the city and people were happily preserued frõ bloodshed, death, & destructinn to Gods glory, the Citizens safety, & hir perpetual prayse to al posterity. 2. Sam. 20. 16. 17. &c.

Aduoutresse.

There was a certaine woman taken in aduoutry, & brought by the Scribes & Pharisies into the Tẽple before Christ, as he was teaching the people, to be condẽned or acquited by his iudgement, & when they had set the woman in the myds, they beganne thus to accuse her vnto Christ and sayde, Maister, this woman was taken in adultry in the very act and deed doing. Now Moses in the law, Leui. 20. 1. commãdeth vs ỳ such should be stoned, what sayest thou therfore? But Jesus knowing their dissembling and hypocritical heartes, that they sayd this, but to tempt him, that they might haue whereof to accuse him, eyther for breaking the law if he did deliuer her, or of lightnesse and inconstancy, if he did condemne her, and not for any zeale of godlinesse or honesty, ỳ they had to see vice and adultery punished: stouped downe and with his finger wrote on the ground. And when he saw, they (being very importunate vpon him) continued still asking his opinion and iudgement: thẽ Jesus lift vp himselfe & said vnto them, Let him ỳ is among you without sinne, cast the first stone at her, and with that he stouped down again and wrote on the groũd with his finger as before: with these words being accused with their owne consciences, while Jesus stouped downe, the scribes & pharisees her accusers both eldest and youngest, first and last, secretly withdrew thẽselues one by one, and stole away out of the presence of Christ. So Jesus being left alone, and the woman stãding in the myds, lift him selfe vp againe: and perceiuing no man but the woman left, he sayd vnto her: woman, where are those thine accusers: Hath no man condemned thee? No man Lord (quoth she,) neyther doe I condemne thee said Christ: goe thy way and sinne no more. Which, Jesus spake not to abolish the law against Adulterie, but that for his office as now was, not to meddle with such matters, but onely to bring sinners to repentance, and newnesse of life by beleeuing the truth, whiche God geue vs grace to doe, Amen. Iohn. 8. 3. &c.

B

Bahumitesse.

There was a certayne mans wife in Bahurim, a citie of the tribe of Beniamin, who when Ionathan and his brother Ahimaas Dauids friendes, beyng narrowly pursued by Absolom that woulde haue apprehended and killed them, fled into her house, and there had hid themselues priuily in a well that she had in her backside: she finding them there, and vnderstanding the matter, went and threwe a couerlet ouer the welles mouth, and thereupon spread a great deale of corne, ỳ the well might not be found, nor they beyng therein knowen. So when Absoloms seruauntes that pursued them, came to make search in her house for them, & to aske her where they were, the wife made aunsweare and sayde: they be gone ouer the brooke or water of Iordan, but they geuing no credite to her wordes, made further search for the men, and when they saw they coulde not finde them, they went their way. Who were no sooner gone, but the wife went by and by and told Ionathan and his brother thereof. Whereupon they immediatly came foorth of the well and went vnto Dauid. And thus God sent these 2. good men succour and relieke by the meanes of this good wife to Dauids preseruation in his kingdome, and his sonne Absoloms vtter destruction, as yee may reade at large in the Byble. 2. Sam. 17. 18. 19. &c.

Woman with blooddy issue.

There was a certaine woman amonge the Iewes, whiche was long diseased with a blooddy issue, or flure of blood euen the space of twelue yeeres, and had suffered many medicines, and things of many Phisitions: insomuch that she spent all her substance that she had vpon Phisitions, and it auayled her nothing, for she could not be healed of any, but became still much woorse and woorse. This woman therefore, as one vtterly despayring of any humayne helpe, when shee heard that Iesus was come into those partes where she dwelt (which was, as I take it in Decapolis by ỳ citie of Gadaris) she sayd within her selfe, I will surely goe vnto Christ, for if I may but touch his cloathes onely, I shalbe whole. So her faith that she had in Christ and not any superstitious opinion that she had to attribute any vertue to his garment, mouing and emboldening her, she came and crowded in among the great presse and throng of people that were about Iesus, and approching

thing as neere Iesus as shee coulde, shee assured of the vertue and power of Christ to heale her, came behinde him and touched but the hemme of his garment, and straight wayes the issue or course of her blood stanched and was dried vp, and she felt presently in her bodie that she was healed of the plague: with that Iesus immediately knowing in him self, that vertue went out of him, turned him about and sayd, who is it that hath touched my cloathes? not I quoth one, not I quoth another, and when euery man denied that they touched him: Peter and his disciples saide vnto him: Maister thou seest the multitude thrust, and throng thee, and tread on thee, and doest thou aske vs who hath touched thee? yea quoth Iesus, some one hath touched me, for I perceiue ẏ verme is gone out of me, and then looked round about to see her that had done it. Nowe when the woman sawe that shee was not hid, & knowing what was done in her, she feared & came trembling, and fel downe before Iesus, and told him the whole truth before al the people, and for what cause she had touched him, and howe she was healed immediatly. Then Iesus perceyuing the greate faith of the woman that brought her vnto him, sayd mercifully vnto her: Daughter, be of good comfort, thy faith hath made thee whole: goe in peace, and bee whole of thy plague. And the woman was made whole at that same very houre to the glory of God, and her comfort, &c. Math. 9.20. Mark. 5.25. &c. Luke 8.41.

Diseased woman.

There was another woman which had a spirite of infirmitie, & whō Sathan had striken with a disease 18. yeeres, & was bowed together, as she whose sinowes were shronke together, & when she heard that Iesus was teaching in the Synagogue on ẏ Sabboth day, she went vnto the temple and stoode before him, whom when Iesus saw, he hauing pitie vpon her, called ẏ crooked creature vnto him and said: woman, thou art loosed from thy disease, & so layd his hands vpon her, & immediatly she was made straight againe, & glorified God, as all ought ẏ receiue anye benefite of his mercy. Howbeit the ruler of ẏ Synagogue taking occasion hereby to reproue Christ, for healing her on the Sabboth day, whiche might haue beene done on ẏ weeke dayes. Iesus perceiuing his hipocrisie, answered & said vnto him, thou hypocrite, doth not ech of you on ẏ Sabboth day loose his ore or his Asse frō ẏ stal, & leade him to water? & ought not this daughter of Abraham, whom Sathan hath bound lo these 18. yeeres be loosed from this bōd on ẏ Saboth day? with which

his words al his aduersaries being cõfounded, for shame wẽt away, but al the people reioyced at ẏ excellent things, & good deeds ẏ were done by him, to whõ therfore be al glory & praise for euer. Luk. 13. 11. 12. &c.

C

Cananitesse.

There was a certaine woman of Canaan a Greeke, and a Syrophenisian by nation, who had a little daughter, that was very sicke, and possessed with an vncleane spirit, when she heard that Iesus was come into the coasts of Tyrus and Sydon where she dwelt, she came to Iesus and fell at his feet crying and saying: Haue mercy on me O Lord, thou sonne of Dauid, my daughter is miserably vexed with a Diuell: but he answered her not a worde: wherfore she cryed the more earnestly vpõ him, ẇ which her importunity his disciples being offended, they besought Iesus to sẽd her away, because (quoth they) she neuer stinteth crying stil after vs. I am not sent quoth Iesus but vnto ẏ lost sheepe of the house of Israel, so the woman continued her crying, & came & worshipped him saying: Lord helpe me, and I beseech thee cast out the diuel out of my daughter. And then Christ spake vnto her and sayde, let the children (among the Iewes to whom the promises were first made) first be fed, for it is not good to take the childrens bread, and to cast it vnto whelpes, that is to straungers from the house of God, for so he spake after the common opinion of the Iewes, who tooke straungers for no better then dogges. Truth Lord quoth she, yet indeed the whelpes, eate of the croomes that fall from the children their maisters table. Then Iesus perceiuing her faith and humilitie in asking but the poore croomes, and not the childrens bread, graunted her petition for her faiths sake, and not the request of his disciples: and sayd vnto her, O woman great is thy faith for this saying, goe thy way, be it to thee as thou desirest: the Diuel is gone out of thy daughter. And her daughter was made whole at that same houre. So that when shee was come home to her house, she found the Diuel departed, and her daughter lying on the bed safe & whole, to the glory of God, & her great comfort. Mat. 15. 22. &c. Mar. 7. 25. &c.

Cayphas mayde.

Cayphas the high priest of ẏ Iewes had 2. maydens, who when ẏ one saw Peter the Apostle (ẏ followed Christ to see his araignment before her maister) beneath in the hall warming himselfe by the fire, among ẏ rest of her fellowes, she came vnto him & beheld him wishly as he sate by

by the fire, & hauing well looked on him, she said: Thou wast also with Iesus of Nazareth: but Peter, such now was his infirmity and weakenesse, that euen to a silly wench he began to denie his maister Christ before them all, and sayd, woman, I know him not, neither wote I what thou sayest. And with that preparing himselfe to flie if he were further layde vnto, he went into the porch, where within a little while after, another of Cayphas maydes saw him agayne, and affirmed, saying vnto them that were there: Verily, this man was also one of them that was with Iesus of Galilie. But Peter stil denied it, yea then began to curse himselfe, and forswear e his maister with an othe saying: I know not ỹ man of whom you speake, & immediatly ỹ cocke crew, wherwith Peter remẽbring himself, & being liuely touched with repẽtãce, went out & wept bitterly, ỹ euer he so cowardly denied his Lord & maister, to the 2. maidẽs & their fellowes silly womẽ, but this it pleased god we should haue Peter for an exãple of our infirmity ỹ we cõsidering ỹ same, may learn by his fal to depẽd vpõ God only, & not put our trust in our selues, or in our own strẽgh as he did. Mat. 26. 69. Mar. 14. 66. &c. Luke 22. 55.

Whẽ Dauid was driuẽ to flie frõ Ierusalẽ by reason of the conspiracie of Absolõ his sonne, he left x. Concubines behynd him to keepe his house, whõ afterward Absolõ by the wicked coũsel of Ahitophel deflowred, & went in, & lay with thẽ in the sight of all Israell in a tent set vp for the purpose on the top of ỹ house: wherfore Dauid, whẽ he was restored to his kingdome after he came againe to Ierusalem, hee tooke these x. womẽ his cõcubines ỹ he had left to keep his house, & put thẽ in ward, & fed thẽ, but lay no more with them: but they were inclosed and kept in perpetual prison vnto the day of their death, liuing in widowhood. 2. Sam. 15. 16. 16. 21. 22. 20. 3.

E *Witch of Endor.*

There was a certain womã witch at Endor, a city in ỹ tribe of Manasses, ỹ had a familier spirit, vnto whõ on a time king Saul after the death of Samuel ỹ prophet, quite cõtrary to his own cõsciẽce, for he had destroyed ỹ witches & sorceresses before, not seeking to god in his misery, but as one led by Satã to vnlawfull meanes which in his own cõscience hee condemned, came disguised by night to consult and aske counsell of her concerning the Philistines, whom God had raised vp to be his enimies, that they made sore warre against him, and saide vnto her, I praye thee coniecture vnto mee by thy familiar spirite, and bring mee him vp whom I shall name vnto thee.

But she not knowing him to be the king because he was so disguised, and dreading the daunger of the law, which then Saule himselfe had made against witches, vtterly refused to satisfie his desire and saide: Alas thou knowest what Saul hath done, how he hath destroyed the Sorcerers, and the Southsayers out of the land, wherefore then seekest thou to take me in a snare, to cause me to die the death. Howbeit Saule to driue her out of all doubte and feare, sware vnto her by the Lorde, saying, As the Lord liueth, no harme shall come vnto thee for this thing, feare not. Then ỳ witch somewhat emboldened, demaunded of Saul, saying: whom shall I bring vp vnto thee? And Saule speaking according to his grosse ignorance, and not considering the state of the godlie, and Saints after this life, how that Sathan hath no power ouer them, sayd to her, bring me vp Samuel: so she went to worke her diuelish feate, & when by her figure casting she saw as she thought Samuel, she thereby descryed Saul also, and knew him to bee the king. Wherupon thinking her selfe but a dead woman for playing the sorceresse, euen before the king himselfe, she cried out to Saul, saying: Alas why hast thou deceiued me, for thou art Saul the king. Bee not afrayde of that quoth Saul, but tell me what sawest thou? I saw sayde she, Gods ascending and comming vp out of the earth. What fashion is he of quoth the king. An old man quoth she, commeth vp lapped in a mantle. Then Saul, (in his imagination thinking it to bee Samuel, although in truth it was Sathan, who to blynd his eyes, tooke vpon him the forme of Samuel, as he can doe of an Angel of light) so soone as he saw Samuel, he bowed himselfe downe vnto the ground, in token of the reuerence and honour that he had had Samuel in before whē he was aliue. But whē Samuel & he had reasoned a while, & Samuel had denoūced vnto him ỳ heauy tydings of Gods seuere iudgemēts to light vpō him, to his vtter destructiō for his wicked life & apostacy, or reuolting frō God: Saul being sore frighted & astonied in his mind, ẁ feare at these terrible threatnings of God pronounced by Samuel, in great perplexity, trēbling & dispaire, ẁout all remorse or grace to repēt & seek for mercy, presētly fainted & fel al alōg backward on ỳ earth. Wherupon ỳ witch seeing him thus sore troubled, thinking ỳ he had fainted with fasting too long, came vnto him and said: See, thine handmayd hath obeyed thy voyce, & I haue ventured my life, & put my selfe in perill of death for thy sake, & done as thou willedst me: now therfore I pray thee hearken thou also vnto the voyce of thine handmayde, & let

me

me set a morsell of bread before thee, that thou mayst eate, and get thee strength and courage to goe on thy iourney. But he refused at the first & would not eate, yet at the length being perswaded, and euen compelled by the woman and his seruantes about him, he arose from the earth, and sate vpon her bed. So when she had got him vp & layde him on his bed, shee dressed a fat calfe and baked cakes of vnleauened bread for hast, and set it before Saul and his men, who when shee had thus well refreshed and cheered them vp, they tooke their leaue of her and went away the same night, and tarried not. By which example of Gods heauy iudgment vpon Saule, we see and may learne what those foolish and vaine women (or men) get for the most part, that in their troubles and misery so forsake God and follow Sathan, by seeking vnlawfull meanes, euen in these bright shyning dayes of Christs Gospel: Wherin his word ẏ forbiddeth them such abhominations, is so often preached and read: Neuertheless are not ashamed so often for euery trifle to run farre & neere, to calkers, sorcerers, witches, enchaunters, Egyptians, alcumistes, figurers, foysters, or casters, to vnderstand of thinges lost and found, of the state of their bodies, the liues of their husbands, and their children, and the recouery of their goods, cleane contrary to their dueties, and as it were in despite of Gods word, which vtterly condemneth the same, & to the great perill of their bodies, and soules, goods, lands, and posteritie, yea, vtter destruction both of bodies and soules for euer in hell, without speedie repentance and conuertion.

Woman in a vision.

Zachariah the Prophet among other his visions saith, that he sawe a woman sitting in the middes of an Ephah or bushell, couered with a talent of leade ouer the mouth of it, & also that he saw two other women with winges, like storkes, bearing the same Ephah betweene thē in the ayre or skie flying away with it toward the lād of Shinaar, there to set or place it, which woman represented, signified the iniquitie of ẏ vngodly: which the Lord shutteth vp in a measure, and keepeth it as it were in a prison, ẏ he only can shut and open at his pleasure, so ẏ Sathan cā haue no such power to tēpt the godly therwith, as he would faine haue. And this vision of the 2. other women, doth further signifie how that God cā euē by such weake vessels and small meanes, remoue iniquity, with the weight of all afflictions that come thereby, from the godly to their enimies, if they repēt & turne vnto him, as I praye God we may haue al grace to doe, & that speedily, Amen. Zach. 5. 6. 7. &c.

H

The two harlots of Hierusalem.

In the yeere of the worldes creation, 3112. there came two harlots or women victualers vnto king Salomon, as he was at Hierusalem, in the beginning of his raigne, and stoode before him to pleade for a quick child, the one woman began to accuse the other of murdering hir child, and sayde: O my Lorde, I and this woman dwell both together in one house, and I was first deliuered of a childe, and within 3. dayes after that I was deliuered, this womã was deliuered also, in the same house: and so we lay both in childbed together, no stranger being with vs in the house but wee twayne, and this woman ouerlaye her child in the night and it dyed, and to auoyde both the shame and the punishment, due for so vnnaturall murder of her owne childe, she arose at mydnight and stole away my quick child frõ my side, while thine handmayd slept, and laid her dead child in my bosome in steed therof. And when I rose in the morning to giue my child sucke, behold he was dead. And when I had looked vpon it, & wel considered it in the light: I found it was not my sonne whom I had borne.

Then the other harlot replyed, saying: Nay it is not so as thou sayest, but this is my sonne that liueth, and thy sonne it is that is dead. No quoth the other, this is thy sonne that is dead, and mine it is that is aliue.

Now Salomon the king hearing their contention, how the one said the child that liueth is my sonne, and the dead child is thy sonne, and the other denyed it so stiffely saying, that the dead was none of hers: but the liuing, and no witnesse nor proofe of eyther side brought to proue their assertions, to the end therefore, that the impudencie of the one trespasser should not ouerthrow the iust cause of the innocent woman, he like a most iust iudge, and wise Prince, to try out the trothe presently, deuised & adiudged as followeth: First, he called for a sword, which being brought vnto him, now take ỹ liuing child (quoth he) to ỹ seruants, and deuide it in twayne, & geue the one halfe to the one woman, and the other halfe to the other: with that the first woman that made the complaynt, who was the mother of the liuing child indeede, hauing now her motherly affection, and tender compassion towardes her childe kindled, cried out, and as shee that had rather endure the rigour of the law, then to see her child cruelly slayne before her face:

sayde vnto the king: Oh my Lord, geue her the liuing childe and slay him not. But ỳ other harlot most impudently sayd, nay let it be neither thine nor mine, but deuide it: Then the king wisely vnderstanding & obseruing the vnnaturalnesse, or rather crueltie of this harlot, who had killed her childe, gaue this righteous iudgement, and sayd: Giue her that complayned, the liuing childe, and slay him not, for this is his mother. By which example of Salomons wisedome tried in iudgemẽt, God made it plainely appeare to all the worlde, that he kept true promise with him, in graunting him wisedome at his desire: yea it so terrified the heartes of all the hearers thereof, that for euer after they feared the king, as he in whom the very wisedome of God himselfe remained, and as a figure of Christ. 1. King. 3. 16. &c.

Jeremy the Prophet in his Epistle to the captiue Jewes in Babylon, maketh mention of certayne impudent and common harlots, ỳ were in Babylon in his dayes saying: Furthermore, the women gyrded with cordes, sit in ỳ streetes, & burne straw or branne, & if one of them be drawen away, and lye with any such as come by, she casteth her neighbour in the teeth, because she was not so worthily reputed, nor her cord broken. Baruch. 6. 43.

The description of an harlot by *Salomon.*

As I was in the window of my house saieth Salomon, I looked through the lettice and saw & considered among the fooles & children, a young man voyd of wit, and destitute of vnderstanding, who passed thorow the streets by the corner and went toward the house of an harlot in the twylight of the euening, when the night began to be blacke and darke, for there was almost none so impudent, but they were afrayd to be seene: and also their owne consciences did accuse them that they wẽt about wickednesse, which caused them to seeke the darknesse of ỳ night to couer their filthines and sinne withall.

And beholde, there mette him a woman with open tokens of an harlot both in her apparrell, gesture, and behauiour, for she was ful of babling, and lowde woordes, and ready to dallie, her feete cannot abyde in her house, nowe she is without, nowe in the streetes, and lyeth in wayte at euery corner: So this light woman caught this foolishe man and kissed him, and with an impudent face and shamelesse countenance, she sayde vnto him: Come, I haue peace offringes, & meate at home, prepared to make good cheere with, this day also haue

I payd my vowes, and made satisfaction for my sinnes, (so holy was this harlot, as she would seeme outwardly vnder a cloke of hypocrisie, the better to deceiue others and to allure them into her snares:) therefore came I forth to meet thee quoth she, that I might seeke thy face, and I am glad that I haue found thee: come home now I say with me, for I haue decked my bed with couerings and gay ornaments of tapistry, and clothes of Egypt, yea, I haue perfumed my bed with myrrhe, alloes, and cynamom: Come I saye, let vs therefore lye together and take our fill of loue, and let vs solace our selues, and take our pleasure in dalliance, for my husbande is not at home, hee is gone a iourney farre of, and hath taken with him a great bagge of money, and will not returne home againe of a long time, vntill the day appoynted.

Thus this impudent harlot with her great subtilty and craft ioyned with sweete woordes, and flattering speeches, ouercame so the silly young man, that she caused him to yeeld, and with her dissembling lippes, she so entised and bewitched him as it were, that he silly foole, followed her straight wayes home to her house, as an Oxe ledde to the slaughter, which thinking he goeth to the pasture, willingly goeth to his owne death and destruction: And as a natural idiot and foole that laugheth when he goeth to the stockes to be punished, and as a byrde ꝑ hasteth to the snare, not knowing what danger and perill his life is in. Euen so I say, went this besotted young man after her so long, till shee had wounded his languishing liuer with the dart of her filthy luste, & brought him home into her house of hell, and chamber of death & destruction, and there placed him as her gheste in the deepe pitte of hel. Prou. 7.

The description of the great whore or harlot of Babilon By S. Iohn the Euangelist.

Whore of Babylon.

I sawe (sayeth Saint Iohn) a woman sitte vppon a scarlet coloured beast, full of names of blasphemie, which had seuen heads and tenne hornes: and the woman sate vppon many waters, and was arrayed all in purple and scarlet: and gilded with gold and precious stones, & pearles, & had a cup of gold in her hand ful of abhominatiõs & filthines of her fornications. And in her forehead was this name writte:

A misterie, great Babilon, the mother of whoredomes and abhominations of the earth. And I saw this woman dronken with the blood of Saintes, and with the blood of the Martyrs of Jesus. And I heard this strumpet glorifie her selfe, and boast gloriously of her prosperitie, saying in her heart: I sitte and lyue in pleasure being a queene, and am no widdow, and shall see no mourning: Yea, I saw the kings of the earth commit fornication with this whore, and the inhabitantes of the earth drinke, til they were dronken with the wine of her fornication, and the marchantes of the earth traffike with her, and buye her ware, to make them selues rich thereby of the aboundaunce of her pleasures, euen her ware of gold and siluer, precious stones & pearles of fine linnen, purple, silke, scarlette, and all manner of Thymwood, vessels of Iuory, and of pretious wood, of brasse, yron and marble: her wares also of synamom, sweete odours, oyntmentes, frankinsence, wyne, oyle, fine flower and wheate, of beastes and sheepe, horses and charyots, seruants and soules of men.

And when I sawe her, saieth S. John: I wondred with great maruell. But the Angell of the Lorde after that hee had shewde me the misterie of the woman, and of the beast that bare her, told mee that this whore or harlot Babilon, for her sinnes and abhominations committed, which were all ascended and come vp to heauen, shall haue a great fall, and be sore plagued and tormented in one day all at once, euen with death, sorrowe and famyne, and that shee shoulde bee rewarded double according to her workes, and drinke the dreegges of her own cuppe, and bee burnt with fire: for strong is the Lord which will condempne her: yea, that they that hate the whore shall with one consente make her desolate and naked, and shall eate her flesh, and burne her with fire, as God hath put in their heartes, to fulfill his will vppon her. That the kinges of the earth which liued in pleasure with her, also shall bewayle and lament her, when they shall see the smoake of her burning. And standing a farre off for feare of her torment, shall saye, Alas, alas, the great Citie Babylon, the mightie Citie, howe is thy iudgement come euen in one houre? The inhabitants and people of the world also shall runne out of her and crye out mightelye with a loude voice, and saye: Alas, alas, it is fallen, it is fallen, Babylon the great citie: is fallen, and is become the inhabitation of diuels, and the holde of all foule spirites: and the cage of euery vnclean and hateful byrde. Finally ỹ marchants of her trash, which made them selues rich therby:

for sorrowe and wante of their filthy gaine, shall stand a farre off from her, for feare of her tormente, and crye out and dispayre, weeping and wayling, and saye: Alas, alas, the greate Citie that was cloathed in fine linnen, purple, and scarlet, and gilded with golde and pretious stone, and pearle howe in one houre are so great riches come to desolation. And all shipmen and trauaylers, by sea shall flye vp to the toppe of their maستes, to see her destruction, and shall crye out when they see the smoake of her burning, and cast dust vppon their heades, and saye alas, alas, what Citie in all the world was like vnto this great Citie: wherein all that had shippes on the sea were made rich by her costlynesse, howe in one houre is shee made desolate?

But contrariwyse, the Angelles tolde mee, that the Saintes and Martyrs, whome shee hadde slayne, shoulde greatlye reioyce in her destruction, and saye: O heauen reioyce of her desolation, and yee holye Apostles and Prophets tryumph in her ouerthrow: for GOD hath giuen your iudgement on her, &c. And with that the Angell cast a greate myghtye mylstone into the sea, saying: With suche violence shall that great Citie Babylon bee caste downe: so that shee shall bee founde no more. Reuela. 17. 18. see more. 19. 1. 2. 3.

I

Of the Virgins of Iabes Gilead, read in Syloe *Ieptahs daughter.*

Ieptahs daughter being a very fayre virgin, vnknowne of manne, the onelye childe and heire of her father, went out of her fathers house in Mysipheh, accompanyed with diuers damoselles to meete her father, with Tymbrelles, daunces and songes, (as the manner and custome of women then was after anye great victorie) to welcome him home from warre, and to praise God for the victory giuen him against the Ammonites: but alas to her destruction, and her fathers infamy. For her father hauing before made a rash vow to God, that if hee gat the victory, & came home in peace, he would dedicate & offer vp in sacrifice vnto God the thing that first came out of his house to meete him, as wickedly performed the same rash vow. And so soone as he saw his daughter come out to meete him, being nowe ouercome with blinde zeale, & little considering whether his vowe were lawful or no: hee rente his cloathes, and sayde, alas my daughter, thou haste brought mee lowe,

and

and arte one of them that trouble mee: for I haue opened my mouth, and made a vow vnto the Lorde to sacrifice vnto him the first thing that meeteth mee, and cannot goe backe: O my father quoth shee, if thou hast opened thy mouth so vnto the Lord, doe with me as thou hast promised, seeyng that the Lorde hath auenged thee of thine enemies, the children of Ammon. Howbeit, yet before thou performe thy vowe, doe thus much for me, suffer me I pray thee for the space of two monethes, that I may goe to the mountaines, and bewayle my Virginitie together with my fellow Virgins: so Jeptah gaue her leaue, & sent her away. And she went with her companions, and lamented her Virginity vpon the mountaynes, because it was counted a shame in Israel, to die without children. And after the end of two moneths, she returned againe vnto her father, who slue her, and sacrificed her according to his vowe that he made: And euer after it was a custome in Israel, that the daughters and virgins of Israel, went yeere by yeere to lament the death and Virginitie of the daughter of Jeptah the Gileadite foure dayes in a yeere vppon the mountaynes. Iudges 11. 34. &c.

Ieroboams wife.

Jeroboams wife when her sonne Abijah fell sicke, at her husbands request tooke a present of ten loaues, cracknels, & a bottel of houy, as ỹ custome was, and because she would not be knowen to be ỹ Queene, shee disguised herselfe, and so went vnto Syloe to the Prophet Ahijah, and there feining her self to be another woman then the wife of Jeroboam, she asked counsel of him what should become of the young mã her sonne, whether he should liue to succeed his father in the kingdom or die of that disease. But the Prophet albeit he was blynde, and his eyesight decayed for age, yet hauing her cõming vnto him reuealed by God before hande, and her craft and subtletie disclosed vnto him ere she came, so soone as he heard the sound of her feete as she came in at his doore he sayde: Come in thou wife of Jeroboam, why feynest thou thy selfe to bee another then the wife of Jeroboam? I am sent to thee with heauy tydinges: Goe tell thy husband, thus saith the Lord, that forasmuche as I haue exalted thee, whiche wast but a seruant to Salomõ, frõ amõg ỹ people, & haue made thee Prince ouer my people Israel, &c, & thou hast not kept my cõmandements, but done euill aboue all other kinges ỹ were before thee, in cõmitting abhominations setting vp Idolatry, & not only sinning thy self, but making other to sinne,

Therefore

Therefore beholde, I will bring this euill vppon the house of Ieroboam for his sinnes: namelye I will cutte off from him, all that pisse against the wal, that is, euery male euen to the dogges: aswel of them þ are shut vp in prison and strong holdes, as at libertie and abroad: yea I will sweepe away his posteritie, as a man sweepeth awaye dounge or dyrte, till it bee all gone. And the dogges shall eate them that dye in the Citie, and the fowles of the ayre deuoure them that die in the fielde: for the Lorde hath sayde it. Up therefore, and gette thee to thine house, for when thy feete enter into the Citie, thy childe shall die, and all Israell shall mourne for him, and burye him. For hee onelye of Ieroboam shall come to the graue, because in him there is founde some goodnesse towardes the Lorde God of Israell in the house of Ieroboam. So Ieroboams wife with a heauy cheere departed, and came to Terzah, where shee dwelt: and when she came to the threshold of the doore, ready to enter into the house, the young man her childe died, and they buryed him, and all Israell lamented his death, euen according as the Prophet from the mouth of the Lorde had foretolde her. 1. King. 14.

Widow of Ierusalem.

There was a certeine poore widdow in Ierusalem, who beeing in the Temple at the time when the rich men and people cast in theyr almes into the tresorie, to the reliefe of the poore, came also, and caste in two mites, which make a quadrin or halfe a farthing, into the treasorie with the rest of the people: whome, when Iesus sitting ouer against the treasorie, sawe and behelde: hee to shewe hee esteemeth our giftes or almes deedes by the hearts, ready wil, and affection of the giuer, and not by the quantitie or value of the thing giuen, commended this poore widows offring & liberallitie, aboue the rich mens: saying vnto his Disciples that were about him: Uerily I say vnto you, that this poore widdow hath cast more into the offrings of God, thē all they which haue cast into the treasorie: for they all did cast in of their superfluitie: but she of her pouertie did cast in all the lyuing that she had. Mark. 12. 42. Luk. 21. 1.

Iobs Wife.

Iobs wife seeing her husband visited by the hande of God, and grieuously plagued with botches and byles from toppe to toe, beganne to loathe and dispise him, because of the loathsomnesse and continuaunce of his diseases. And being stirred vp of Sathan, as an instrument to tempt her husband Iob, as Eue was to tempt Adam: she knowing

death

death to be appoynted for the blasphemer, most impatiently and wickedly sayde vnto her husbande: Doest thou continue yet in thine vprightnesse? curse God, and die: as though she would haue sayde, what gaynest thou to serue God, seeing hee thus plagueth thee, as if he were thine enimie: Blaspheme Gods name, by cursing and denying him, so shalt thou bee stoned to death by iudgement of the law, and be quickly ridde of this payne, wherein most loathfully thou languishest. But Ioab, like a most quiet and patient man, teaching her and vs all patiently to endure the crosse of affliction and hande of God, sayde vnto her: O wife, thou speakest like a foolishe woman. What? shall we receyue good at the hande of God, and not receyue euill also? Iob. 2. 9. 10.

L

There was a certeine Ladye, a noble Gentlewoman, which for her excellent vertue and deuout godlinesse in religion, and bringing vp her children in vertue and learning accordingly: was had in great reputation, and worthily honoured of all men, especially of the Apostles: Insomuch, that S. Iohn, not for anye worldly or priuate affection, but according to godlinesse so loued this Lady, that to her perpetual prayse and all other womens good example, by imitating her vertues, hee wrote a learned Epistle to her and her children, as an electe and most noble Ladye: wherein hee reioyced greatlye (as all godlye men doe) that hee founde her and her children walking in the trueth of Christes Gospell, and shunning the by pathes of errour, superstition and idolatrie: exhorting her most friendely and christianlye therein, that as she had begunne to loue and imbrace the Gospell, so she and her children would still loue, and continue in the constant profession of the same doctrine of Christ, which she and her children tofore had learned. And warneth her and them also to beware of deceiuers, and to haue nothing to doe with false preachers and teachers. 2. Iohn. 1.

The description of the woman called the Lambes wife, or Church of Christ, persecuted by that dragon Antichrist: not vnprofitable to be read of women in trauell, to their comfort and edification, as a lesson in prayer.

There

There appeared in heauen a great woonder saith S. Iohn, a woma cloathed with ỳ sunne, & the moone was vnder her feete, & vpõ her head a crowne of xii. starres, & she was with childe, & cryed trauelling in byrth, and was pained readye to be deliuered. And beholde, a great redde dragon with seuen heades, ten hornes, and a long tayle that reached vp to heauen, stoode before the woman which was ready to be deliuered, to deuour her child when shee had brought it forth. So shee brought forth a man child which should rule all nations with a rod of yron, and her sonne was taken vp to God, and to his throne. And the woman fled into the wildernesse, where shee hath a place prepared of God, that they should feede hir 1260. dayes. Then this great Dragon that old Serpent, called the Diuel and Satan, which deceiueth al the worlde with his Angels, was cast out of heauen vnto the earth for euer, by Michael & his Angels that waged battel with him. And whẽ he saw that, he persecuted the woman which had brought forth the man childe. But to the woman were geuen two winges of a great Eagle, that she might flie vnto the wildernesse, into her place where shee is nourished for a time and times, and halfe a time from the presence of the serpent. And the serpent seeing the woman flye away, cast out of his mouth water after her like a flood, that he might cause her to be carried away of the flood: but the earth holpe the woman, for it opened and swallowed vp the flood which the Dragon cast out of his mouth. Then the Dragon was more wroth with the woman, and went and made warre with the remnant of her seede which kept the commaundements of God, & haue the testimony of Iesus Christ. Reuel. 12. See more chap. 19. 7. 21, 9.

Leuites wife.

There was in the time of Iudges a certaine woman of Bethleem Iuda, who being the Concubyne or wife of a certeine Leuit, dwelling in mount Ephraim, there played the whore with other men, and when shee had done, she added one euil to an other, & for feare of punishment ranne awaye from her husbande, and went and dwelt with her owne father in Bethleem Iuda, from whence shee came. And by that tyme shee had continued the space of foure monethes, it chaunced at the last,

that

that her husband riding after her, and vnderstanding where shee was come thither to her fathers house with horse and man to fetche her away home to his owne house in mount Ephraim, where after much intreatie, and faire promises, and sweete woordes vsed by him vnto her to come away home agayne with him vpon the Asse that he had bought for her to ryde on: Shee first brought him into her fathers house, who very courteously entertayned him for her sake, fiue or sixe dayes before he would suffer her to depart: afterwarde she being willing to come away with her husband, tooke her leaue of her father and friends, and so departed with her husband homewards. And comming somewhat late in ỹ night into Gibeath, a place so called in Beniamin, where the wicked men of Jemeny dwelt, they were fayne to sit in the streete, because they could get no lodging in the Innes, vntill it fortuned that an old labouring man came late from his work, who espying her and a man sitting like wayfaring folke so late in the streetes, went vnto them, and after he vnderstood of them what they were, and from whēce they came, and whither they were going, of very courtesy & compassion he tooke them both home with him to his house, and gaue them lodging and intertaynement the best hee coulde. But as they were at Supper making merrie: beholde, certayne Beniamites, that is, wicked men of the Citie, came and like night walkers besette the house rounde about, and smote at the doore, to the intent they might breake in, and commaunded the olde man that was maister of the house saying: Bring foorth the man that came into thine house that wee may knowe him: whereuppon the olde man went out of his house to pacifie them and sayde: Naye my brethren doe not so wickedly I praye you, seeyng that this man is come into my house, committe not suche vilanie against him. Beholde, rather then yee shall so doe, loe heere is my daughter whiche is a Virgin and his Concubine, them will I bring out nowe and humble them and abuse them, and doe with them what seemeth you good, but to this manne doe not this villanie: but the wicked men woulde not bee intreated, therefore the olde man tooke the Leuites wife or Concubine and brought her out vnto them, and they forced her and knewe her carnally, and abused her bodie moste villainously all the night, vntill the morning, and in the breake of the daye lette her goe.

So the woman came in the dawing of the daye, and fell downe starke dead at the thresholde or doore of the olde mans house, where her husbande was, and there laye till day light. And in the morning, when her husbande arose, and opened the doores of the house, thinking to haue gone his waye, beholde hee sawe his wife lye at the doore with both her handes lying vppon the threshold, and supposing her to haue beene fast a sleepe: called vnto her, and sayde, vp, let vs goe: but shee answered not. Then hee stouped to take her vp, and perceiuing her to be stark dead, through the rapin, force & villany of these wicked Beniamites, he layd her vppon his Asse, and carried her home to his house at mounte Ephraim. And as soone as he was come home, he tooke a knife, and cut his dead Concubine in peeces, and deuided her bones and all into twelue partes, and so sent her all to bee mangled vnto the twelue trybes, that is to euery tribe a parte of her, to signifie vnto them the horryble murder committed by those wicked Beniamites against the lawe, that they might reuenge it by executing due punishment vppon the offendors. And al that hard thereof considered the matter, and consulting of the manner, gaue this sentence, that that sinne was like to the sinne of Sodome and Gomorrhe: for whiche God rayned downe fire and brimstone from heauen. For there was neuer the like thing done or heard of, since the deliuery of the people of Israell out of Egipt. And afterwarde the twelue tribes as soone as they vnderstoode the matter, consulted together, and sente for the Leuit, the womans husbande, whoe came and declared the whole circumstance and troth of the matter vnto them: whereupon they determined to sende to the gouernours of the tribe of Beniamin, that they should finde out the offendors, and deliuer thē vp to the rulars of the tenne tribes, to be punished with death, according to iustice: but the children of Beniamin vtterly refused so to doe, and beganne to take vp armes against the children of the Israelites, as maintainers of their brethrens cruell facte: but therefore they were all by Gods iust iudgement iustly plagued: for the other tribes of the children of Israell ioyning with them in battayle, vppon that occasion offered: And (after the losse of two and twentie thousand men of Israell, that were slayne at the first conflicte, and eighteene thousand men of Israell at the seconde battayle, and threescore men of Israel at the thirde and fifth encounter, in all fortie thousand and 60. men of the one side) the Israelites then at Gibea slewe of the Beniamites in one daye fiue and twentie

twentie thousand and an hundred chosen men of warre, at another conflict 18. thousand, and at the last battell fiue and twenty thousand men, in all threescore and eight thousand, and an hundred men of the Beniamites all chosen, and valiant souldiers, and stoute men of warre on the other side: and went and burnt their cities, and destroyed man and woman, beast & cattell, with the swoorde and fire, so that this harlots death cost the liues of an hundred and eight thousand, one hundred and threescore valiant men of warre, besides an infinite number of women and children. And after this great slaughter, the children of Israel of the other tribes, made an othe and sware within themselues, by consent & solēne decree, as it were, that none of them should euer after geue their daughters, or women vnto the Beniamites to wiues, saying, cursed be he that geueth a wife to Beniamine, so greatly did they then detest, & abhorre that wicked fact, committed by the children of Beniamine against this Leuites wife or concubine. Iud. 19. 20.

Lots wife.

Lots wife being drawen by God out of Sodome, and commaunded to escape for her life, and to flye from his plagues, ready to be powred vpon that citie, for the abhominable sinnes thereof, and not to looke behind her, nor to be sorry to depart thence for any riches or vanitie that she had or knew in the citie & countrie: yet for all this, as she went behind her husband to Zoare in the playne, she looked backe agayne vnto Sodome, and beheld it howe it burnt with fire and brimstone, lamenting no doubt for the losse of so godly a citie, and her wealth & possessions which she had left therein behynd her. Wherefore presently by Gods iust iudgement, for a notable monument of Gods vengeance vpō Sodome, and all carnall or fleshly Sodomites, as touching her bodie onely, she was turned into a piller of salt, and so in sauing her life, she lost it through disobedience, and mistrust. Gen. 19. 17. 26. Whose example our Sauiour Christ, speaking of the latter dayes, setteth before our eyes, saying: In that day let him that is in the field not turne backe to that he left behind, but let him remember Lots wife, for whosoeuer shal seek to saue his soule, shal loose it, & whosoeuer shall loose his corporal life, shall get life euerlasting. Luke 17. 31. 32. 33.

M

Manoahs wife.

Manoahs wife, the mother of Sampson, dwelt in a place called

Zorah in the tribe of Dan, and hauing been long barren, and without any child, the Angell of the Lorde appeared vnto her and sayde: behold, thou art barren, and bearest not, but thou shalt conceaue and beare a sonne. And now therfore beware that thou drinke no wine, nor strõg drinke, neyther eate any vncleane thing, for loe thou shalt conceaue and bare a sonne, and no rasor shall come on his head: for the childe shalbe a Nazarite, that is, one separate from the worlde, and dedicate vnto God from his birth, and he shall begin to saue Israel out of the hands of the Philistines.

Then the wife came and told her husbande saying, A man of God came vnto me, and the fashion of him was like the fashion of the Angel of God exceeding fearefull (for flesh and blood to behold:) but I asked him not whence he was, neyther tolde he me his name. But he sayde vnto me: Behold, thou shalt conceaue & beare a sonne, and nowe thou shalt drinke no wine nor strong drinke, neither eate any vncleane thing, for the childe shall be a Nazarite to God, from the birth to the day of his death. Then her husband and she shewing them selues readie to obey Gods will, and desiring to know further, prayed vnto the Lorde and sayde: I pray thee my Lord, let the man of God whom thou sentest, come agayne now vnto vs, and teach vs what we shall do vnto ẏ child, when he is borne. And God heard their voyce, and the Angell of God came vnto the wife as she sate in the field alone without her husbande: then shee ranne home in all haste to shewe her husbande, and sayde vnto him: beholde the man of God hath appeared vnto me againe, that came vnto me to day. With that her husbande arose, and went with his wife vnto the man, and sayde vnto him: Art thou the man that spakest vnto this woman? Yea (quoth the Angel.) Nowe then said Manoah, let thy saying come to passe: but how shall we order the childe, and doe vnto him when he is borne? The woman thy wife (quoth the Angel) must be ware of all that I sayd vnto her: shee may eate nothing that commeth of the vine tree, she shal not drinke wine nor strong drinke, nor eate any vncleane thing forbidden by the lawe. Let her obserue all that I haue commaunded her. The Manoah intreated ẏ man of God to tarrie and eate with him: but the Angel refused, saying: though thou make me abide with thee, I will not eate of thy bread: but if thou wilt make a burnt offering to God, offer it vnto the Lorde. The what is thy name (quoth Manoah) ẏ when thy saying is come to passe, we may honour thee? Why askest thou after my name (said the Angel) which is secret or maruellous? Then Manoah offered his burnt offe-

eing vnto the Lorde, and the Angel did wonderoully, whiles Manoah and his wife looked on, for God sent fire from heauen, to consume their sacrifice to confirme their faith in his promise, and whē the flame went vp towardes heauen, from the alter, the Angel of the Lord ascended vp in the flame: which when Manoah and his wife beheld, they fel on their faces vnto the ground, and woorshipped God: for then they knewe that it was an Angel of the Lord, that so appeared vnto them. And Manoah sayde vnto his wife, we shall surely dye, because wee haue seene God: but his wife sayd vnto him, if the Lord would kill vs, hee woulde not haue receiued a burnt offering, and a meate offering at our handes, neither would he haue shewed vs all these thinges, nor woulde haue tolde vs any such, as if she would haue said: these graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue towards vs, so that nothing can hurt vs. So the Angel of ẏ Lord did no more appeare vnto Manoah and his wife. And afterward at the time appoynted, his wife bare a sonne, and called his name Sampson, and the Lord blessed him, and the spirite of the Lorde so strengthened him that he grew & became a mightie strong man in the house of Dan. And when he fell in loue with a woman, one of the daughters of ẏ Philistines in Timnah, he came & told his father and his mother, and asked their counsels, first saying I haue seene a woman in Timnah, of the daughters of the Philistines, nowe therefore, geue me her to wife: but his father and mother not knowing that this was the secret worke of ẏ Lord in Samson, did iustly reproue their sonne Samson, & sayd: is there neuer a wife among the daughters of thy brethren, and among all my people for thee to take, but thou must goe to take a wife of these vncircumcised Philistines? No (said Sampson) geue me her, for she pleaseth me well,: then his father and mother went with him to Timnah, where by the way he killed a young Lion that roared vpon him, without any weapon, & neuer told his father and mother what he had done: & whē his father & mother were come to Timnah, to cōmune & talke of ẏ matter w̄ the frīds of the womā, which was so beautiful in Sāpsons eyes: Sāpson their sōne wēt vnto ẏ dead carcas of ẏ lyō which he had slaine, & therein finding a swarm of bees, & honie in ẏ lyons body, tooke therof in his hād, & came to his father & mother, & gaue vnto thē to eate, but told thē not where he had it: so ẏ matter of mariage being bargained vpō by his father & mother, & ẏ womās friends, they married their sōne Sāpson at his own liking & choyse, & after ẏ wedding feast (as ẏ maner is) his father & mother returned home to their own house in Zorah neere to Eshtaol. Iud. 13. 14.

Michas mother.

Michas mother, being an old Idolatresse and superstitious woman dwelling in mount Ephraim in the dayes of Othniel, Iudge of Israel, on a time was robbed by her own sonne Micha, of a xi. hundred shekles of siluer, which amounteth in our monie to ỳ sume of lxxxi. poũd xiii. s, iiii. d. or there about, which she had laid vp of purpose to make an Idoll therwith. And whẽ she missed her siluer, shee so cursed & bãned ỳ theefe ỳ had takẽ it away, in ỳ hearing of Micha her sõne, ỳ he could not choose for his mothers quietnesse sake, but confesse the felony, & bewray himselfe vnto her, that he was the theefe, and therefore sayde vnto his mother, The xi. hundred shekles of siluer which were taken frõ thee, for the which thou curseſt and spakeſt so ill, euen in my hearing: behold the siluer is with me, I tooke it and haue it yet in my possession. Then his mother was glad to heare that newes, and reioyced greatly, saying vnto her sonne: Blessed be thou my sonne of the Lord. And when he had restored the siluer againe vnto his mother, shee saide vnto him, I had dedicated this siluer to the Lorde of mine hand for thee my sonne, to make a grauen & molten Image thereof. Now therefore I wil giue it thee again: so cõtrary to ỳ cõmãdement of God, & true religiõ she took 200. of ỳ shekles of siluer, & gaue thẽ to ỳ founder to make therof a grauẽ & moltẽ image, which being done, she gaue it to ỳ idolater Micha her sonne, with whom euer after it remayned to the offence & destruction of many Israelits, who therby forsooke the Lord & his true worship, & fel to Idolatry. Iudg. 17. 1.

Mourning witches.

There were among the Iewes at Ierusalem in old time, certayne foolish womẽ, whõ of a superstition they especially appoynted & hyred once a yeere, yeerly to goe into ỳ tẽple, & there in ỳ night with fayned teares to mourne and bewayle the death of one Tammuze, ỳ great prophet of ỳ Idols long since dead and buried, which superstitious women mourners, by reasõ of ỳ custõe in processe of time, made an art & occupatiõ of fained mourning, insomuch as they wer not only hyred at euery calamity ỳ happened amõg ỳ people to lamẽt for ỳ same: but also they caught their daughters & other mẽ & womẽ to weepe, & mourne wt fayned teares for ỳ dead, & other their miseries. of wch superstitious & Idolatrous womẽ mourners ỳ Lord by his prophet Ier. in deriding, mocking & reprochíng his people ỳ Iewes, who could not lamẽt their own sins speaketh thus: Thus saith ỳ Lord of hosts, take heede & cal for ỳ mourning womẽ, ỳ they may come & send for skilful womẽ, ỳ they may come also and

and let thē make haste, & take vp a lamentation for vs, that our eyes may cast out teares, and our eye liddes gushe out of water, for a lamentable noyse is heard in Sion crying, how are we destroyed and vtterlye confounded: for we haue forsaken the land, and our dwellings haue cast vs out [as though they were weary of vs, because of our iniquitie: as they did in the last Earthquake 1580. whē the neighbors on both sides of the streetes ran out of their houses for feare they woulde fall vppon them, and met to gether in the middest of the streetes, amazed at the terrible iudgementes of God then presently shaking the earth and driuing them out, the which day and time I pray God giue vs grace alwayes to remēber, that with ỹ fiue wise virgins, wee hauing & bearing Lampes full of oyle in our hands, we may so watch and expect the comming of the bridegroome, that wee may bee readily prepared to meete him and be found worthy through his merites to returne with him vnto the wedding.] Therefore heare the woorde of the Lorde yee women, and let your eares regard the wordes of his mouth, and teach your daughters to mourne, & euerye one her neighbour to lament, for death is come vp into our windowes, & is entred into our palaces to destroy the children without, and the young men in the streetes &c. Iere. 9. 17. 18. 20.

Agayne, the Prophet Ezechiel was shewed in a vision, ỹ superstitiō & abhomination of these Idolatrous women, as they sate in ỹ temple of Ierusalem saying: And ỹ Lord caused me to enter into the entry of the gate of ỹ Lords house which was toward ỹ North, & behold there sate a woman mourning for Tammuze. Ezech. 8. 14.

Let mothers reade this after the death of their children, especially newly married, and be comforted.

Mourning mother.

As I lay in a traunce in the field (saith Esdras) I sawe in a vision, a woman which mourned sore, and lamented with a loude voyce, and was grieued in heart and rent her cloathes, and shee had ashes on her head. Then I left my thoughts where I was occupied, and turned me vnto her to commune with her and sayde: Wherefore weepest thou? why art thou so sory in mynde? O sir (quoth she) let me alone, that I may bewayle my selfe, and increase sorow, for I am sore vexed in my mynd, & brought very low, what ayleth thee (quoth Esdras) tell me: I

thy seruant (quoth she hauing an husband) haue been barren, and haue had no childe this thirtie yeeres, and euery houre and euery day these thirtie yeeres, I pray to the most high God, day and night for a childe. And after thirtie yeeres God heard me thine handmayden, and looked vpon my misery, considered my trouble, and gaue me a sonne, and I was glad of him: so was myne husband also, and al they of my countrie, and we gaue great honour vnto the almighty. And I nourished him with great trauell, so when hee grew vp and came to take a wife I made a feast: but when my sonne went into his chamber, he fell downe and dyed. Then we all ouerthrew the lightes, and all my neighbours rose vp to comfort me: so I rested till the second day at night, & when they had al left of to cõfort me, that I should be quiet: then I rose vp by night, and fled, and am come into this fielde, as thou seest, from whence I am not purposed to returne agayne into the citie: but to remayne here, and neither to eate nor drinke, but continually to mourne and fast vntill I die.

Then Eldras seeing the womans great folly and desperate mynd, began to comfort her, and very angerly spake vnto her and sayd: thou foolishe woman aboue all other, art thou so sory for one sonne? What if thou haue lost the fruite of thy wombe, which thou hast brought forth with heauinesse, and bare with sorowes? wilt thou thus wast and consume thy selfe with excessiue mourning, for that whiche thou canst not help, & striue against ỹ almighty, who hath caused thy sonne to returne into the earth from whence he came? Oh doe not so foolishly, but withholde thy sorowe in thy selfe, and beare constantly that whiche commeth vnto thee, for if thou allowest Gods purpose & receiuest his counsel in time, thou shalt be cõmended therein leaue thy mourning therefore arise & goe thy way now into the citie to thine husband: I wil not (quoth she) I will not goe into the citie, but here will I die.

Then Eldras seeing her desperate miserie, was ỹ more earnest to cõfort her, and continued his speech more and more vnto her and sayde: O doe not so woman, but be counselled. Shake off thy great heauinesse, and put away the multitude of sorowes, and be of good comfort, that the almighty may be merciful vnto thee, and ỹ the most highe may giue thee rest and ease, from thy labour and sorow which thou endurest.

But while I was thus talking with her, & comforting her, sayth Eldras, behold her face and beauty shined suddainly, and her countenance became so bright, that I was afrayd of her, and musing what it might

be

be, immediately she cast foorth a great voyce, and very fearefull, so that the very earth shoke at the noyse of the woman. And I looked, but beholde the woman vanished away, and appeared no more but in her place there appeared a citie builded, then being more afraide, I called for the Angel Uriel to vnderstand this vision, who presently came vnto him, and tolde him the solution and meaning thereof: namely, that the woman was Syon wherein there was no offering offered for 30. yeeres space, but after 30. yeeres it was built vp by Salomon, who offered offeringes, & so the barren citie bare a sonne. The inhabiting of Jerusalem, was signified by her nourishing of her sonne: And the fall ỳ came to Jerusalem, is the death of her sonne in his wedding chamber: her mourning representeth the lamentation of ỳ people for the destruction of Gods temple and citie: and Esdras comforting her declared his sorowe, griefe, and sufferinges for her misery, for whiche cause God shewed him the cleerenesse of her glorie, & the fairenesse of her beautie, euen the restauration of the temple & citie of God into a better forme, &c. 2. Esd. 9. 38. 10. &c.

Machabiteſſe.

In the yeere of the worlds creation 3964. there was among ỳ Machabites or Jewes, a righteous & godly woman (whose name was (Hanna) as Josephus saith fol. 4. *a*) And who with her 7. sonnes, were all taken and compelled by the cruel tyrant Antiochus and vncircumcised king of the Macedonias, against Gods law to tast swines flesh, and were tormented with scourges and whippes. Which woman their mother was marueilous aboue all other, & worthy of honourable memory. For when she saw her seuen sonnes slayne within the space of one day, she suffered it with a good will, because of the hope that she had in ỳ Lord, yea she exhorted euery one of them in her owne language: and being ful of courage & wisedome, stirred vp her womanly affection w a manly stomake, & said vnto them: I cannot tel how yee came into my wombe, for I neither gaue you breath nor life: it is not I that set in order the members of your body: but doubtlesse the creatour of the world, which formed the birth of man, & found out the beginning of al things, will also of his owne mercie giue you breath & life againe, as yee now regard not your owne selues for his lawes sake.

With which her woordes and oration made vnto her children, the king being displeased, and thinking himselfe greately abused, and iniuried thereby, in that contrary to his expectation shee rather encouraged them to death, then dissuaded them as he looked, after many

terrible threatninges and faire promises made vnto her youngest sonne to conuert & eate: when he saw it would not be for any thing he coulde doe, he called his mother, and with many words and faire promises exhorted her that she would counsell the young man to saue his life. So she promising the king that she would giue her sonne the best counsell she could, turned her selfe vnto him: laughing the cruell tyraunt to
« scorne, and spake in her owne language vnto her sonne and sayde: O
« my sonne haue pittie vpon me thy mother, that bare thee ix. monethes
« in my wombe, and gaue thee sucke three yeeres, and nourished thee, &
« tooke care for thee vnto this age, and brought thee vp: I beseech thee
« my sonne, looke vpon the heauen and the earth, and all that is therein,
« and consider that God made them of things that were not, and so was
« mankind made likewise, feare not this hangman: but shewe thy selfe
« worthy such brethrē by suffering death, as they haue done before thee, þ
« I may receiue thee in mercy with thy brethren: when shee had spoken these wordes, her sonne by and by called for the Executor, and offered him selfe body and life to die for the lawes of his God, as his brethren had done &c.

Then the king being kindled with anger, raged more cruelly against him then the other, and tooke it more greeuously that their mother had so often mocked him: so he caused her yōgest sonne to be most cruelly handled & put to death, then any of his brethrē. And last of all after her sonnes were this all slayne and martyred: She also their mother suffered death & martyrdome, & patiently, constantly, & holily, dyed in the same opinion and religion for maintening of the law of God. 2. Mach. 7. Ioseph. fol. 202.

Machabites.

There were also before these, two other women of the Machabites, who because they had circumcised their sonnes, according to Gods law contrary to the commandement of this cruell tyrant Antiochus, were brought forth with the babes hāging at their breasts, and after they had ledde them rounde about the Citie for example to others, they were cruelly cast downe headlong ouer the walles with their children sucking at their breasts, & so both mothers and babes perished, and were most butcherly slayne & martyred for the lawes of their God. 1. Mach. 1. 63. 2. Mach. 6, 10.

N

Widowe of Nahim.

In the Citie of Nahim a Towne of Galilie, in the tribe of Isachar hard by Tyberias, there was a certayne widowe who hauing but one onely sonne left her to comfort her after the death of her husband, it pleased God that it fell sicke and dyed. And as she was following the corse out of the gates of the Citie to the buriall, so it was that Iesus by Gods prouidence came and met her, and when the Lorde saw her mourne and take her sonnes death so heauily as she had great cause, he had compassion on her, and sayde vnto her: Woman, weepe not, and commaunding them that bare the corse to stand stil, hee went and touched ẏ coffin, & sayde vnto her dead sonne: Young man I say vnto thee, arise, with ẏ onely word of Christ, her dead sonne sate vpright in ẏ coffin, and began to speake. Then Iesus deliuered him to his mother, to her great comfort, and his euerlasting glory. Luke 7. 11. 12. 13.

P

Pathroitesse.

In Pathros a Citie of Egypt there were certaine superstitious and Idolatrous women of the Iewes, who when they heard the Prophete Ieremy from the mouth of the Lord preach vnto them there, & reproue thē for their Idolatry, with many threatnings of Gods plagues to light vpon them, vnlesse they did turne and repent in time.

These wicked women standing by, set light by the threatninges of the Lorde vttered by his Prophet, and most impudently answered Ieremias, saying: The worde that thou hast spoken vnto vs in the name of the Lorde, we will not heare it of thee. But we will doe whatsoeuer thing goeth out of our owne mouth, as to burne incense to the Queene of heauen, and to poure out drinke offermges vnto her, as we haue done both we and our fathers, our kings and our Princes in the citie of Iudah, and in the streetes of Ierusalem, for then had we plenty of victuals, and were wel, and felt no euill. But since we left of to burn incense to the Queene of heauen, and to poure out drinke offerings vnto her, we haue had scarcenes of all things, and haue been consumed by the sworde & by famine. And when we burne incense to the Querne

of heauen, and powred out drinke offerings vnto her, did we make her cakes to make her glad, and powre out drinke offeringes vnto her without our husbandes consent? as if they shoulde say, no wee did it by their sufferance: where we may learne, howe great daunger it is for the husbands to permitte their wiues to doe anye thing, whereof they bee not assured by Gods woorde: for if they doe, their wiues thereby will take occasion to iustifie their doinges, as these superstitious women here did: for which folly, & wickednesse in the wife, the husband shal assuredly giue an account before God, who wil not onelie punish the women, but their husbands also, which haue suffered this superstition and errour in their wiues without reprehension.

Then the Prophet Jeremy, perceiuing these Idolatrous women to esteeme religion by their bellie, and so greatly to dishonour God, by attributing his woorkes to their Idolles, and seeyng their extreeme madnesse and impudencie that they were fallen into, by declyning frō GOD, to followe their owne fancies, euen to iustifie their idolatry, and wickednesse in woorshipping the sunne, moone and starres, against GOD and his Prophetes: The Prophete I say spake againe vnto the women and their husbandes, gaue them this aunsweare and sayde: Heare the woorde of the Lorde yee women, thus saieth the Lorde: Forasmuchas yee and your wiues haue committed double euill in making wicked vowes, & in performing the same spoken with your mouthes, and fulfilled them with your handes saying: We will performe the vowes that we haue vowed, to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her. Therfore beholde, I haue sworne saith the Lord, by my great name, that my name shall bee no more called vppon by the mouth of any man (or woman) in Judah in the land of Egypt, as to say, the Lorde liueth, yea beholde I will watche ouer them for euill and not for good, and all the men, women, & children of Juda ẏ are in Egypt, shalbe consumed by ẏ sword, & famine, til they be vtterly destroyed. &c. Iere. 44. Also Ier. saieth, ẏ in Babylon there were certaine superstitious & Idolatrous women, and the menstruous women, and they that lay in childbed came, and brought gifts to the Idols of siluer, gold, and wood, & touched the sacrifices offered to Idolles, whiche giftes so offered, the Priests gaue vnto their wiues to cloath them, and their children, and to lay vp to vse at their pleasure: but vnto the poore and sicke, they gaue

nothing.

nothing. Baruc. 6. 27. 28. 29. 32.

Pharaos daughter.

Pharaos daughter, after that her father the king of Egypt had moste cruelly caused the Hebrewe women to cast their men children into the water to be drowned, vpon a tyme went downe to washe her selfe in the same Riuer whereinto their children were throwen and as she walked by the Riuer side, she espied an Arke or Cradell of wickar, lying among the bulrushes, and sent one of her maydes, that were there with her, to fetch it and draw it out of the water: and whē they brought it vnto her shee opened it, and when shee sawe therein a fayre young babe, and a man childe, and heard it crie and make pitious mone for the mother and sustenance: shee had compassion on it and saide: surely this is one of the Hebrues children. Then the childs sister Miriam, standing a farre off, to watche what woulde become of the childe, seeing it so taken vp by women: ran vnto them, and not reuealing vnto them whose childe it was, saide to Pharaos daughter: shal I goe and call vnto thee a nurse of the Hebrewe women to nurse the childe: yea (quoth Pharaos daughter) goe. So the mayde went, and called Jochebed hers and the childes mother, to whom Pharaos daughter sayde: Take this childe away, and nurse it for mee, and I will rewarde thee. So the woman tooke her owne childe, and nursed it, and when the childe was growen, shee brought him vnto Pharaos daughter who called his name Moses, because (sayd she) I drewe him out of the water, and euer after she tooke him as her sonne: & so by Gods prouidence, she contrary to her fathers cruel cōmandement preserued him, who afterward became the destroyer of her father & preseruer of Gods people. Exod. 2. 5. 6. 7. &c.

There was another Pharaos daughter which was wife vnto Salomō, for whō he made a very stately & princely house like vnto ỹ forest of Libanon, or Salomons porch, into ỹ which also in ỹ yeere ỹ worlde 3131. she came from the citie of Dauid, & there dwelt after ỹ Salomō her husband had finished all his building, as ye may reade. 1. King. 7. 8. & 9. 24.

Philips daughters.

Philip the Euangelist which was one of the vii. Deacons, & dwelt in Cesaria, had iiii. daughters virgins which did prophecie. Acts 21. 9. And were buried with him in Hierapolis a citie of Phrigia, as saith Isidorus, and Fox. pag. 53. col. 1, 2. Edit.

Mayde

Mayde of Philippi.

In the Citie of Philippi a towne in Macedonia, there was a certaine Mayden dwelling with her mistresse, which mayden had a spirit of diuination and could gesse afore hand, and foredeeme of thinges past, present, and to come, which knowledge in many thinges God permitted to the Diuell, by meanes whereof this mayde gate her mistresse much vauntage with diuining. And when on a time Paule and Sylas were come into that Citie to preach Christ, and went to pray, she by chance met with them, and folowed them crying and saying: These men are the seruants of the most high God, which shew vnto vs the way of saluation. And thus did she many dayes, but Paule at last being offended with her, and grieued at the subtiltie of Satan in her, least by her confession it might seeme that Satan and the spirite of God taught bothe one doctrine, he turned about vnto ỹ mayd & sayde vnto the euill spirite within her: I commaund thee in the name of the Lord Iesus Christ that thou come out of her, and forthwith the spirite of diuination came out of her in the same houre. Nowe when her mistresse sawe that the hope of their gayne was gone, they for very anger caught Paule & Sylas, and drew them before the rulers and there accused them, as Iewes and troublers of the Citie, preaching ordinaunces not lawful for them to obserue. By meanes of the false and slaunderous report of this mayds maistresse and other, that holy men Paule and Silas were condemned for seditious men, beaten with roddes, and put in the stockes in prison, where they lay fast locked in stockes and yrons, till God deliuered them. Act. 16. 16. &c.

Phineas wife.

Phineas wife being great with child, and neere her trauell, when she heard the report that the Arke of God was taken, and that her father in law Ely the high Priest of the Lord, and her husbande his sonne were both sodainly dead: she bowed or setled her selfe towardes her labour, and trauelled with child, her paynes with that fright and feare came so sore vpon her, and about the time of her death, as she through sore labour was a departing this life, the mydwiues and women that stoode about her comforted her saying: feare not, for thou hast borne a sonne. But she answered not, nor regarded it: but to declare her great sorow, and feeling of Gods iudgementes to light vppon his people, she named the child Iothebed, saying and repeating twise together these woordes. The glory is departed from Israel: The glory is departed

from

from Israel, for the Arke of God is taken, and this shee spake because the Arke of God was taken, and her father in lawe, and her husbande dead. And so shee gaue vp the ghost, and died in childebedde. 1. Sam. 4.19.

Pilates wife.

Pilates wife, being moued by God to defende Christes innocencie: sent vnto her husbande so soone as he was set vpon the iudgement seat, to examine, adiudge, and condemne Christ, saying: Haue thou nothing to doe with that iust man: for I haue suffered many thinges this day in a dreame by reason of him. Howebeit for all this her good counsayle giuen vnto her husbande, he like a wretch, cleane contrary to his owne conscience, proceeded against Christ in iudgement, and condemned him to death, to his great condemnation. Math. 27.19.

Potiphars wife.

Potiphars wife, (called after some Nemphetica) being a very incontinent woman, cast her eyes vpon Joseph, and being incensed with inordinate lust and loue towardes him: because he was a very fayre man and welfauourd person, shee flattered him long, and at the last, contrary to all womanly shamefastnesse, shee desired his company vnlawfully, and sayd: Joseph come and lie with mee. But Joseph fearing God, refused to satisfie her request, or to offer his maister that vilanie, and said vnto her: beholde my maister knoweth not what hee hath in the house with mee, but hath committed all that hee hath into mine hande. There is no man greater in his house then I, neyther hath hee kept any thing from mee, but onely thee because thou art his wife, howe then can I do this great wickednesse, and so sinne against God?

Neuertheless, his mistresse continually tempted and allured him day by day to incõtinẽcy: But yet Joseph being euer preserued by ẏ feare of God against her continuall assaultes and flattering promises, would in no wise consent to ly with her. No, nor bee so much as in her cõpanie: because he would as much as in him lay auoid ẏ occasion of euill. Now when his mistres sawe shee coulde not preuaile with him by flatterie and fayre speach: shee fell to open force and violence, and from thence to tyrannie and oppression. For when on a certaine day, Joseph entred into the house, euery bodie being from home saue shee, and went into a secrete place to doe his easement, shee lurking in a corner, watched his comming, and as hee passed by her, shee reached after him, and caught him by the cloake, & pulled him will he will he vnto her, saying: Sleepe

with

with mee: But Ioseph being stronger then shee, wounde away from her, and leauing his cloake in her hande, hee fled and got him out from her as fast as he coulde. Nowe when shee sawe that he was fled and gone, and that her folly & wickednes would be bewrayed by his cloake that he had left behinde him in her custodie: Shee subtillie deuised with her selfe that it was best for her to bewray him first, to saue her honestie, and so ioyning extreme impudencie and craft to her incontinencie and licencious life, shee cryed out, and called for her men in the house, and tolde them, saying: Beholde my husbande hath brought an Ebrew man into our seruice to mocke vs and to do vs villanie and shame, who came into mee here beeing all alone, and would haue lien and slept with me, had not I lift vp my voyce and cryed as loude as I could: but when he heard me so crie, then for haste he left his garment behinde with me, & fled away and is gone out. So shee layde vp Iosephs garment by her vntill her Lord and husband Potiphar came home. And then at his returne, shee vp and tolde him also the same false tale of Ioseph, saying: The Ebrewe seruant which thou hast brought vnto vs, came into mee (in thine absence) to mocke me and do me vilanie and shame. But as sone as I lift vp my voyce and cryed, he left his garment with me, and fled out with speede. When Potiphar heard his wife thus report of Ioseph his seruant, whom he so much loued and trusted: hee being too light of credence so sone without further and better tryall, to beleeue the false and slaunderous reporte of his wife, beganne to waxe wroth with Ioseph, and nowe rashlesse turned his good opinion of Ioseph into ielosie, his loue into hatred, and his trust into tyrannie. For presently vpon his wiues suggestion, he apprehended Ioseph, and for the harlot his wiues sake, he cast poore innocent Ioseph in the prison, where hee lay fettered with yrons in the stockes, and was very euil intreated for the space of three yeeres, vntill by Gods prouidence, hee was deliuered by Pharao, king of Egypt. Gen. 39. 7. &c.

Q

Queene of Saba.

Queene of Saba, or of Ethiopia, dwelling in the South partes of the worlde farre from Ierusalem: when shee heard of the great fame of king Salomon, that went farre and neere ouer all the worlde, concerning the name of the Lorde, his wisedome and high fauour that he was

in

in with the Lorde: She came in the yeere of the worlde. 3137. with a very great traine from the vttermost partes of the earth to Ierusalem to proue Salomon with harde questions, and to knowe whether his wisedome were so great as the reporte was: and hauing brought with her great and many presentes to giue him, as namely much golde, precious stons, and sweete odours, shee came to Salomon and communed with him of all that was in her heart: vnto whom Salomon declared al her hard questions, neyther was there any question so hard propounded by her, but Salomon did resolue and expounde it vnto her. Now when shee sawe his wisedome, his stately buildings, and the whole trade and goodly order of his house in euery thing, shee was greatly astonished, and saide vnto the king: It was a true reporte that I heard in mine owne lande of thy sayings, actes, and wisedome: Howbeit I beleeued not this report, till I came and mine eyes haue seene it, and nowe beholde I must needes confesse that the one halfe of thy great wisedome and prosperitie was not tolde mee. For thou farre exceedest the fame that I heard of thee, and hast more wisedome and prosperitie then was reported. Happie are thy men, and happie are these thy seruantes whiche stande before thee alwaye and heare thy wisedome. Blessed bee the Lorde thy God which loued thee, to set thee on his throne of Israel as king in stead of the Lorde thy God: because the Lorde thy God loueth Israel for euer to establishe it: therefore hath hee made thee king ouer them to execute iudgement and iustice, and to do equitie and righteousnes. Then shee gaue the king sixescore talents of gold, and all her precious stones, and sweete odours that shee had brought, neither was there such sweete odors since, as the Queene of Sheba gaue vnto the king. And Salomon the king beside that which of his kingly liberalitie for recompence of that treasure which she brought gaue vnto the Queene of Sheba euery pleasant thing that shee asked, and so shee returned and went with all her seruauntes home to her owne countrey. 1. King. 10. 1. 2. Chron. 9. 1.

Whose fact, and not whose person, our Sauiour Christ him selfe commendeth and recited to condemne and rebuke the vnfaithfull Iewes that woulde not beleeue him without signes and tokens, saying: The Queene of the South shall rise in iudgement with this generation, and shall condemne it: For shee came from the vttermost partes of the earth, to heare the wisedome of Salomon, and beholde a greater then Salomon is here. Math. 12. 42.

Luke 11.

Luke 11.31.

And it came to passe as Iesus saide these thinges, a certayne woman of the company lift vp her voyce, and sayde vnto him: Blessed is the wombe that bare thee, and the pappes which thou hast sucked: but Christ perceiuing that shee omitted the chiefe prayse which was due vnto him, gaue her a priuie taunt, and said: Yea rather blessed are they that heare the worde of God and keepe it. (For they are blessed in deede to whome hee communicateth him selfe by his woorde. Luke 11,27.

S

Samaritesse.

IN Samaria a Citie of Syria adioyning to Iudea, and the chiefest Citie of the tenne tribes. There was a certayne poore widowe whiche had been sometime wife to one of the sonnes of the Prophetes: who in his life time being fallen in debt not by vnthriftinesse, but by the hande of God, died and left her verye poore and not able to paye his creditors, who neuertheless being very cruell towardes her, and coueting to haue her children serue it out as slaues vnto them, when shee heard that Elisha the Prophet was come into the Citie Samaria, shee came crying and making great mone vnto him, and sayde: Thy seruaunt mine husbande is dead, and thou knowest that thy seruaunt did feare the Lorde, and the creditor is come to take my two sonnes to bee his bondemen. Then Elisha being mooued to pitie her miserie, demaunded of her and said, What shall I doe for thee? tell mee, What hast thou at home? Thine handmaide quoth shee, hath nothing at home saue a pitcher of oyle. Goe thy way sayde Elisha and borrowe as many emptie vesselles among thy neyghbours as thou canst gette, and when thou commest home shut thy doore vpon thee: powre out the oyle that is in thy pitcher into all those emptie vesselles, till they bee all full, and then set them aside. So the poore widowe departed, and did as Elisha bad her: And when the emptie vesselles were all full, shee saide vnto her sonnes, bring mee yet an other vessell. There is no more quoth they, and with that the oyle in her pitcher ceased to augment and increase in the vesselles.

After this shee went and tolde Elisha the man of God, that shee had done as hee bad her: Nowe goe sayde Elisha, and sell the oyle in the vesselles, and with the money that ariseth thereof, pay thy husbandes creditors,

creditors, and them that thou art in debt vnto, and liue thou and thy children on the rest. 2. King. 4. 1. &c. By which story, the holy Ghost doeth giue vs to vnderstande, that God neuer fayleth to prouide for his seruauntes, their wiues and children, if they trust in him, that his doctrine and profession shoulde be kept without slaunder. And that he suffereth his children many tymes to bee brought to extreeme necessitie and pouertie, as he did this poore man and woman before he succoured them, to the intent, that afterward being helped and restored by him againe, they might haue the more ample cause to prayse his mercie.

When Benhadad king of Aram, had besieged Samaria so long, vntill the famine was wonderfull great: and that an Asses head was soulde for fourescore peeces of siluer, to eate for want of victualles, and the fourth parte of a kab of Doues dung was soulde for fiue peeces of siluer, to burne for lacke of wood: Beholde, as Iehoram the vngodly king of Israel was going vpon the wals of the Citie to looke vnto his affayres, there cryed a certaine woman of the Citie vnto him, and said: Helpe my Lorde O king, whose voyce being heard, the king began to waxe angrie, and in stead of comfortable wordes he being moued, gaue her reprochfull speeches, (thinking in deede she had called vnto him for that which he had not, namely for sustenance and victuals, whiche as then was very hard for him to giue, because they were all spent) & sayd vnto her: Seeing the Lorde doth not succour thee, howe shoulde I helpe thee with corne or wine, or any other victual? for as thou knowest there is no such thinges left among vs. Then the woman answered, my Lorde O king, I aske of thee neither victualles, nor sustenauce: therefore the king sayd vnto her againe: Woman, then what ayleth thee, and what wouldest thou haue? O king quoth shee: there is a controuersie betweene mee and another woman one of my neighbours, about a bargayne or couenant. For wee made this contract or couenant betweene vs, that wee woulde eate our children, one one day, and another another day: so I in good faith stoode to my promise, and killed my sonne and sodde him, and we haue eaten him together: but this woman nowe when the day came that we shoulde eate her sonne, shee hath craftily conueyed him away, and hid him from mee, eyther to spare his life for compassion and natural affection, or for to satisfie her own hunger, and to eate him alone without mee, and so shee hath broken her couenant, and is departed from her promise, whereby I am like to perishe for hunger, vnlesse thou O king giue sentence and iudge my

But ỹ king abhorring so vnnaturall & wicked a contract or bargaine, could in no wise ratifie ỹ same, nor alow therof. For what is more horrible thē to receiue into ỹ belly again ỹ childrē once brought vp, & to bury their bowels euen in their owne bowels, thereby making that their graue which was their nourishment. Therefore when the king heard these vnnaturall wordes and cruell contract of the women, hee feeling the iudgementes of God fallen vpon him and his people for his wicked life, rent his clothes, and put on sackcloth in signe of sorrow and lamentation. For nowe was the curse of God against the contemners and despisers of his lawe perfourmed, which he threatned Leuit. 26. where he sayth: Yee shall eate the flesh of your owne sonnes, and the flesh of your daughters shall ye deuoure. Nowe I say, was fulfilled that heauie indignation and wrath of God against the idolaters and wicked people foreshewed by God in Deut. 28. where it is sayde, that the enemie shal besiege thee in al thy cities, vntil thine high & strōg walles fal downe &c. And thou shalt eate the fruite of thy body, euen the flesh of thy sonnes and thy daughters, which the Lorde thy God hath giuen thee, during the siege and streightnesse wherein thine enemie shall inclose thee. So that the man that is tender and exceeding dayntie among you, shalbe grieued at his brother, and at his wife that lyeth in his bosome, and at the remnant of his children which he hath yet left, for feare of giuing vnto any of them of the flesh of his childrē, whom he shal eate: because he hath nothing left him in ỹ siege & streightnesse wherewith the enimie shall besiege thee in all thy Cities. Yea, and the tender and daintie woman among you, which neuer would venture to set the sole of her foote vpon the grounde for her softnesse and tendernesse, shall bee grieued at her husbande that lyeth in her bosome, and at her sonne, and at her daughter, and at her after byrth that shal come out from betweene her feete, and at her children which shee shall beare: for when all things lacke, shee shall eate them secretly during the siege and streightnesse wherewith thine enemies shall besiege thee in thy cities. 2. King 6.

Samaritesse.

In ỹ same citie of Samaria called Sichē, there was a certayn womā ỹ came about noone to draw water at Jacobs wel, where shee met Jesus sitting all alone vppon the welles mouth to rest him, whiles his disciples were gone into the Towne to buy victualles. And when shee had drawen her water, and filled her pitcher, Jesus sayde vnto her, woman giue mee drinke. Howe is it (quoth shee) that thou being a Jewe

aſkeſt drinke of mee, which am a woman of Samaria? For the Iewes meddle not with the Samaritanes: yea they eſteeme the Samaritanes as wicked and prophane. Then Ieſus ſpeaking of him ſelfe, whom his father had ſent to conuert this woman among other, ſayde vnto her: if thou knewest the gift of God, and who it is that ſayth to thee, Giue me drinke: thou wouldeſt haue aſked of him, and hee woulde haue giuen thee water of life, which is the loue of God in his ſonne, powred into our heartes by the holy Ghoſt vnto euerlaſting life. Rom. 5. 5. 1. Iohn. 3. 5.

Sir (quoth the woman) thou haſt nothing to drawe with, and the well is deepe: from whence then haſt thou that water of life? Art thou greater then our father Iacob, which gaue vs the well, and he himſelfe dranke thereof, and his children, and his cattell? Yea ſaide Ieſus, whoſoeuer drinketh of this water, ſhall thirſt againe: but whoſoeuer drinketh of the water that I ſhall giue him, that is, of the Goſpel of Grace, ſhall neuer be more a thyrſt, dryed vp, or deſtitute. For the water that I ſhall giue him, ſhall be in him a well of water, ſpringing vp into euerlaſting life. Sir (quoth ſhee) giue me of that water, that I may not thirſt, neyther come hither to drawe. Firſt go (ſayd Ieſus) and call thine huſbande, and come hither: I haue none quoth ſhee: Thou haſt well ſayde, (ſayd Ieſus vnto her) I haue no huſbande: for thou haſt had fiue huſbandes, and hee whom thou nowe haſt is not thine huſbande: that ſaydeſt thou truely. Then the woman being liuely touched with her faultes, where before ſhee mocked and woulde not heare Chriſt, nowe ſhee could ſay: Sir, I ſee that thou art a Prophete, our fathers worſhipped in this mountayn: and ye ſay that in Ieruſalem is the place where men ought to worſhip. Woman, ſaid Ieſus, beleeue me the houre commeth, when yee ſhall neyther in this mountayne, nor at Ieruſalem worſhip the father: yee worſhip that which yee knowe not: We worſhippe that which we knowe. For ſaluation is of the Iewes: but the houre commeth and nowe is, when the true worſhippers ſhall worſhip the father in ſpirite and trueth, for the father requireth euen ſuche to worſhip him: God is a ſpirite, and they that worſhip him, muſt worſhip him in ſpirite and trueth.

I knowe well quoth the woman, that Meſſias ſhall come whiche is called Chriſte, when hee is come hee will tell vs all thinges: I am euen hee ſayde Ieſus, that ſpeake vnto thee.

And with that came his disciples, who marueiled to see him talking thus with a woman: yet none of them durst say vnto him, what askest thou, or why talkest thou with her? The woman then left her water potte, and went her way into the Citie, and sayde vnto the men of Samaria, Come, see a man that hath told mee all thinges that euer I did, is not hee the Christ? Nowe many of the Samaritans of the Citie, beleued in Christ for the saying of the woman, which testified, saying: hee hath tolde mee all thinges that euer I did: And so went out of the Citie with her vnto Christ, and besought him that he woulde tarrye with them. And at their request hee abode there in Samaria two daies, and many mo Samaritans beleeued in Christ: because of his owne woordes, and saide vnto the woman, Nowe we beleeue in Christ, not so much because of thy saying and report or testimonie that thou gauest of him: but because wee haue heard him our selues, and knowe that this is in deed the Christ, the Sauiour of the world. Iohn 4.

Samaritesse Importunate widowe.

As Iesus passed through the middes of Samarie, to the ende that wee ought alwayes instantly to pray, and not waxe faint, or colde, or to giue place in afflictions and daungers, hee put foorth this parable of a importunate widowe vnto his disciples, saying: There was a iudge in a certayne Citie whiche feared not God, nor reuerenced man. And there was a widowe also in that same Citie, which came vnto him, saying: Doe me iustice against mine aduersarie, who pleadeth against mee. And the iudge woulde not for a time, but delayed her from day to day: yet afterward he saide within himselfe, Though I feare not God, nor reuerence men, yet because this widowe troubleth mee, I will doe her right, least at the last shee come and make mee wearie with her importunacie. Heare nowe what the vnrighteous iudge sayth vnto the widowe. And shall not God auenge his elect, which cry day and night vnto him? Yea though he suffer long for them, and seeme slowe in reuenging their wronges, I tell you hee will auenge them quickly: but when the sonne of man commeth, shall he finde faith on the earth? Luk. 18, 1. &c.

Samsons wife.

Samsons wife was daughter of a Philistine, dwelling in Timnah a Citie in the tribe of Iuda. And when at her marriage feaste

day.

day her husbande had propounded this ridell: Out of the Eater came meate, and out of the strong came sweetenesse, and promised her friends then sitting at the table, that if they coulde reade and interprete this his ridell within seuen dayes of the feast, hee woulde giue them 30. sundry suites of apparell to weare at solempe feastes dayes: But if they coulde not declare nor finde it out, that then they shoulde giue him 30. suites or changes of rayment as costly. Because her friendes coulde not within the first three dayes expounde this ridell, on the fourth day they came and threatned her, saying: Entise thine husbande that hee may declare vs the ridell, least wee burne thee and thy fathers house with fire: haue yee called vs to your feast to impouerishe vs, is it so in deede? With that Samsons wife being afraide went vnto her husbande, and wepte before him, saying: Surely husband thou hatest mee, and louest me not. For thou hast put forth a ridell vnto them which are my countreymen, and hast not tolde it mee. Beholde quoth Sampson, I haue not tolde it my father nor my mother, and shall I tell it thee? Then his wife from the fourth day vntill the seuenth, wept still vnto her husbande while the feast lasted, to knowe the ridell. And when the seuenth day came, he vp and tolde her the meaning of his ridell, because shee was so importunate vpon him. And when shee had learned it, shee went straite wayes and tolde it to her friendes and countreymen. So when the seuenth day of the feast came or euer the same was set, they came to Sã-son and declared vnto him his ridell, saying: what is sweeter then honie? And what is stronger then a Lion? O well quoth Samson, if yee had not plowed with my heyfer, that is, vsed the helpe of my wife, yee had not founde out my redell. And so being very angry with his wife, that she had heereby caused him to loose the wager, hee was by her folly mooued first to take vengeance on the Philistines, and presently went and slue 30. of them in one of the fiue chiefest Cities called Ashkelon, and of the spoyle of them, gaue change of garmentes to them that had expounded his ridell. So when he had thus robbed Peter to pay Paul, he forsooke his wife & her friends, & went backe to his father Manoahs house in Zorah. And in the meane time, his wife was giuen to his companion whom he had vsed as his friend: but within a while after, Samson came backe againe to Timnah, thinking to haue visited his wife, & lien with her, and when he sawe that her father had giuen her to another and would not suffer him to go in to her, saying: I thought that thou hadst hated her, therefore gaue I her to thy companion. Is not her yon-

ger sister fayrer then shee: take her I pray thee in steade of the other. Samson then by his wiues father being thus moued againe the second time to take vengeance on ỹ Philistines, said: Now am I more blameless then the Philistines, therefore will I do them displeasure, and bee auenged on them. And with that he went and got 300. wilde Foxes, & turned them tayle to tayle, and put a fyre brande in the mids betweene the two tayles, and when he had set the firebrandes a fyre, hee sent the Foxes into the standing corne of the Philistines: and so burnt vp both the rikes of corne and hay that were reaped and gathered, and also the standing corne in the fieldes, with all the vineyardes and Oliues. Which fact so grieued the Philistines when they vnderstoode who did it, and wherefore, that for feare of daunger that els might come vnto them, and not for loue of Iustice, like wicked men in like malice and spite, they came vp to Timnah to his father in lawes house, and there burnt his wife that had forsaken him, and her father, and all that they had with fire likewise. Therfore in reuenge of which vilanie done this vnto his wife, Samson yet againe the thirde time went to be auenged on the Philistines, and slue them horsemen and footemen with a mightie plague. Iudg. 14. 15. *Sarepteſſe.*

In Sarepta a towne in Syria, or citie in Sydon: There was a certain widow dwelling, who in the time of the great famine that thē was in the citie & countrey, in ỹ yere of the world 3220. by Gods prouidēce on a time went out of the gats to gather sticks to make a fire to dresse her meat, whō when Eliah ỹ prophet ỹ God had sent thither saw, he called her vnto him & said, bring me I pray thee a litle water in a vessell, ỹ I may drinke. And as she was going to fet it, he called to her, and said: bring me also I pray thee a morsell of bread in thine hand. As the Lord thy God liueth (quoth she) I haue not a cake, but euen an handefull of meale in a barrell, and a litle oyle in a cruise, and behold I am gathering a few sticks for to go in & dresse it for me & my sonne, that wee may eate it & die, for there is no hope of any more sustenance the famine is so great. Thē Elisha said vnto her, feare not woman, come, do as thou hast said: but make me thereof a litle cake first of all, and bring it vnto me, & afterward make for thee & thy sonne. For thus saith the Lord God of Israel, The meale in the barrell shall not be wasted, neither shall the oyle in the cruise be diminished vnto the time that the Lorde send rayne vpon the earth, and so take away the drought which was the cause of the famine. So shee went and did as Eliah bad her, & she did eate, so did he,

and

and her house for a certayne time, euen till hee had rayne and foode on the earth. The barrell of meale wasted not, nor the oyle was spent out of the cruise, according to the worde of the Lorde which he spake by the hande of Eliah: where we see that God receiueth no benefite for the vse of his saintes and seruaontes: but he promiseth and performeth a most ample recompence to the giuer for the same.

After all this, God to trie whither this widowe had learned by his mercifull prouidence to make him her onely stay and comforte: stroke her sonne that hee fell sicke, and his sickneſse was so sore, that there was no breath left in him. Then shee being very sorowfull sayde to Eliah, what haue I to doe with thee, O thou man of God: art thou come vnto mee to call my sinnes to remembraunce, and to slay my sonne: when Eliah heard his hostes thus burden him, he (being afrayde least Gods name shoulde haue been blaſphemed and his ministerie contemned, except God shoulde haue continued his mercies as hee had begunne them towardes her, especially while hee there remayned) sayd vnto her: Giue me thy sonne, and with that tooke him out of her armes and bosome, & carried him vp into his chamber where he lay, and layde him vpon his owne bedde: And then called vnto the Lorde by feruent prayer, and sayde: O Lorde my God, hast thou punished also this widowe with when I sojourne by killing her sonne: So hee stretched him selfe vpon the childe three times, and called vnto the Lorde, saying: O Lorde my God, I pray thee let this childes soule come into him agayne. And the Lorde hearde the prayer of Eliah, and the soule of the childe came into him agayne, and he reuiued. Then Eliah brought the child down out of his chamber into the house, and deliuered him to his mother, saying: beholde thy sonne liueth. Nowe I knowe (quoth shee) that thou art the man of GOD, and that the worde of the Lorde in thy mouth is true: so harde a thing it was for her to depende on God, except shee sawe and was confirmed by a myracle. 1. Kinges 17. 9. &c.

Of this widowe our Sauiour Christe specially maketh mention in Saint Luke, where hee sayeth: I tell you of a trueth, manye widowes were in Israel in the dayes of Elias, when heauen was shutte three yeeres and sixe monethes, and when men dyed through the great famine that was disperſed ouer all the lande: but vnto none of thē was Elias sent, saue vnto a certaine widowe in Sarepta, a Citie of Sydon. For vnto him God saide, vp Eliah, and get thee to Sarepta,

which is in Sydon, and remaine there: for beholde I haue commaunded a widow there to sustayne thee. 1. King. 17. 9. which example Christ among other brought forth vnto the despising Iewes, to shewe them that God oftentimes preferreth the straunger to them of the household, and that for their pride and disdaine, the grace of God shoulde be taken from them, and giuen to other. Luke. 4. 25. 26.

Sylomitesse.

In Silo a citie in Canaan, in the tribe of Ephraim, it was a custome and maner among the maidens and virgins, once euery yeere to go and meete altogether in a certayne place on the North side of Bethell, there to daunce and sing Psalmes and songes of Gods workes among them selues without the companie of men. And when on a time the Israelites in the quarrell of the Leuites wife, that was most vilanously abused in her bodie to death by certaine wicked men of the Beniamites as ye may read in her story, had almost destroyed all the whole tribe of Beniamin their brethren, man, woman, and childe in battell, and against these fewe that were left had made a rashe bowe, and othe among them selues, that none should euer after giue his daughter to any of the Beniamites to wife in detestation of the fact committed against that harlot the Leuites wife. They being very sory therfore, partly for the preseruation of that tribe, and partly for the keeping of that othe, deuised neuertheless secretly this meanes how to marie those vi. hundred Beniamites that were left, vnto certaine of their daughters. And first they deuised, that because none of the inhabitatants of Jabish Gilead, were at the making of that rashe othe, therfore they thought their daughters might safely be giuen vnto the Beniamits to wiues, & therevpon sent an host of twelue thousande valiant men of Israel, to destroy the Citie Jabish, man, woman, and children with the sword, for their disobedience in not comming to the Parliament or making of that othe, with this charge, onely to reserue the virgins vnslayne that had neuer lien with men. Who sacking the citie accordingly, and killing all the males and women that had lien by men, there founde foure hundred maydens virgins, that had knowne no man by lying with any male, and those they brought vnto the host & congregation to Siloh: who presently sent for the Beniamits, & gaue them wiues of those virgins so farre as the nũber would reach vnto. But when they saw that they had not ynough for them, and that there lacked yet 2. hundred moe, then they tooke thought saying, how shall we do for wiues to the remnant, for ỹ women of Beniamin

iamin are destroyed, & the inheritance of the tribe of Beniamine be reserued & preserued & not destroyed. And yet we may not giue thē wiues of our owne daughters, because we haue sworn, cursed be he ẏ giueth a wife to Bēiamin: therfore thus at last they further deuised, saying vnto ẏ remnāt of ẏ Bēiamits. Behold there is a feast of ẏ Lord, euery yere in Syloe in a place which is on ẏ North side of Bethel, & on ẏ east side of Sichem & on the South of Lebonah. Now therfore, goe your way, & lye in wayte in the Vineyards, and when yee see that the daughters of Syloe come out to daunce in daunces, then come yee out of the Vineyards and catch you euery man a wife of the daughters of Syloe, and get you into your owne land of Beniamine. And when the maydes fathers, or their brethren come vnto vs and complayne, we wil say vnto them: haue pittie on them for our sakes, because we reserued not to ech man his wife in the warre, and because yee haue not geuen these your daughters vnto them hitherto, ye haue sinned. And the children of Bēiamine did so, and tooke wiues of them that daunced according to their number, that is to say two hundred virgins, and so returned with them to their inheritance, & repayred the cities and dwelt in them. And thus was that tribe of Beniamine restored and preserued, notwithstanding, their rash othe which they made. But note, that although the Israelits hereby thought to perswade men that they kept their oth by vsing these prętic deuises, yet before God surely it was broken, and so a great and double sinne in them, first to make so rash an oth, and then so subtlely to breake it. Iudg, 21.

Shunamitesse.

In Sunem a Citie of the tribe of Isachar nigh vnto Nahim, there dwelt a woman of great estimation, who when the Prophet Eliah came into the citie, constrayned him to eate & drinke with her, and as he passed by, he turned into her house and did eate: Then this noble Lady or Gentlewoman being very deuout, godlie, charitable, and full of hospitalitie, especially to those, that were of the houshold of faith, said vnto her husband: Behold, I know now ẏ this is an holy man of God, that passeth by vs continually, let vs make him a little chamber I pray thee with walles, which may bee seperated from the rest of the house, that he may more quietly and commodiously, giue him selfe to studie & praier, & let vs set him there a bed, & a table, and a stoole, and a candlestick, that he may turne in thither whensoeuer he commeth vnto vs, and take it for his furnished lodging: which chamber so being made and furni-

shed by her procurement, on a day as Elisha came againe ẏ way, he turned in thither to this vertuous womans house: who most courteously entertayned him, and lodged him in ẏ same new chamber, which of purpose she had made for him: and as he lay there Elias said to his seruant Gehazi, call me vp this Shunamitesse, & when she came and stoode before him, he like ẏ seruant of God, to shew himselfe not vnthankfull for the benefites he receiued at her hands, sayde vnto her: Nowe beholde, sith thou hast had all this great care for vs: what shal we doe for thee? Is there any thing to be spoken for thee to the king Iehoram, or to the captayne of the host: O no (quoth she) I dwell among mine own people, as if she would haue sayde, I am content with that, ẏ God hath sent me, and can want nothing, that one man can doe for another, and so went her way. When she was gone, Elisha turning to his man Gehazi sayde vnto him, what is then to bee done for her? Then Gehazi knowing ẏ she had neuer a child, which was then counted a great reproche vnto her, was therefore desirous, that his maister shoulde praye to God for her, ẏ she might be fruitfull, and aunswered his maister saying: Indeed sir, she hath no sonne, & her husband is old. Then call her vnto me againe (said Elisha:) so she being come, as she stood at ẏ doore, Elisha said vnto her at this time appointed according to the time of life, thou shalt embrace a sonne: Oh my Lord (quoth she) thou man of God doe not lie vnto thine handmayd: so ẏ woman conceyued and bare a sonne at that same season, according to the time of life that Elisha had sayde vnto her. And when the child was growen, it chanced that he went out in the hot harueſt time vnto his father and the reapers in the fieldes: where feeling his head ake sore with the heat of the sonne, he cried this vnto his father, and sayd: O my head, O my head, and with that his father commanded his seruant to beare him home to his mother, who layd him in her lapp, but ere noone her child died as he lay in her lappe. Then she went vp and layde him on the bed of Elisha the man of God, & shut the dooze vpon him, & went out to call her husband, and said, send with me I praye thee one of thy men, and one of thy Asses, for I will hasten & ride to the man of God and come agayne: wherfore wilt thou goe to him to day said her husbād: sith it is neither new moone nor sabbaoth day, for at such times the people are wont to resort to ẏ prophets for doctrine & cōsolatiō. But she answered, all shalbe well: so she sadled an Asse, & wēt towards mount Carmel, where the mā of God was, and said to her seruāt, driue apace & goe forward, stay not for me to get vp, except I bid thee: & when the mā of God saw her cōming a farre of, he

saide to Gehazi his mã, behold the Shunamitesse is cõming yonder, gee now I say & meet her, & aske her if she, her husbãd, & her child be all in good health: & she answered yea, we are in health. So when she came to ỳ mã of God vnto the moũtaine, she, in tokẽ of humility & ioy, ỳ she had met with him, caught him by his feet: which when Gehazi sawe, he wẽt vnto her to thrust her away, but his maister the mã of God sayde, let her alone, for her soule is vexed within her, & ỳ lord hath hid it frõ me, & hath not told it me. Then she said vnto him: O thou mã of God, did I desire a sõne of thee my lord: & did not I say vnto thee whẽ thou of thine owne accord promisedst me one, ỳ thou shouldest not deceiue me: how be it lo, ỳ child ỳ I obteined is dead: which newes, whẽ Elisha heard, he turned him straight waies to his man Gehazi, & saide: arise, gird thy loynes, & take my staffe in thine hãd, & make al possible speed, ỳ nothing may let thee by the way, & go thy way, & lay my staffe vpõ the face of ỳ child. So he went in al hast & did so: but al this notwithstãding, the mother of the child was importunate vpõ Elisha, to goe himself vnto her child, & said: As the Lord liueth, & as thy soule liueth, I wil not leaue thee vntil thou goe with me thine owne selfe: wherupon Elisha thẽ arose, & went himselfe with her, who met his mã Gehazi by the way returning from the child, ỳ told him how he had layd the staffe vpon the face of the childe: but he neither spake nor heard for all that, neyther was he as yet awaked. Wherfore Elisha wẽt forward on his iourney with the mother of the child, & when he came into the womãs house, & entred into his own chamber or lodging, behold there he found the child dead, & layd vpon his bed. Thẽ causing euery body to depart, he shut the doore vpon himselfe, & the dead child, & prayed heartily vnto the Lord for the childs life. After prayer he went vp & lay vpon the child, and put his mouth on the childes mouth, & his eyes vpon his eyes, and his hãds vpon his hands, & stretched himselfe vpon him, so ỳ at the last the flesh of the child waxed warme. Thẽ he went from him & walked vp & down in the chãber, & after went vp vpon the bed & spread himselfe vpon the child agayn the secõd time, & then the child neesed vii. times together, & opened his eies. And when he saw the child restored to life, he called to his mã & bad him cal ỳ Shunamitesse his mother: who being come vnto him he said vnto her, heere, take thy sonne, & with that for ioy & reuerence, she fel downe at his feet, & bowed her selfe to the ground, & then tooke vp her sonne & went out, and Elisha returned to Gilgall.

After this, when the great famine was in the land of Israel, it chãced that

that Elisha came againe into this Shunamites house, whose sonne he had restored to life, and finding her now a widowe, for her husband was dead, hee prophesied vnto her the dearth of seuen yeeres to come, & willed her to prouide for her selfe in time, saying: vp and goe thou and thine house, and soiourne where thou canst finde a commodious place to dwell in, and whereas is plenty, for the Lorde hath called for a Famine, and it commeth also vpon the land for the space of vii. yeeres. And the woman arose, and did after the counsell of the man of God, & went both shee and her household, and soiourned in the land of the Philistins seuen yeeres. And at the seuen yeeres end she returned out of the land of the Philistines, home to Sunem her owne citie and countrie. But so it was, ỹ in her absence other naughty couetous persõs, had takẽ her house & lands from her, & kept her out of her own possessions by force and disseason: whereuppon she then poore widowe vrged through this wrong, to come by her owne lawfully, tooke her sonne with her, and went out to complaine vnto the king Iehoram against those intruders: and being come into the kings presence, such was the woonderful prouidence of God, that shee there found Gehazi the seruauut of Elisha the man of God, talking with the king, & (as it fell out,) preparing an entrance indeede vnto her sute, for the king being very desirous to heare of Gehazi of all the famous Actes, and greate miracles done by Elisha his maister, amongest all other thinges Gehazi tolde him howethat he had restored one dead to life: and as he spake these wordes, the woman knowing that he meant her sonne, and wisely taking so good opportunity offered, with that stept boldly vnto the king, and called vpon him for her house and land, wrongfully taken from her: whom when Gehazi beheld and saw that she was his maisters hostesse, of whõ he spake, he presently to confirme his tale, and former report, sayde vnto the king: My Lord O king, this is the very same woman, whom I spake off, and this is her sonne whom my maister Elisha restored frõ death to life. And when the king asked the woman whether that were so or no: she aunswered that it was most true, and that she was the woman indeede, and the same was her sonne, that was restored to life by Elisha. Then the king without any further delay vpon the troth of ỹ matter known, appointed her an Eunuche, or one amongst his chiefest officers, and commaunded him to put her in possession of her owne agayne, and to restore all that was hers, together with all the fruites, and profites of her landes, since the day she left the citie or countrie, e-

uen

nen vntill the time of her returne, and so shee was iustly restored to that which was wrongfully withholden from her, to her comfort, and ꝯ glory of God, that so graciously wrought in the heart of the king to doe her that good turne. 2. King. 4. 8. &c. 8. 1. &c.

T

Tekoitesse.

In Tekoah a citie of Juda, sometimes built by Rehoboam king of Israel, and being fiue myles distant from Bethleem, there dwelt a certayne subtile or wise woman, whom Joab Dauids captaine sent for to Jerusalem, of purpose to vse her for a meanes to reconcile Absolom, nowe out of Dauid the king his fathers fauour, and a banished man for killing his brother Ammon, that had defloured his sister Thamar: And when she was come, he being also a very suttle man, taught her what to say, and how by way of a parrable or darke phrase of speech, she should describe vnto the king, the death of Ammon by Absolom, & how she should best perswade the king to reconciliation, saying: I pray thee (quoth he vnto her) now put on mourning apparrell, and annoynt not thy selfe with oyle, but fayne thy selfe to mourne and to be as a widowe woman, that hath now long mourned for the death of her husbād, and goe to the king and speake vnto him after this manner. So the woman (being thus taught her lesson before by Joab what to say) wēt disguysed vnto king Dauid, and falling prostrate before his feete vpon her face on the ground, did her obeysance and said: Helpe O king, saue me desolate woman, or els I perish. The king seeing her in that woful plight, said presently vnto her agayne: woman, what ayleth thee? O my Lord (quoth she) I am indeed a widowe woman, whose husbande is lately dead: and thine handmayde had two sonnes, who stroue and fought so long together in the field, till the one slue the other, because there was none to part them. And now beholde, the whole family is risen against thine handmayde, and call vpon me, saying: Deliuer vs him that hath slayne his brother, that he may be put to death for that his fact according to the law, in reuēge of his brothers death, which if I should do, thē would they destroy the heire also of mine husband: & so they shal leaue to myne husbande, neither name, nor posteritie vpon the earth, & for that cause O king, I am come to begge mercie & pardon of thee, for my sonne that is left. The king thinking her request but reasona-

ble

ble most graciously by and by saide vnto her, woman, goe home to thy house, and take no thought for thy sonnes life, for I will giue a charge concerning him, that none shall hurt thee nor him. Yet the woman to be further satisfied, said vnto the king: O my Lord, O king, this trespasse as touching the breach of the law, whiche punisheth blood with blood, let it bee on mee, and on my fathers house: I onely will beare the blame, but let the king and his throne be guiltlesse. I warrant thee (quoth the king) if any man touch thee or thy sonne, bring him to mee, for if he doeth but speake against thee, he shall neither speake nor touch thee any more. Yet the woman subtilly purposing to vrge the king, to bynd his promise with an oth for more assurance, sayde againe vnto the king: O, but I pray thee let the king remember & sweare by ỳ Lord thy God that thou wilt not suffer many reuengers of blood to destroy, least they slay my sõne. And with ỳ the king to put her out of al doubt sware vnto her saying: as the Lord liueth, womã, there shal not one haire of thy sonnes head fall to the earth nor perish.

Then the woman hauing thus farre preuayled with the king, was bold vpon this aduauntage gotten, in playne speeche to open her meaning vttered in that parrable, and sayd: I pray thee O king, nowe let thy handmaid speake a word to my Lord the king: say on (quoth he:) O wherefore then (quoth she) hast thou thought suche a thing against the people of God? Or why doth the king as one ỳ is faultie, speake this thing, & giue contrary sentence against thy sonne Absolom, that thou wilt not be reconciled, and bring him agayne that is banished frõ thee. For as thou knowest we must all dye, and we are as water spilt vppon the ground, which cannot be gathered vp againe, neyther doth GOD spare any person: yet doth he appoynt meanes not to cast out frõ him, the man that is expelled, but hath prouided wayes (as Sanctuaries) to saue them oft tymes, whom man iudgeth worthy death. Now, because the people haue made me afrayd, and that I thought they would haue killed myne heire, therfore I thine handmayd deuised this with my self. Now will I goe and speake vnto the king for the life of my sonne: It may be, that the king wil haue pittie vpon a widowe & perfourme the request of his handmayde: for the king verely (thought I) is mercifull, & wil heare the humble sute of a widowe, and deliuer his handmayde out of the hand of many reuengers of blood, and of the man that would destroy mee together with my sonne from the inheritaunce of GOD left by his father. Therefore, I thine handmayde (I say,) presuming

greatly

greatly vppon thy clemencie, am come to speake of these thinges vnto my Lorde the king, beseeching thee that the worde of my Lord ỳ king may now be comfortable vnto thine handmayd, & giue rest vnto me, for I know my Lord the king is euen as an Angell of God in hearing of good & bad: & of great wisedome to discerne right from wrong, therfore the Lord thy God be with thee.

The king now perceyuing her drift, that it was done by the subtiltie and deuise of Joab, demanded further of the woman this question, saying: woman, hyde not from me I pray thee, the thing that I shall aske thee: Is not the hand of Joab with thee in all this? And hast thou not done it by his counsell and aduise? As thy soule liueth my Lorde ỳ king (quoth she) I will not turne to the right hand nor to the left from ought that my Lorde the king hath spoken, or demanded: for euen thy seruant Joab indeed bad me say as I haue sayde, and hath put all these wordes in the mouth of thine handmayde: yea and to the intent that I should change the forme of speech by speaking rather in a parable, then plainely: It was thy seruaunt Joabs onely instruction and deuise that hath done this thing: but my Lord the king is wise, euen according to ỳ wisedome of an Angel of God, to vnderstand al things ỳ are on ỳ earth, neither cã any hide ought frõ thee. So ỳ king graunted the woman of Tekoah hir request, & caused Joab by & by to sende for Absolom from banishmẽt home to his own house: but partly to couer herby his fatherly affectiõ, & partly to shew some part of iustice towards his sõne Absolõ to please ỳ people, he yet cõmanded Absolõ to keep his house, & not to come to ỳ court for a space, & this was he by this womãs meanes recõciled into his fathers fauour agayn, as ye may read at large. 2. Sã. 14.

Thebiteſſe.

In Thebez a city in Canany, there was a certayn womã, who (when Abimelech ỳ vsurper & bloody king besieged the citye, and tooke it) went vp together with other men & women into a stronge towre within the same citie, there to saue themselues as long as they might. And when Abimelech himselfe fiercely came to batter downe this Towre, as he stoode harde by the doore of the same to haue set it on fire, purposing to haue burnte all the people therein: This woman beeing more couragious then the rest, tooke vp a peece of a mylstone & cast it downe from the top of the Towre, which by Gods iust iudgement fell directly vpõ Abimelechs head, & brake his brayn pan al to peeces: wherupon Abimelech perceiuing himselfe to be woũded to death by ỳ hãd of a silly womã in a great furie of mynd, & desperate rage, called hastily to

his page that bare his harnesse, and sayde, Draw thy sword, & slay me, ỹ men say not hereafter of me to my reproch, behold, a woman slue Abimelech. And wih that his page as desperately drue out his sworde, and thrust his maister quite thorow, so that he presently died. This God by a miserable death, tooke vengeance on this tyrant euen in this life, & ỹ by the feeble hands of a weake womã, to the preseruation of his people, & the terrour of al tyrants, that oppresse them. Glory be to his immortal name therefore for euer. Iudg. 9. 50. 53. 2. Sam. 11. 21.

V

The ten Virgins.

Our Sauiour Christ, to teach vs that it is not sufficient for vs to haue once geuen our selues to follow him, but that we must continue & perseuere vnto ỹ end without fainting or failing in the mydway, & to the end he might warne euery man to make prouision in time, to watch for his sodayn comming to iudgement, put forth this similitude of x. virgins in the Gospel after S. Mathew, saying: The kingdome of heauen shalbe likened vnto x. virgins, which tooke their lampes, and went to meete the bridgrome to doe him honour (as the manner then was) And fiue of these were wise, and fiue foolishe. The foolishe tooke their Lampes, but tooke no oyle with them: but the wise tooke oyle in their vessels with their Lampes: nowe, whiles the bridegroome tarried long, all slumbered and slept, & at midnight there was a crye made, saying: behold the bridegrome commeth, goe out to meete him. Then al these virgins arose and trimmed their Lampes, & the foolish sayd to ỹ wise, giue vs of your oyle, for our Lampes are out & quẽched: but the wise aunswered, saying: we feare least there will not bee ynough for vs and you too, but goe you rather to them that sell and buy for your selues. And whiles they went to buy, beholde, the bridegroome came in the meane while, and they that were ready went with him to ỹ wedding, and the gate was shut. After warde came also the other Virgins, saying: Lord, Lord, open to vs, but he answered, and sayd: verily I say vnto you, I know you not, watch therefore, and let your loynes be girt about, and your Lampes burning, yea take heed, watch, & praye, for ye know neither the yeere, day, time, nor houre, when the sonne of man wil come to iudgement: watch therefore I say, watch & pray. Mat. 25. 1. &c. Luke 12, 34.

The

The names, liues, and actes of certaine other women not mencioned in Scripture, but gathered out of the third booke of Machabees, and Iosephus, and other autentical Authors, worthy to be *read of all godly men and women for the affinitie they haue with some part of the Scripture.*

ALexandra (called also Cassandra) was the daughter of Priamus, and the wife of Alexãder king of the Iewes, who in the 27. yeere of his raigne, which was the third of his sicknes, made an expedition into the land of Moab, against a certaine citie called Ragaba, to get it by force. At which time, because he was very sick & weake, his wife Alexandra the Queene (like an honest and louing wife) went with him, fearing least he should dye by the way. And as hee encamped himselfe against the citie, and vrged it sore with assaultes, his sickenesse increased vpon him more and more. Wherfore, his wife perceiuing ỹ he was like to die, wept bitterly before him, and sayde: To whom shal I be so bold as to shew my face when thou art once dead: seeyng thou hast wrought such mischiefe against the Pharisies, whom all the lande fauoureth, and following their traditions, obey their institutions, If they shalbe disposed to wreek thẽselues vpon me & thy young children: for that you in your merrie mood, did hang vpon the gallous 800. of ỹ chiefe Pharisies in Ierusalem, they shall haue ayde of all that dwell in the land.

The king answered, weepe not, nor shew any resemblance of pensiuenesse, I will tell thee what thou shalt doe, and if thou wilt followe my councell, thou shalt prosper and raigne, thou and thy children, as thou wouldest desire. Be it that I die, there is no man in the worlde need knowe thereof: tell thou euery man therefore, that aske for mee, that I am sicke, and will not that any man come at me. In the meane while annoynt & season me with balmes, fight with a courage against this citie, till thou winne it, and then returne to Ierusalem with ioye: and beware thou put on no mourning apparrell, nor weepe: but bring

bring me into Ierusalem, and lay me vppon a bedde like a sicke man: and after call together the chiefe of ỳ Pharisies, bring thẽ where I am, & speake vnto them gently in this sort, Alexander hath been euer your enemy, I know it very well, wherefore take him if ye list, & cast him into the fire, or to the dogges, or burie him, it shalbe at your choyse. I know well they are pitiful men, & so ful of mercie, that they will burie me honourably, and shall appoynt some one of my sonnes whom they like best, to be king.

The Queene did therefore as she was instructed of the king. And when she had wonne Ragaba, shee ioyfully returned to Ierusalem: after that gathered togeather the elders of the Pharisies, and spake to thẽ as the king had aduised her. The Pharisies hearing that the king was dead, and that his bodie was in their handes to doe withall what they list, they aunswered the Queene, God forbid wee shoulde doe this vnto our Lorde the annoynted of GOD. Yee, was the king and high Priest: what though he were a sinner, yet his death shalbe an expiatiõ for him of all his iniquities. Therfore we will bewayle him, & mourne for him: yea, we will carrie his coffin our selues vppon our neckes & burie him as it becommeth a kings Maiesty, and so they did. The time that he raigned, was xxvii. yeeres.

After him raigned his wife Alexandra in his steede: for the Pharisies after they had finished the seuenth day of the mourning, they committed the kingdome vnto her. Shee had two sonnes by the king, the elder was called Hircanus, the other Aristobulus. Hircanus was a iust man and a righteous: but Aristobulus was the warriar, and a man of prowesse: Besides that of a familier and louing countenaunce, hee fauoured also the learned men, and followed their instruction. But Hircanus his elder brother loued the Pharisies. On a tyme therefore when the Queene sate in the throne of her kingdome, shee called the Auncientes of the Pharisies before her, honoured them, and commaunded to release and sette at libertie all suche Pharisies as the king her husbande and her father in lawe, had cast in prison: and taking the Pharisies by the handes, shee commaunded all Israell to obey their ordinaunces. Then made shee Hircanus her sonne high Priest, and Aristobulus Lieftenaunt of the warres. She sent also to all the landes that her husbande and father in lawe Hircanus had subdued, and demaunded

the

the noble mens sonnes for the pledges, whiche shee kept in Ierusalem. So the Lorde gaue vnto the Queene quietnesse from all that were vnder hir subiection: shee gaue also the Pharisies authoritye ouer the learned sorte, putting them into their handes, to order at their pleasure. Whereuppon straight wayes they founde one Dogrus, a greate manne amongest the learned sorte, whome they slewe, and muche people besides of the Auncientes of that sect, so that the Sectaryes were in greate distresse. They gathered themselues together therefore, and came to Aristobulus the Liefetenaunt of the warres, and with him they came to the Queene, saying vnto her, Thou knowest the enmitye, that is betweene vs and the Pharisies, whiche hate thy husbande and father in lawe, yea, and thy children also: Wee were his men of warre that went with him in all his affayres, and ayded him: nowe thou hast geuen vs into their handes to bee murdered and banished out of the lande. What will Hartam king of Arabia doe, when hee heareth this, that wee shall forsake thee? Hee will come and reuenge him of all the battell that thy husbande fought against him: Yea, the Pharisies will take his parte, and deliuer thee and thy children into his handes, that there shall not bee left vnto Hircanus the king, and his sonne Alexander thy husbād, any name or remnant at all.

The Queene gaue them no woorde to aunsweare, whereat Aristobulus her sonne was angry, and letted not to vtter to his mothers face: but shee woulde not heare him.

Wherefore Aristobulus counselled the Sectaries to goe their wayes and departe out of Ierusalem, to choose them Cities in the lande of Juda, where they might dwell with their honoure, and not to suffer them selues to bee slayne vnder the Pharisies handes. Wherefore, departing from Ierusalem, they dwelte in the Cities of Juda. Not long after this, it fortuned the Queene fell sore sicke, that shee was like to dye: Whereof, when Aristobulus hearde, hee feared least the Pharisies woulde make his brother Hircanus king, and at lengthe apprehende him: wherefore hee fledde awaye by night to the Cities of the Sadduces to bee their heade, and make warre vppon his brother, if hee woulde presume to raygne. Hee came therefore to the Prince of the Sadduces, called Galustius, who was a good manne of warre. And after he hadde gathered a stronge armie of the Saduces, his mother the

Queene sent vnto him, ỳ hee shoulde returne vnto her, which he would not doe, but rather went to warre vppon the nations that dwelt about him, where he wanne twentie Cities, and gotte him greate renowne thereby.

Nowe as the Queene his mother wared sicker and sicker, the chiefe Pharisies came vnto her with her sonne Hircanus, weeping before her, and saying: howe they were afraide of her sonne Aristobulus, who if he shoulde come into Jerusalem and take it, hee woulde deliuer them vp into the handes of the Sadduces. Unto whom shee aunswearedo, I am as you see at the poynt of death, not able to talke muche with you: There is heere in my house greate treasure, that my husbande and my father gathered, and their Parentes kinges of the posteritie of Chalmonani, take that vnto you, and make my sonne Hircanus king ouer you. If Aristobulus will perturbe him and make warre agaynst him, yee may wage men of warre therewith and succour him as you thinke good. And euen with this shee faynted and dyed, and was buried amongest her people, after she had reigned nine yeeres ouer Israel. Iosephus fol. 21. 22.23.24.75.

There was another woman of this name called Alexandra, whiche was the daughter of Hircanus the king of Israel, and sonne to the afore named Alexandra: and when shee hearde that her father Hircanus was taken prisoner, depriued of his kingdome, and ledde away captiue by Antigonus into Persia, shee with her daughter Marimy that shee had by Alexander the sonne of Aristobulus her vncle, went towardes Rome, where by the way Herode mette with her and her daughter, and brought them agayne into the lande of Israell: where hee tooke Marimy her daughter to wife, and solemnized the marriage with her in the mount of Galilee, for there the chiefe of all Israell dwelt, and so became king of Jerusalem. Afterwarde, when her father Hircanus was released and came home to Jerusalem. Herode her sonne in lawe came out to meete him, embraced him, and kissed him: after brought him into his house, and feasted him, daylie calling him his father before all menne, albeeit in his hearte hee conspired to murder him: And that knewe Alexandra his daughter and mother in lawe to Herode, who opened it vnto Hircanus her Father: but hee woulde

not

not credite her at the first, till on a time hee perceiued the matter cleare to be so: then deuised he how to flie to Maloc king of Arabia, but before he could get away, Herode so handled ꝑ matter, that he was accused & put to death wrongfully, & by this meanes Herod was the better established in his kingdome.

After hee had thus dispatched Hircanus his wiues progenitour, father of Alexandra his mother in law, and had deposed Haniel from the office of the high Priesthoode, and preferred his wiues brother Aristobulus to that dignitie. Which he did to quiet his wife, and to fulfill his mother in lawes mynde. Notwithstanding this, Alexandra his wiues mother was not content nor satisfied, for the death of her father was such a greefe: but alwayes spake snappishly to the king, that hee committed her to ward. Then she wrote to Cleopatra Queene of Egypt, and wife to Marcus Antonius a Noble man of Rome, declaring vnto her all the mischiefe that Herode had done to the posteritie of Chasmonanie, and desiring her of ayde. To whom Cleopatra made this aunsweare, if thou canst finde the meanes to come to me secretly, thou shalt perceiue what I will doe for thee.

When Alexandra had read the letter, shee sent to Aristobulus her sonne the high Priest, shewing him that shee woulde flye to the Sea Japho, and from thence woulde take shipping into Egypt, perswading him also to flie with her. We will (sayth shee) make two coffers, one for mee, another for thee: and wee will with rewardes allure our seruauntes to carrye vs out priuilye, whereby wee may flye to saue our liues. This their deuise was perceyued of one of Herodes seruauntes, who foorthwith made the king priuye vnto it. The king commaunded his seruaunt that bewrayed them, that when they did conueye their coffers, they shoulde bring them to him, whiche the seruaunt did. So when the coffers were brought to the kinges presence, hee caused them to bee opened, and tooke out Alexandra and her sonne Aristobulus, to whome the king spake sharpely, and rebuked them sore. But Alexandra aunsweared him againe as short, insomuche that the king moued with anger flãg awaye from her into his chamber, saying: It is better to sitte solitarye in a corner of the house, then with a brawling or scolding woman in an open place. The king dissembled the matter, and shewed

outwardly no great displeasure whatsoeuer he did inwardly.

But a yeere after, the king fearing lest ẏ the Israelites woulde in the ende restore the kingdome vnto Aristobulus, and the children of their fathers, he perceyuing euery mans heart to be so inclined to Aristobulus for his vertue and godlinesse sake, wickedly deuised, and secretly concluded at a feast made to Aristobulus, and all his Nobles, that certayne of his owne seruants beeing disposed to goe and swimme in Iordan: shoulde desire Aristobulus the young man, to goe and bathe with them in Iordan, and then and there to drowne him. So Aristobulus cõtinuing swimming with the kings seruants till sunne setting, when it began to be darke, they drowned him amongst them. Wherof when tydings came to the court, & it was wel knowen that he was dead: all the people made great lamentation for him, but chiefly Marmy his sister, and Alexandra the young mans mother, she could in no wise be comforted. Yea, and although she sawe the king himselfe also to weepe, and make great mone, for it repented him that he had done so wicked an act: yet all the people knew wel inough, that ẏ thing was procured by him: Insomuch that Alexandra his mother in law, letted not to tel it him to his face, that he was the murtherer of her husbande and her father, and now last of all of her sonne: to whõ the king aunsweared neither good nor bad.

From that day forewardes there was perpetuall hatred betweene Alexandra and Marimy, and Kiparim the mother of Herode and Salumith her sister, that came of base and seruile blood. After this, Salulumith on a time perceiuing that the king detested Marimy, tooke occasion to accuse Marimy of treason, and that shee woulde poyson the king her husband: which the king too lightly beleeuing to bee true, at her false report, commaunded Marimy to be brought foorth, and to be beheaded in the citie. And as she was brought foorth vnto the market place of the citie, all the women of the citie followed her: Alexandra her mother also cursed and rated at her saying, come out, thou ẏ hast abhorred & conspired against the Lord. Alexandra wept also, as though it had byn for the wickednes that her daughter had committed, thinking surely to please the king by that meanes, and to bleare his eyes, if peraduenture he might suffer her to liue til she might haue opportunity to poyson him: but all would not helpe, for Marimy for all this was guiltlesse beheadded, and put to death by the king her husband, as you may reade more in her history.

Then

Then the king repenting him of her death for loue of her, he fel sick, and being at deaths dooze: Alexandza his mother in law, sought meanes how to poysonhim: which being vttered to the king, he commanded to apprehend her & to kil her, which was done accozdingly. So was Alexandza also beheaded and put to death, as appeareth in Iosephus. fo. 35.38.40.41.42.45.46.56.

Anna, of this name there haue bin many noble women, one was a Iewe, wife of Elcana and mother of Samuel, as yee may reade in the Scripture: another was an old widow, & prophetesse in Ierusalem in Christes time, &c. & ỳ 3. was daughter to Isachar, of ỳ tribe of Leui, or as Damascen saith, of ỳ tribe of Iuda, & was married to Ioachim of ỳ same tribe, which being long barren, at last brought forth ỳ blessed virgin Mary, & after the death of Ioachim she was married to Cleophas, and after his death to Solome. Cooper in his dictionary. Damascen.

Aristobulus wife the Queene vpon a false repozt geuen out against her good brother in lawe Antigonus, commaunded him to be cruelly put to death in prison without knowledge of the king her husbands and his brothers mynd, which cruell murder & blooddy fact of hers hastened her husbands death speedily, for being very sick before, now for thought died. Ioseph. fol. 17.

Afterward, when her sonne Alexander fled to Alexandzia, and there was narrowly besieged & pursued by Gabinius a Romain with a strõg army: she like a good mother went forth to Gabinius weeping, and besought him ỳ he would not destroy her sonne: so for her sake Gabinius spared her sonne Alexander, & did him no harme. Ioseph. fol. 30.

Arsinoe was the daughter of Ptolome, & sister to Philopater, who going to warres against Antiochus wt her brother Philopater, as they fought fiercely together, Arsinoe wẽt diligẽtly about her mẽ, weeping pitifully with her haire about her shoulders, & desired thẽ ỳ they would helpe her, & fight valiãtly, promising to giue vnto euery of their wiues & childzẽ if she had the victozy, 2. pounds of gold. Thus by her meanes it came to passe ỳ their enimies were ouerthzowen, & her brother Philopater got ỳ victozy ouer Antiochus, as yee may reade moze at large in the 3. booke of the Machabees. fol. 1. 2. & 3.

Beronice, who was sister vnto king Agrippa, whẽ she came by chance to Ierusalem of deuotion to visite the holie place: & sawe one Florus president and captayne of the Romaines, most greeuously and violently to oppresse the people of the Iewes, and for payment of exac-

tions and tollage to slaye manye of them, euen at the entraunce of the Temple. Shee came foorth weeping vnto Florus that furious wretche, and besought him to bee fauourable and spare the people, for shee pitied them very greatly: but Florus relented nothing. But when she was departed from him, he flouted and mocked her, although she were the kings sister, and that in the temple of the Lord, to her great discomfort. Afterward Eliasar, & the seditious people hauing gotten ỹ rule of the citie Jerusalem, & not only furiously set a fire, the king Agrippas house and all therin, but Beronices house also the kings sister they burnt to the ground, & deuided the spoyle amõgst them, as yee may reade in Iosephus fol. 64. 68.

Cleopatra Queene of Egypt, wife vnto Marcus Antonius a noble man of Rome, hauing receyued letters of ayde from Alexandria, made this comfortable aunsweare agayne in another letter: If thou canst finde the meanes to come to me secretly, thou shalt perceyue what I will doe for thee. After this Marcus Antonius her husband, being made next vnto the Emperour Augustus, and sent by him to warre vpon the kings of the West countries, as hee that raigned in Egypt, nowe by his wiues Cleopatras prouocation, hee rebelled against Octauian Augustus his maister, and made warre with him both by Sea and by land, and ioyned in league with Herode king of the Jewes. But at the last her husband being slain, and dead by Octauians host comming by ship to the Isle of Rhodes, Herode escaped, & hauing reconciled him selfe to Octauian: Then they went both together towards Egypt to be reuenged vpon Cleopatra, as she that was the only cause of her husbands conspiracie and rebellion by inciting him thereunto. But (saith Josepus) that wicked woman, when she saw her city to be ouercome, put out her most precious apparrel, & sitting vpõ ỹ throne of her kingdome, commaunded a Viper to be brought vnto her, which assoone as she had suffered to sting her brest, she died. As Octauian Augustus came to the place, & saw her sit there, he reioyced that he might be reuenged of her, & cõmanded to thrust her from her throne, but whẽ they came to her & found her dead, it displeased Octauian the Emperor, and grieued him very sore. Iosph. 40. 44.

Deboras (saith Josephus) a prophitesse, by her prayer brought to passe great health in Israell, so did diuers other iust and godly women, which by their prayers obteyned many thinges at Gods hand. Iosephus fol. 184.

Hyrca-

Hyrcanus wife the Queene being a widowe, was banished from Ierusalem by her owne sonne Aristobulus, together with Alexander her youngest sonne, Ioseph fol. 17.

Hasmonais maide being very well beloued of one Herod the seruant also of the said Hasmonai, that killed her maister, and the whole familie saue this maide whom he loued, and vsurped the kingdome ouer Israel: When shee sawe that her maister and all his familie were dead, and shee onely left aliue, shee distrustinge Herodes crueltie, went and clymed vp to the toppe of an house, saying: There is no body left aliue of my fathers house but I alone: so shee cast her selfe headlong from the toppe of the house, and dyed. Herod hearing this, caused her to be taken vp and layde in hony, and so preserued her for the space of seuen yeeres. Yea there were that saide he had carnall copulation with her after shee was dead, so beastly he doted in loue towardes her. Reade Ioseph. fol. 357.

Iulius Cœsars mother being wife to one of the Senators of Rome, and dying in the birth and trauel of him, they therefore that were about her, straightwayes ript her bodie, and gat the childe out aliue, whome they named Julius: and because his mother was cut, they called him Ceasar, and so her childe was called Julius Ceasar: and in processe, her childe came to be an Emperour of Rome, as yee may reade in Ioseph. fol. 31.

Iosephes mother, wife of Gorion the priest, when shee hearde the Sedicious sound a Trumpet, and goe about to take Ioseph her sonne, and to put him in prison with her husbande Gorion his father, shee also being kept in Shimeons house as prisoner: & very olde euen 85. yeeres of age: asked what the cause was of that hurlie burlie. They tolde her that the sedicious issued out at that shout of the Trũpet against Ioseph her sonne to take him. When shee heard that, by and by shee ranne out of the house that shee was kept in, and clymed vp the walles, as lustily as though shee had been a young girle of fourteene yeeres olde, tare her haire, and cryed out, weeping, and saying before all them that were present: Is my hope then come to this? could I euer haue looked that I shold haue ouer liued my sonne, & that I should not be suffered to see him, and to burie him? I had trusted hee shoulde haue buried mee, and that he shoulde haue been a helpe to mee in myne age, and when my whole familie by the sedicious was almost made away and extinguished; yet I sayde, this shall comfort mee: Nowe therefore what shall

I doe? when I haue none left to comfort mee of all my children that I bare, for betweene the seditious and the Gentiles our enemies, they haue slayne eighteene sonnes that I had, and what shall I doe nowe from henceforth but couet death: For I desire not to liue nowe any longer. And howe shoulde I receyue any consolation, when I see my sonne dead, and I can not bury him? Lorde that I might die by and by. For I can not liue anye longer, since my sonne Joseph is dead.

Shee went vp yet further vppon the walles till shee came to the turret where her husbande Gorion was in prison, and stretcht out her handes towardes heauen, crying with a loude voyce: O my sonne Joseph, my sonne where art thou: come and speake vnto mee, and comfort mee. The seditious hearing her, laught her to scorne: but the Romanes when they hearde her, and knewe of Joseph that it was his mother, they wept and lamented her case, and many of the Jewes also that were in Jerusalem: but they were fayne to refrayne it, least they shoulde be perceiued of Schimeons cruell cutthroates.

Then Josephs mother sayde to the seditious that were by her vpon the walles, why doe yee not kill mee also, whiche bare Joseph my sonne, and nurst him with these breastes: Yee enemies of the Lorde haue murthered him with other iust and righteous men, why kill yee not mee also: GOD be iudge betwixt mee and you that haue killed my sonne giltlesse.

The seditious answered her, Canst thou not if thou list, tumble downe ouer the wall and die: wee will giue thee good leaue. When thou hast done so, the Romanes shal take thee vp, and burie thee honourablie, because that thou art Josephes mother, who is their friende.

Shee answered, howe shoulde I doe this euill vnto mee selfe, to kill mee selfe, and constrayne my soule to goe foorth of my bodie, before that GOD doe call it: if I shoulde doe so, I shoulde haue no hope left in the worlde to come, for no body will bury them whom they perceiue to haue killed themselues. These and such like while shee reasoned wisely, the seditious hearde, and mocked her: Wherefore shee wepte the more abundantly: so that the Romanes and other godly menne hearing her wisedome, coulde not abstayne from weeping.

Joseph when hee hearde his mother speake, hee gate on armour,

and

and approched to the wall, accompanied with most valiante Romanes, to defende him from the arrowes of the Jewes, and spake to his mother:

Feare not my deare mother, nor take no thought for mee, for I haue escaped the handes of the seditious: GOD hath not suffered mee to come into their handes. Wherefore I haue heard the wordes of these wicked counsellours that aduised thee to kill thee selfe, and thine answere agayne to them whiche before thou gauest them, I knewe thou wouldest answere.

GOD forbidde I say, GOD forbidde that Josephes mother and the wife of Gorion, shoulde consent to the counsell of the wicked. Wherefore (my deere mother) bee content, and beare the yoke of the seditious patiently, and humble thy selfe before them. Neuer striue against the miseries and calamities of this time, whiche thou canst not alter nor remedie. For they shall perishe, but wee shall stand and continue. Ioseph. 187. 206. 207.

Josephus touching his wife in his Oration made to the Jewes when hee was at Rome, sayth thus: Although I bee in the Romanes Campe, yet I am not absent from you, for my dearely beloued wife is with you, the wife of my youth, whome I can not set lightly by at this present, although I neuer had children by her, but rather loue her most entyrely, because shee came of a most honest and godly house.

My deare father and mother are also with you, very aged persons: for my father is at this day an hundred and three yeeres olde, and my mother fourescore and fiue: but the yeeres of my lyfe are very few and euill, &c. Read Ioseph. fol. 189. 187.

Kiparim was the wife of Antipater, and mother of Herode king of Jerusalem & Salumith her daughter, who were both deadly enemies to Alexandra, as you may reade in the story of Alexandra. Ioseph. fol. 42.

Marimi was the daughter of Alexander, and Alexandra, and wife of Herode king of Jerusalem, whom he married in the mounte of Galilee, being the chiefest citie of all Jerusalem, as ye may read in the storie of Alexandra. This Marimi had a brother whose name was

Aris,

Aristobulus for whome shee made earnest suite vnto Herode, and lay sore vpon him for to promote him to the high Priesthood after the death of Hircanus: but Herode her husbande woulde in no wise graunt her request, but made a stranger on Haniel high Priest. Notwithstanding when hee had once dispatched Hircanus his wiues progenitor, father of Alexandra his mother in lawe: then hee deposed Haniel, and preferred his wiues brother Aristobulus to the dignitie of high Priesthood, being but a childe. And this he did at his wiues request, to quiet her for the death of her father, whom a litle before hee most wickedly had put to death. Yet afterwarde, such was his priuie malice to his wiues stocke, that this Herode procured the sayde Aristobulus to bee cruelly drowned by Herods seruãts. Of whose death when Marimi vnderstoode certaynely: shee greatly bewayled his death, and coulde in no wise be comforted, and from that day forwardes could neuer abide Kiparim her mother in law, nor her sister in lawe Salumyth that came of base and seruill blood. For Marimy cast in their teeth to their faces, that they were not of the seede of Israel: but prophane, vnholy, and of base byrth. Notwithstanding, Herode loued Marimi as his life, wherefore hee woulde neuer displease her as long as shee liued, nor say so much to her, as why sayest thou so to my mother and sister: whiche his hot loue was afterwarde turned to hate, for when Herode went after Octauian the Emperor and his maister against whom he had conspired and rebelled with presentes to be reconciled vnto him, as hee set forwardes, hee called Joseph his brother in lawe, and commaunded him that if Octauian the Emperour put him to death, as hee doubted, then he shoulde poyson Marimi his wife, for sayde Herode: it is not seemely for kinges, that any meane and base man shoulde marrie with a kinges widowe, and sleepe with her vpon a kinges bedde.

So when Herode was gone on his iourney in the meane while Joseph her brother in lawe, disclosed vnto Marimi all that the kmg her husbande had commaunded him, and how that if it so fortuned, him to be put to death by Augustus the Emperour, that he shoulde poyson her: Wherevpon Marimi conceiued a greater hatred towardes the king her husbande, insomuch, that when the king was returned in safetie, sound, and with honour also from Octauian Augustus the Emperour, and that all his men and whole housholde reioyced greatly, Marimi onely shewed no good countenance of gladnesse, no not when the king him selfe tolde howe greatly he was magnified and honoured

of

of Octauian: but alwayes shee was sadde. Salumith the kings sister, perceiuing that Marimi so vexed the king, shee tolde him howe Ioseph her husbande had lien with Marimi while he was with Augustus. But Herode (say what shee could) gaue no credite to her wordes, knowing that shee enuied Marimi, and spake of malice, vntill at length he asked the cause of Marimi, why shee reioyced not as other did when he returned in safetie from Augustus, but was euer sadde, whiche shewed her to haue some rancor and malice in her heart towardes him. Shee aunswered, thou hast saide heretofore, that thou louedst mee aboue all thine other wiues and concubines: yet thou diddest will Ioseph thy sisters husbande to poyson mee. When Herode heard this, hee was exceedingly abashed that Ioseph had disclosed his secrete, and beganne to mistrust with him selfe that which Salumith had before told him, that hee had slept with his wife in deede, and vpon that had detected that secrete, therefore he departed out of his place in a great anger and rage. Whereby Salumith perceiued that he detested Marimi, and therefore shee accused her further, suborning false accusers and forgers of lies, to witnesse that Marimi woulde haue poysoned the king, whereof shee had diuers presumptions also by her countenaunce. Shee added more ouer, if thou (saith shee to the king) let her scape thus, shee will speedily destroy thee, and bereaue thee of thy kingdome. The Lawe giueth this counsell, if any man goe about to murder thee, preuent him, and slay him first: with this and such like wordes, shee so moued the king, that he commaunded to bring Marimi foorth, and to be beheaded in the high streete of the citie. And as shee was brought foorth vnto the market place of the Citie, all the women of the Citie followed her: Alexandra her mother also cursed and rayled at her, saying: come out, thou that hast abhorred thy husband, and conspired against thy Lord, which she did not of malice but of pollicie to pacifie the kinges wrath against her daughter, whom she knewe to be innocent of that fact & wrongfully accused, as in ỹ story of Alexandra appeareth. But Marimi thus going to execution, held her peace, & looked neither to the right hande, nor to the left, nor yet feared death any thing, knowing, that shee was innocent in deede and thought, and therefore God woulde render her a good reward in the worlde to come. Wherefore shee bared her necke without feare, and they cut off her head, shedding the innocent blood. But God made no delay in punishing the same: for there fell a sore plague and pestilence in the house of Herode, so that his chiefest seruaunts, his

Noble

Noble women and concubines died sore thereof: Yea throughout all Iudea raigned the pestilence vehemently: which affliction all Israel knewe well inough chaunced vnto them for the blood of Marimi.

They cryed therefore vnto the Lorde, saying: wilt thou for the offence of one man, deale so cruelly with the whole congregation? And the Lorde tooke pitie therefore vppon the Lande, and withdrewe the plague from the people at their earnest petitions. The king repented him also, that hee had so rashly shedde the innocent blood of so deere a wife without cause, and loue of her so grew in his heart, that he was sicke and at deathes dore for griefe of minde. This Marimi had by Herode two sonnes, the one called Alexander, the other Aristobulus. Read more in Alexandra her storie. Ioseph. fol. 35.40.42.43.44.45. 46.56.

Miriam, was a certayne notable riche woman at Ierusalem of a Noble house, her dwelling was beyonde Iordane: who when shee perceyued the warres to growe more and more in the tyme of Uaspasian the Emperour, and the siege at Ierusalem to be very great & sore, shee came vp with her neighbours to Ierusalem, bringing with her not onely her men seruauntes and women seruauntes, and all her whole familie: but also her goodes and riches, which were very great. When the hungar was grieuous at Ierusalem, and the seditious went from house to house to seeke meate, they came also to this womans house, and tooke away from her by force all that euer shee had, & left her nothing remayning. By this meanes shee was oppressed with verye great hungar, so that shee wished her selfe out of the worlde, but her time was not yet come to die. Wherefore that shee might slake her hungar, and sustaine her life, shee beganne to scrape in the chaffe and dust for beastes dounge, but coulde finde none.

Shee had one sonne, and when shee sawe the famine waxe greater and greater vpon her, shee layde aside all womanhood and mercie, and tooke vpon her an horrible cruelty. For when she heard her boy weepe and aske for meate, which shee had not to giue him, shee sayde vnto him: What shall I doe my sonne? For the wrath of God hath inuironed the whole citie, in euery corner thereof famine raigneth: without the citie the sworde killeth vp all, within we stand in feare of the seditious: our enemies preuaile without, in the Towne are fires, burninges, and ruines

mes of houses, famine, pestilence, spoyling, and destroying, so that I cannot feede thee my sonne. Nowe therefore my sonne, if I shoulde die for hunger, to whome shoulde I leaue thee being yet a childe? I hoped once, that whē thou shouldest come to mans state, thou shouldest haue susteined mine age with meate, drinke, and cloth, and after when I shoulde die, to bury mee honourablie, like as I was minded to burie thee, if thou shouldest haue died before mee: But nowe my sonne thou art as good as dead alreadie. For I haue no meate to bring thee vp with all: because of this great famine and crueltie of the enemies both within and without. If thou shouldest die nowe amongst other, thou shouldest haue no good nor honourable tombe as I woulde wishe thee.

Wherefore I haue thought good to chuse thee a sepulchre euen myne owne bodie, least thou shouldest die, and dogges eate thee in the streets.

I will therefore bee thy graue, and thou shalt bee my foode. And for that, that if thou hadst liued and growne to mans state, thou oughtest by right to haue nourished mee: Nowe feede mee with thy flesh, and with it susteyne mine age before that famine deuoure thee, and thy body bee consumed.

Render therefore vnto thy mother that whiche shee gaue vnto thee, for thou camest of her, and thou shalt returne into her. For I will bring thee into the selfe same shape in the which the breath of life was breathed into thy nostrelles: Forasmuch as thou art my welbeloued sonne, whom I haue loued alwayes withall my strength, bee therefore meate for thy mother, an ignominie and reproch to the Seditious, that by violence haue taken away our foode. Wherefore my sonne heare my voyce, and sustayne my soule, and my life, and goe to thy ende that is determined for thee by my handes, thy lotte bee in the garden of Eden and Paradise: bee thou meate for mee, and a rebuke and shame to the Seditious, that they may bee compelled to say, Loe a woman hath killed her sonne, and hath eaten him.

So when shee had thus spoken to her sonne, shee tooke the child, and turnyng her face away, least shee shoulde see him dye, shee killed him with a swoorde, and after cutte his bodie into certayne peeces, whereof some shee roasted, some shee sodde, and when shee had eaten of them, shee layd vp the rest to keepe.

The

The sauour of the flesh rosted when it came out into the streetes to the people, they sayde one to another: see, here is a smell of rostmeate: Which thing came to the knowledge of the sedicious at length, who went into the house of the woman, and spake roughly vnto her, why shouldest thou haue meate to liue with, and wee die for hunger? The woman then made them an answere, and sayde vnto them: Bee not displeased, I beseeche you, with your handmaide for this, for you shall see I haue reserued part for you. Sitte you downe therefore, and I will bring it you, that you may taste thereof, for it is very good meate. And by and by shee layd the table, and set before them part of the childes flesh, saying: Eate I pray you, heere is a childes hande, see heere his foote and other partes, and neuer reporte that it is any other womans childe but mine owne onely sonne that yee knewe with mee, him I bare, and also haue eaten part, and parte I haue kept for you. Which when shee had spoken, shee burst out, and wept, saying: Oh my sonne, my sonne, howe sweete wast thou to mee whiles thou yet liuedst, and nowe at thy death also thou art sweeter to mee then honie. For thou haste not onely fedde me in this most grieuous famine, but thou hast defended mee from the wrath of the sedicious, wherewith they were incensed towardes mee, when the smell of the meate brought them into my house? Nowe therefore are they become my friendes, for they sit at my table, and I haue made them a feast with thy flesh.

After shee turned her to the seditious, and badde them eate and satisfie themselues. For why (saide shee) shoulde yee abhorre my meate which I haue set before you? I haue satisfied my self therewith, why therfore do you not eate of the flesh of my sonne? Taste and see how weete my sonnes flesh is, I dare say you will say it is good meate.

What needeth pitie? Ought yee to bee more moued therewith then a woman? If yee will in no wise eate of the sacrifice of my sonne, when as I haue eaten thereof mee selfe, shall not this bee a shame for you, that I, shoulde haue better heart, and greater courage then you? Beholde I haue prepared a fayre table for you, most valiant men, why eate ye not? Is it not a good feast that I haue drest for you? and it was your will that I shoulde make you this feast. It had been my part rather to haue been mooued with pitie of my sonne, then yours: and howe chanceth it therfore ẏ ye are more mercifull then I? are not ye they that spoyled my house, and left me no kinde of foode for mee and my sonne? are not yee they that constrayned mee to make you this feast, notwithstanding

standing the great hunger that I haue: why then eate yee not thereof, when as yee were the authours and the causers that I did this deede?

The Iewes hearing this matter, were wonderfully smitten into sadnesse: Yea, euen the gouernours of the Seditious beganne to stoupe when they heard of this, so that they all in a maner desired death, they were so amazed at this horrible acte. Many therefore of the common people stale out in the night footh of Hierusalem with all their substaunce to the Romanes campe, and shewed Titus of this: who wept thereat, and was sory for the matter exceedingly, holding vp his handes to heauen, and crying, Thou Lorde God of the worlde, God of this house, to whome all secretes are knowen, whiche also knowest my heart, that I came not against the Citie as desirous of warres, but rather of peace, which I euer offered them: but yet the Citizens thereof euer more refused it, although I oftentimes intreated them. And when they destroyed one another by their ciuill discention, I woulde haue deliuered them, but I founde them alwayes like most fierce and cruell beastes, nothing sparing them selues: And this mischiefe is come nowe so farre that a woman hath eaten her owne flesh, being driuen therevnto by most extreeme necessitie.

I haue hearde, and my forefathers haue tolde mee all the power that thou hast exercised in times past towardes them and their fathers, howe thy name dwelt amongst them, &c.

And nowe Lorde God, &c. if so bee thou wilt not deliuer this people into my handes, I will gette mee hence from these most wicked men, and flie away to saue my life, least I also perishe in their sinnes when thou shalt ouerthrowe them, as thou diddest Sodome and Gomorre &c. For with hardened heartes they say, why shoulde wee not be like to our fathers in crueltie? For our father Abraham when as he had but one only sonne, he went to sacrifice him to the Lord, whom in deed I doe not reprehend for this fact: for why? I knowe not the misterie thereof, albeit I marueile howe he had no pitie on his sonne. I haue heard also of a certayne king of theirs (called Gefta) who the same day hee went forwardes to the warres, made a vowe to God that he would offer a sacrifice, if hee shoulde haue good successe in his warres: And when hee returned from the warres, hee offered to God his onely

daughter, and so performed his vowe that he had vowed vnto God. And hereby I knowe they are men of a stubborne spirite: for what so euer it giueth them in their heades to doe, that they thinke must needes bee done, and they are a noughtie people, and most heynous sinners. Wherefore except thou wilt deliuer them vnto mee, I will giue ouer the warres. For I will not be slayne with them without all iudgement.

When Titus had thus sayde, hee battered the wall of Hierusalem with an yron Ramme, and cast it downe: Then came foorth many of the Nobles of the Saduces vnto him, and made peace with him.

Pheroras wife hauing had a vyall of poyson, whiche Antipater bought as hee went to Rome, and sent vnto her husbande to keepe for him till his returne: In the meane while her husbande Pheroras dyed. And when Antipater came home agayne from Rome: Pheroras wife and hee fell at variaunce, insomuch that shee obiected vnto hym, that hee was the cause that her husbande Pheroras was banished the kinges presence, the sorrowe whereof was his death. On the other side Antipater went about to accuse her, sowing discorde betweene her and the king, to sturre him agaynst her. Hee suborned also a certaine Eunuche or gelded person to goe vnto Herode the king, and enfourme him, howe that, at what time as hee tooke displeasure with Pheroras his brother, and banished him his presence, Pheroras procured a strong poyson, and gaue it to his wife, commaunding her to destroy the king therewith. The king hearing this was wroth with the Eunuch, and sayde: I searched for that venome long agoe, when it was noysed that my housholde seruauntes woulde haue giuen it mee to drinke, but I coulde not finde the thing to bee true: Yea I haue been too rashe in such matters. For I put my wife Mariami to death without a cause, and Alexandra my mother in Lawe, with my two children.

When Antipater hearde that the king credited not the Eunuche, hee made suite to the king to sende him to Octauian the seconde tyme: for hee was afrayde for the viall that was in Pheroras wiues house.

Hee had written also with his hande, howe that hee sent it, intending therewith to poyson the kings sonnes children: but hee that preparеth a pitte for other, oft times falleth into it himselfe, and desiring

the

the king to sende him, hee let him goe.

After this the king commaunded to make searche, if the Eunuches woordes were true or no: He sent first for Pheroras housholde seruauntes, examined them whether euer they coulde perceyue that Pheroras was in minde to hurt him: They all sware no.

Then the king commaunded to scourge them very sore: but they confessed nothing, although some dyed vnder their handes in the examination. Some he ordered with diuers kindes of tormentes, of some hee caused to plucke out all their teethe. And as hee had scourged a certaine woman seruaunte whiche had beene verye trustie to Pheroras, at length when shee coulde no longer stande for strokes, shee cryed out and sayde: The holy and blessed God reuenge vs of Roxios the kinges wife, which is the cause of this. The king hearing these woordes, badde let her alone, shee will disclose all. Then spake shee, Antipater made feastes euery foote for thy brother Pheroras and him selfe: And as they eat and dranke, they deuised howe to poyson thee, especially when as Antipater was going to Octauian.

For they sayde, except wee destroy him hee will destroy vs, as hee hath done all the children of this house. Moreouer, hee loueth the children of his sonnes that were put to death, whiche growe apace, and it is possible hee may alter his minde, and make one of them king. Antipater also saide to thy brother, The king makes as though hee hee were much my friende: but I trust him not. Hee gaue me (sayth hee) an hundred pounde weight of golde, but all that satisfieth not mee.

When the king heard this, hee told howe he had giuen Antipater this golde secretly. The woman sayde moreouer, There is yet a vyall of strong poyson in my mistresse house, that thy sonne sent out of Egypt: With that the king sent straightwayes to Pheroras wife, that shee shoulde bring him the vyall of poyson her owne selfe: but when shee espied the kinges Eunuches come to fetch her whether shee woulde or no, shee gate her vp to the toppe of the house, and cast her selfe down headlong to kill her self: because she would not see the king, nor abide his torments: Yet shee died not thereof. Whereupon the kinges messengers brought her in a horselitter, and set her be-

before the king: Then shee confessed vnto him, howe Antipater his sonne had conspired with Pheroras his brother to kil him with a strōg poyson that hee had bought in Egypt, and sent it to Pheroras her husbande to keepe, when hee went to Octauian: And howe that Pheroras being at the point of death, repented him thereof, charging that wee shoulde neuer giue that venome to Antipater, but powre it out vpon the grounde, that the king might not bee poysoned therewith: and I did, as he badde me, cast it out all, saue a litle that I kept in the glasse bottome: For I euer feared that which is nowe come to passe. Then at the kinges commaundement the viall was brought forth before him, and there was a litle of the venome left, wherefore they gaue better credite to her woordes: so the king was content, and bad his physitions heale her, and shee recouered. Ioseph. 55. 56. 57.

Pheroras maide seruaunt that disclosed the treason of Antipater to poyson his father king Herode: of her read next before in Pheroras wiues storie, and howe shee was handled before shee woulde confesse it, &c. Ioseph. 56. 57.

Roxtios was one of the wiues of Herode king of the Iewes, and the mother of Antipater that woulde haue poysoned his father: as yee may reade at large before in Pheroras wiues storie. Ioseph. 56

Salumith was the daughter of one Antipater and Kyparim his wife, and sister to Pheroras and Herode, which Salumith came but of base blood: of her malice and spitefull dealing towardes Marimi, reade more at large in the storie of Marimi. Ioseph. 25. 42. 43. 44. 45.

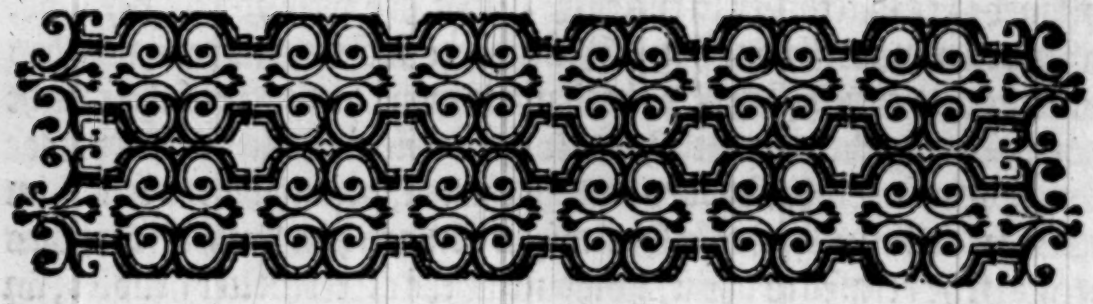
Schimeons mother and wife were killed both by the sayde Schimeon, the mother first, least shee shoulde entreate him for the children and bee sory for their sakes. Then his wife came running of her owne accorde, and helde her necke downe to the sworde, least shee shoulde be constrayned to see her children die: and last of all, hee slue him selfe: as yee may reade more at large in Ioseph. fol. 72.

There was another woman that was the wife of a cruell Cutte-throate amonge the Iewes, called Schimeon: who liuing like an outlawe, and his wife dwelling in Ierusalem, at the last she fled out of the Citie, with her men and women seruauntes towardes her husband, for feare

feare least she should be slayne for her husbandes cruelties sake if shee should haue tarried at Jerusalem, but as she passed by where Jehochanan lay in ambushment for to take her husband, her he tooke & brought againe to Jerusalem not a little proude of such a pray, thinking nowe we shall haue Schimeon at our pleasure, seeing we haue his wife our prisoner: hee loueth her so entirely, that hee will doe for her sake, whatsoeuer we will haue him. This came to Schimeons eare, who had taken at that time many of Jehochanans men, and cutte of their right hands, sending them so with shame to Jerusalem to their maister. Hee sent moreouer Embassadours to Jehochanan, willing him to send him his wife, in suche sorte that shee might come to him with all that was hers, or if he refused to doe it, he should be the extreemelier handled, for he would take the towne ere it were long, and to Jehochanans shame cut of the hands and legges of all them that did inhabite it. Jehochanã hearing this, was sore afrayde and all they that were with him, and therefore they sent him his wife, whereupon Schimeon kept him still without the Towne, and playde the tyrant without, as fast as Jehochanan did within, rauishing the Israelites wiues before their faces, & shedding innocent blood vnmercifully. Iosephus 134.

Iosephus reporteth that at the siege of Titus and Uespasian against Jerusalem, the men souldiers were so scant and destroyed, that the women were faine to defend the walles, where it chaunced that a greate stone shotte by the Romaines, hit a woman with childe with such a violence, that it passed through her bodie and carried the child with it by the space of halfe a myle.

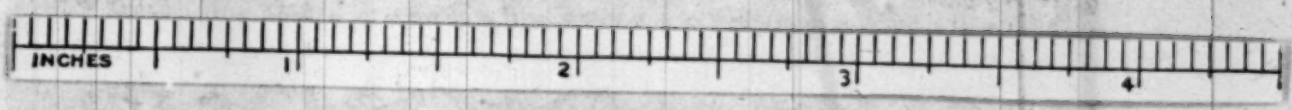
FINIS.



Imprinted at London

at the three Cranes in the Vintree, *by* Thomas Dawſon, *for the aſ-*
ſignes of William Seres.
1582.




INCHES
1
2
3
4